

A CHRISTIAN DICTIONARY:

OPENING

The significations of the chiefe Words
disperſed generally through Holy Scriptures
of the Old and New Teſtament, tending to
increaſe Chriſtian Knowledge.

Whereunto is annexed,

A Particular Dictionary for { The Revelation of S. John.
The Canticles or Song of Solomon.
The Epistle to the Hebrews.

The fifth Edition.

Augmented by Addition of divers thouſands of Words, Phraſes,
and Significations, and by explication of Leviticall Rites: Alſo, of moſt
difficult and ambiguous ſpeeches, with farre more profitable
Annotations than before.

By THO. WILSON, Miniſter of the Word at S. Georges in Canterbury.

Whereunto is likewiſe added a large Edition, both of Words
and Phraſes, by Mr. John Bagwell.

Every Word of God is pure.

Prov. 30. 5.

Te erre becauſe ye know not the Scriptures. Matt. 22. 29.

Words are notes and markes of things.

Aristotle.

Galen, lib. 1. de Method. cap. 5.

Whoſoever is ignorant of words, ſhall never judge
well of things.

Ubi plura aut diverſa ejuſdem vocis ſignificata afferuntur, prima ſunt propria & genuina,
cetera metaphorica. Mercerus in Pagn.

Diſtinctio vocis ambigue, primum fit in omni rerum conſideratione.

Keckerman Syſtem. Log.

L O N D O N,

Printed by Richard Cotes, and are to be ſold by William Hope, at the
ſigne of the Unicorne in Cornehill neer the Royall Exchange, 1647.

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TO THE
RIGHT REVEREND
 Fathers in Christ, my Lord Bishops of
Carlile and of Worcester: Also, to the Right Wor-
 shipfull, Mr. Doctor Newile, Deane of Christ-Church in
Canterbury: Thomas Wilfon wisheth all Health and Happiness
 from Christ our Lord.

Right Reverend, That which King Asuerus said of Mordecay, when he found by reason of the Chronicles the great pleasure he had done him, by discovery of a dangerous Treason against him; What Honour and dignity (saith he) hath been done to him for this? The like (though not the same) may I say concerning your Lordships and worship, upon recording with my selfe, the many and great favours which yee have done me from my youth, to this day: What dutie and service (for I may not say what dignity and honour) hath been returned to you for all this? My Conscience doth answer me with some check, as his servants answered their King: There hath been nothing done. If upon this answer, that Heathen man entred into some deliberation with himselfe, how to recompence Mordecay, my check would have a sting in the end, if I should alwayes suffer my selfe to forget your very great and most constant Good will and Beneficence. For one of you, to wit, my Lord of Carlile, was under God, the Foundation of all the learning and preferment which I enjoy, having cherished me in his Colledge, whereof he was a most worthy Provost and Governour, neglecting himself & his, for the good of his House: and afterwards, sending me to the place where yet I abide, by Gods goodnesse; and there have been, and still am much comforted through the great love and care of that Reverend and courteous Dean of that Church, whereof I am a Member; the third, vouchsafing mee his loving respect, both long before and since hee was advanced to his first See. Entering into some deliberation what I might doe, not for dignifying you (albeit that were my part to doe, were it in my power) but for delivering my self from suspicion and imputation of an ungratefull mind, I resolved to presume upon your great and well-approved benigneitie and patience, to Dedicate to you, and under your three names (being for your place and painefulnesse, chiefe setters forth, and teachers of Christianity) to publish a great part of this my Christian Dictionary, which with much and long labour, and not without some fruit or hope to the godly Professors (for whose sake and good chiefly, I meant it I am sure with much gaine of knowledge, and increase of judgement to my selfe, I have at length (as I could) finished it. Unto which, if your honorable Lordships will afford Patronage, Countenance, and gracious Aspect, I shall in such wise acquit some part of bounden dutie towards you, as yet I will acknowledge my debt increased, by the addition of dignitie unto mee, so to grace the poore, but painefull Worke, as it may have shelter unaer your wings, against the carping Tongues of the envious, who neither will put forth their strength to doe good, nor yet will beare with others, which desire to imploy their Talents. Thus craving pardon of my boldnesse, and submitting my selfe and endeavours to your favorable acceptance, I commend you all thre to him who is one in Essence, and three in Persons, the blessed Trinity in undividable Unity. Whose wisdom and power ever guide and defend you in earth, till his infinite goodnesse and mercy have glorified you in heaven.

From my House in Canterbury, Anno Dom. 1611.

The Generall Preface to the Christian Reader.



He end of Teaching, is to cause others to learne; and to learne, is to know things to bee, what they are. Now of things to bee knowne, words are notes or markes, leading the minde to the comprehension of the things. It cannot bee then but a great hinderance to the understanding of things, when words which betoken and signifie things are not understood, and a great furtherance when they be understood. Wherefore, as it is necessary in Grammar Schooles, that children which learne French, Latine, or Greeke, have their Dictionaries and Lexicons allowed them, to interpret such hard and strange words, by knowledge whereof, things to be learned become more easie; and their labours which have composed such Bookes, are much to be commended: So I have wondred, that of so many worthy, learned, and godly Divines, which are as willing for their love to the good of the Church, as able for their sufficiency of gifts, not one, no not one (that I know) have attempted to provide our Christian scholler such a Christian Dictionary of words, as containe the secrets of our heavenly profession and Art. Many have framed and set forth Primers, and A.B.Cs. for beginners; I meane Catechismes, to enter them into the knowledge of God: but not any (as yet) have set too their hands, to interpret in our Mother tongue (in Alphabet order) the chiefe words of our Science, which being very hard and darke some, found in the eares of our weake Schollers, as Latine or Greeke words, as indeed many of them are derived from these Languages: and this I have esteemed as no small let to hinder the profiting in knowledge of holy Scriptures amongst the vulgar; because, when in their reading or hearing Scriptures, they meet with such principall words, as carry with them the Marrow and Pith of our holy Religion; they stick at them, as at an unknowne language. *Matthias Flaccius Illyricus* (whom I did not looke upon, nor upon *Enchiridion Martorani*, untill I had welnigh done this worke) hath worthily performed this in Latine, by whose helpe, it is easie for a Divine to doe some such worke in english: I, the unmeetest and unworthiest of all my brethren, not one of a thousand, but the meanest of ten thousand, have attempted this enterprise, and performed a poore something, sufficient onely, to give the more learned an occasion to doe some more exact thing in this kinde. Therefore for their better encouragement thus to doe, (besides the breach of the Ice unto them,) I have briefly set downe before them, the great and manifold profits that would arise out of such a worke, being substantially done. First of all, thy selfe being a Minister of the word, it will bring thee this fruit, that thou shalt teach with more facilitie, having ready and at hand, the true and right definition of things. Secondly, the distinguishing of words of divers acceptions, lying alwayes by thee, will ease thee of some labour in searching, when thou art enforced by occasion of the Text, to enterpret such words. Thirdly, the people committed to thy charge being by means of such a Booke well acquainted with the chiefe words which containe any Doctrine, thou shalt not need in the course of thy teaching, to bee alwayes troubled with the opening of such words; but presuming upon their knowledge, mayest the more insist and dwell in the pressing and urging the Doctrine and practise of the things so well understood before. Now as touching the hearers, their growth and proceeding in Christianity, will be greater and more speedy, by the helpe of such a Dictionary; which having given light unto them, to know the principall words of their Art, the matter of Doctrine contained in these words, and raised out of them, will bee sooner perceived, and take better impression. Againe, the right distinguishing of things, the one from the other, when the Nature and due bounds of every word is declared, would prove some preservative against errors and heresie, which commonly arise upon the ignorance of things, while they are shuffled confusedly together, one thing being taken for another; or some thing being taken to bee that it is not. I could shew this in sundry particulars, one in stead of all: [*Justification*] this word not rightly

The Generall Preface.

rightly understood, what errors hath it bred? whilst some take it to bee the making of our selves just, by infusion of grace in the hearts of the elect. Others, to bee nothing else but a making of our actions to become just and holy; whereas it is an absolution of a sinner from his guiltinesse, and pronouncing him righteous before God, when hee beleeves in his Sonne Christ Jesus. Lastly, it will provoke Christians more willingly to reade Scriptures, when they have at hand a Dictionary, to declare and expound such words as they understand not. For, as men adventure to cracke that Nut, whose kernell by cracking is to bee obtained; so the Christian is much moved to reade, when hee hath as it were, a cracker to get him the Kernell, that is, a Dictionary to give him the sense of the words which hee reades. To conclude, it may prevent scruples, which may arise in some conscience, through ignorance of words, and their true and fit meanings.

Now, a few advertisements will bee requisite to bee added about this my simple endeavour: First, my care was to put in no words, but such as were materiall, and of some moment and use. Secondly, if either I have left out some materiall words, or not given all the significations of those whereof I have made choise, or given more than they have, or not set downe the significations for order, so precisely as should bee; let these faults (if any such bee) bee pardoned by thee, till they bee supplied by some more sufficient: for whom (as I have said) I doe herein but breake the Ice. Yet hereof I would have them take knowledge, that such significations as I give, I finde them in the word, but if any word have other or more, it is more than I finde. Thirdly, I would have none to thinke, that my meaning were to give an exact definition of every thing (let him bee thought very wise and happy that can doe this, but some true and familiar explanation or description of words to make things that bee obscure, to become somewhat plainer to the ignorant. Fourthly, these explanations which I doe give, may differ in termes from such explanations, as yee shall finde in other mens writings of the same words. But I verily trust, that you shall finde for the most part, an agreement in substance of truth. Moreover, in citing Scriptures, I have sometimes noted such places wherein the word which I doe interpret is onely named; sometime the place where the interpretation is found with the word, and some places which onely have the interpretation, and not the word. I cite few places, because a light given to a word in one place, will cleare other places, where that word is used in the same sense; which the advised Reader shall discern by the circumstance of the place. Besides, I have put some Ecclesiasticall words, which bee not found in Scripture, in so many syllables, yet are there for the matter, as [*Trinity*] and [*Sacrament*], &c. Again, sometime yee shall finde the word, and sometime the thing, and sometime both opened. Finally, my request is, that no Minister doe by this Booke hinder his owne teaching, it being intended to bee a meane rather to whet his diligence to search more narrowly: nor any hearer use it to contention, but to edification; not for matter of idle dispute, but for needfull direction. And if I bee longer in the explication of some words, than the nature of a Dictionary will beare, or doe open some words, which (to some) may seeme needlesse: impute it either unto the weightinesse of the things, which being darke and important, need opening; or unto the dulnesse of common capacities, which see little in Divine matters; or if yee will, to want of dexterity in my selfe, who have bene but of late acquainted with this Trade. Thus intreating thee (Courteous Reader) to have consideration of my weakenesse, and of the newnesse and strangenesse of the worke, favourably to pardon wants, which in such a Forest of words and things cannot but bee many, I commend thee unto the mercitull goodnesse and protection of the Almighty.

Thine to doe thee good,

TNO. WILSON.

A short Advertisement touching the commodity of this Booke, and the things performed in it.

Courteous Reader, albeit in my generall Preface, and particular Rules, I have somewhat discovered both my purpose and the profit of this new unworkied work; yet for thy better encouragement to bestow the cost in buying and paines in reading, I have distinctly and severally gathered the maine and manifold uses, whereunto this Booke may serve, if it bee rightly used and not abused, as every Booke (even the best) may bee and are.

1 The most words of holy Scripture, both main and mean, both proper and borrowed, are here plainly, and with few words expounded and opened, to helpe the Minister to interpret, and the hearer to understand the Scriptures.

2 The sundry and divers acceptions and scattered senses of one and the same word, are noted and gathered under one view, with fit places of Scripture, agreeing to the diversities of the sense.

3 Where any word is by the holy Ghost drawn from his proper sense, to an improper and figurative signification, there yet have the name of that Trope or Figure, set downe under that word, whether it be Metaphor or Metonymy, Irony, Synecdoche, or some other, by which meanes, the reason of pulling many words from the Primitive signification to a secondary, may appeare.

4 Besides single words, this Booke interpreteth very many double words, compounded of a Noun and an Adjective or Epithet. Also sundry Scripture phrases be expounded.

5 In setting downe the meaning of the words, this Dictionary doth very often point at some wholesome doctrine, and sometime expresseth it.

6 All the words of Foundation (as I verily trust) which containe the sure grounds of our Faith and Religion, are here comprehended.

7 Here be given the definitions of the capitall and chief matters, with due proofs of Scripture, to confirme every part of the definition, the letter to expresse the nature of things.

8 You shall finde not a few Theologicall distinctions and divisions, the better to distinguish one thing from another.

9 Not onely words which beare difference between Protestants and Papists, are written downe and cleared in this Booke, but also there is a tast given of the oddes and difference it selfe, in most points of controversie between us and them, for the information of such as have lesse profited, in discerning the differences.

10 There be three thousand Texts of Scripture, (at the least) declared and made plain, to the understanding of the simplest.

11 Unto such words as be hard or weighty, I have some times added for fuller edification, short and easie observations, under this word [Note]

12 Lastly, this is not the least fruit that may come of this Dictionary, to the studious and well-minded Christian, that it may cause him more narrowly to search and examine what signification every word of Scripture may beare; for out of mine owne experience I may truly speake it, that since I tooke this booke in hand, it hath caused me a great deale more thoroughly to marke the Scriptures, the sweet proportion and large compasse whereof, I know much better than ever I did.



Whoever doth but cast his eye over any part of this worke, must confesse it to bee both painfull and ingenious. And (which addeth much to the commendation of it) this addeth not to any that went before. It is farre more easie to adde, than to invent; and for ought that I know, the Author doth not build upon any other mans Foundation in this kind. But that which crowneth this, and all such Christi in endeavours, is the subject whereabout it doth converse. For though it be a Dictionary interpreting words & phrases, yet it is a divine Dictionary, teaching the Language of the holy Ghost, in our owne Native tongue; which if a man could once attaine to speak naturally and kindly, he would be more powerfully eloquent than if he spak with the tongues of men and Angels. Rog. Fenton.

To the Christian Reader, studious of the Scriptures.



It is the Custome of worldly men, so sure to lay up their earthly treasure, as there is no coming to it without a Key, because it is kept under lock, or locks rather. Thus it fareth with the Heavenly never withering Treasure which being (as it were) lockt up from all men (as they bee the sonnes of Adam) cannot bee enjoyed of them, without the helpe of a double Key. One is meerey spirituall, and principally kept and held in his hand, which hath the keyes of the house of David, to open the wits and understanding of such as be blind by Nature, Luke 24. 25. and still more and more to illuminate such as bee already taught of God, Psal. 119. 18. The other is so Spirituall, as also it is ministeriall, to wit, the Interpretation of Scriptures, either by vocall preaching, or by sound writing of such Scribes as be skilfull to open the word of the Kingdome. The former Key, thy humble faithfull prayers must provide, beseeching God thy Father moit instantly, in the name of his Sonne, to open thine eyes to make thee able to see the wonders of his Law. The latter, as from many other Divine Lock-Smiths, so from this Author is ministred to thee in this present Booke; full of labour, and very lightsome. What remaineth, but that as a naturall man would be glad of a Key, to open the Locke where much gold and silver is stored up: so thou shouldst joyfully embrace this worke, which leadeth thee to a Treasure, more to be desired than gold, yea then fine Gold? Farewell.

Charles Ewers.



Ourteous Reader, thou art much bound to blesse God for the great plenty and abundance of excellent Bookes, which by the hands of his painefull and godly Servants hee hath afforded thee, as helpes and furtherances to bring thee to the sound knowledge and right understanding of his sacred word: But among them all, in my judgement, there is no one in our native tongue, that doth more oblige thee to true thankfulness, than the Booke thou now beholdest, in regard of the great necessity and manifold use of the same; as also the exceeding rich profit and benefit, which by Gods blessing (if thou make the right use of it) thou mayst reape thereby. For beside the multiplicitie and great varietie of wholesome matter, which thou shalt finde scattered through the whole worke, here thou hast most of the darke words and phrases contained in the Scripture, in Alphabetically order, plainly, briefly (yet fully) and soundly unfolded, and in most places, the corrupt glosses of the Papists upon them, compendiously discovered and confuted. Here thou mayst at one view see the diverse acceptations and significations of words, with the Figures and Tropes denoted, in which the Scripture useth them. By this Booke, thou shalt be made able to distinguish of words, which in Scripture are ambiguous, to explaine words and phrases obscure, and easily to understand such as be hard and unknownne. By this Booke, if thou be a Minister, thou shalt become Bonus Textuarius, (for what is that but to be able to give the true meaning and genuine sense of the Scripture?) and Bonus Textuarius est bonus Theologus. This Booke will make thee a more profitable Teacher for qui bene distinguit, bene docet. By this Booke (whosoever thou bee) thou shalt be fortified to shield thy selfe, and haply others too, from error; as also to see when others doe erre, and to draw them out of error, for error springs from ignorance, that is, from misunderstanding the Scripture. Matth. 22. 29. By this thou shalt be made skilfull to discern the voyce of thy Shepheard Christ Jesus from the voyce of a stranger, John 10. 3. 5. In a word, by this Booke in short space, and with no great labour, thou mayst plentifully abound in all heavenly wisdom and knowledge. So that, as one saies of Cicero, Sciat se multum profecisse, cui Cicero unice placet: In like manner it may more truly be affirmed of this Booke, Whosoever hee be that delighteth much in it, shall thereby gaine infinite benefit. The Author hath been pleased to entitle this Booke, A Christian Dictionary; and so it is, for it interprets words. But it may also be worthily called, The Key of the Treasures hid in holy Scripture, The enemy of Ignorance, The high and ready path to Knowledge, The Discloser of Gods holy secrets, A Light for Ministers, whereat they may borrow Light, A Lanthorne for the people, to direct them in the Light. And to bee short, The way to make all the Lords people to prophesse, as Moses wished. Then Gentle Reader, bee not without it, let it be continually by thee, yet buy it not for novelty, because it is the first of this kind that ever saw the light, but for the unvaluable worth of it. Sir tibi charus, non quia rarus, sed amatus quod amabilis; i. amari dignus. Seneca saith, Nova, quamvis non magna, miramur: That wee make much of new things though they be not great. Loe, in this Booke they both meet together, here is newnesse and here is goodnesse. This worke is new, and it is precious, how then should it not much inawit thee?

Omne tulit punctum qui miscuit utile dulci.

I. B.

*A Friendly Counsell to the Christian Reader, touching the use
and benefit of this Booke.*



Wouldst thou, as all Gods Children would, conceive and understand
What thou dost read in holy Writ, as God doth thee command?
Wouldst thou attaine true sense of words, and matter in them hid,
What meaning each word doth containe, from error to be rid?
Dost thou delight to have in-sight into the Sacred Treasure
Of Christs riches, and with thy fill therein to take thy pleasure?
Then reade this worke, which painfull hand hath wrought to ease thy paine,
That in reading Gods holy Word, thou mayst reape greater gaine:
Our English tongue, from many tongues a snatch and smacke hath taken:
As English men from forain men, their Coates and Sutes have shapen.
Some words from French, and some from Greeks, moe from the Latins flow.
Some new, some old, some darke, some plaine; some hard and strange to know:
Some, to some place doe give great light; some darken much some Text;
Some generall in the first place, some speciall in the next.
Some properly found in this clause, improperly in that:
What some words found thou know'st right well; some found thou know'st not what.
So, oft times thou leav'st off to reade and search the holy Scriptures,
Because thou understand'st not words which hide their heavenly Treasures.
But lay this Booke on thy left hand, and Bible on thy right;
When doubt ariseth from a word, on Book straight cast thy sight.
It will sooone helpe to cleare thy doubts, and make plaine Text to thee;
That thou shalt know what God doth mean, and well his counsell see.
So shalt thou reade, and in reading increase thy knowledge daily,
And knowledge of our God and Christ, with practice, makes men happy.

L. Raven.

The Epitome and Anatomy of this Book, abridged and unbowelled,

A S starres from Heaven much light afford,
So doe the words we finde in Word.

But starres shine not till they appeare,
Nor words doe teach, till sense we heare.
Then reade this Book, that thou mayst see
Gods minde, thy mind to rectifie.

1. Significations.

2. Definitions.

3. Distinctions.

4. Controversall words.

5. Fundamentall.

6. Ecclesiasticall.

The signes of things it maketh bare,
The things themselves it doth declare;
Yea thing from thing it severeth plaine,
That better knowledge thou mayst gaine.
What oddes twixt truth and errour is,
It sheweth eke: attend to this.

The words, which Fundamentall be,
Are all in table plac'd for thee.

Eke words whose matter Scriptures cleare,
Yet words themselves doe not appeare.

Required unto right use of all,

1. Thankfulness.

2. Humility.

3. Prayer.

Praise God; apply thy mind to know
All words of his, both high and low:
With humble heart this Booke admit,
And pray for grace to thrive by it.

The Dictionary to the Readers.

V Nkend, unkist, (saith Proverb old)
Love springs from knowledge, thus we hold,
To Christian world unknowne am I,
Once knowne, you will not passe me by:
Though Booke of words my Title be,
Yet wought but matter found in me.

The Authors Reply.

F Eare not; who loves the word of Grace,
Thet lovingly he will embrace,

1600 65



A

CHRISTIAN DICTIONARY

OPENING

The signification of the chiefe WORDS, disperſed -
generally through Holy Scriptures.



Abbā.] Father; Thus Christ exounds it, Mark 14. 36. and Paul, Rom. 8. 15. *To cry Abba, Father*; the doubling of the word, joyning to the Syriacke [*Abba*] the Greek word *πατήρ* ſerving to teach, that God is not God of the Jewes onely, but of the Gentiles alſo, and will bee called upon in all Languages, requiring of his people a ſtrong confidence in his fatherly goodneſſe through Chriſt.

The repetition of the ſame word (in ſenſe) ſerveth to ſtir and expreſſe the vehemencie which is in fervent prayer. Gal. 4. 6. *Paſal 22. 1. My God, my God.* Matth. 25. 11. *Lord, Lord open, &c.* See Dan. 9. 19. Alſo it ſheweth the great conſtancie and aſſurance of the faithfull, that he is their Father indeed.

Hebrew and Syriack words, as *Abba, Sabbath, Hoſanna, Hallelujah, &c.* and ſundry more, are retained as familiarly knowne to the Chriſtians, whoſe faith is derived from the Jewes, ſo the words alſo. Alſo note, that theſe ſtrange words, were not uſed of ſuperſtition, as though more holineſſe were in the words; as Romaniſts may ſeeme for that end, to commend the uſe in a ſtrange tongue in their Service.

To abhor.] To have a thing in utter deteſtation and loathing. *Eſay 1. 13. I abhorre your Sabbath and New moones,* Job. 42. 6. *I abhorre my ſelfe.* Sometimes abhorring ſignifies loathing in ſhew and profeſſion onely and not in truth, as Ro. 2. 22. *I ſay abhorreſt Idols,* that is, ſeemeſt to deteſt them. Lev. 26. 11. Deut. 23. 7. and 32. 19. 1 Sam. 1. 17. Job 42. 2. Amos 5. 10. Rom. 12. 9.

[**Abomination.**] Some accuſed ſpiritual filthineſſe, which deſerves to be ſet from and abhorred of all men, as ominous, fearefull, and unhappy, Deut. 22. 5. *Them that weareth womans apparell, and the woman that putteth on mans raiment, both are Abominations unto the Lord.* Prov. 12. 22. *The lying lips are abominations unto the Lord,* Mat. 24. 15 and often in *Moses* and the *Prophets*. See Deut. 25. 26. It importeth ſuch a vile thing as cauſeth us to turne our eyes from it, that wee cannot abide to looke on it.

2 Some thing, which for the uncleanneſſe ſake might not be eaten or toucht, Lev. 11. 16, 17.

[**Abomination of deſolation**] That, which all good men deteſt and hold accuſed; by reaſon of the ſhamefull and foule filthineſſe of it, deſerving and bringing deſolation. And this is meant (as ſome doe thinke) of the Idols, which the Romanes not long after Chriſt his aſcenſion, ſet up in the Temple at *Jeruſalem*, whereupon followed deſolation, that is, the laying waite and downfall of the Temple, City and Nation of the Jewes. This is the abomination of deſolation foreſpoken by Dan. 9. 17. and after ſpoken by Mat. 24. 15. But Maſter *Inim* (not without great appearance of reaſon) interpreteth [*Abomination*] of the Army of the Romanes, which conſiſted of abominable men, to wit, Infidels, who brought deſolation upon Temple, City, and people. A deſolation to bee executed by abominable men. (See Luke 21. 20. which expoundes Matthew and Marke).

To Abide in Chriſt.] To continue and remaine in Chriſt by a lively faith, without falling from it by ſecuriſie, pride, or prophaneſſe. This perſeverance is wrought by the Spirit of Chriſt, through the holy Miniſtery, not without the endeavours of the faithfull,

B

Iohn

John 15, 4, 5, 6.

See, In, and Dwell, House.*

To Abide in the Word.] To persevere in the doctrine, both in the faith and practise of it unto the end, John 8. 31.

Ability.] Aptnes and strength of wit and memory to comprehend and retaine Sciences, beside a great towardnesse, and withall industrious and vigorous bodies and mindes, Dan. 1. 4. *And such a bad abilitye.* See Might, Meane, Power, Strength, New-heart, Conversion.

[To Abrogate.] To make void or frustrate: to lay away as of no use and fruit, or to no end. Thus grace is said to bee Abrogate, when righteousness is sought by the workes of the law; for then the grace of God in giving Christ unto death, to merit righteousness for believers in him, were made vaine and of no effect, Gal. 2. 21. Also thus the Law is said to bee Abrogate, Eph. 2. 15. See how in the word [Law.] See Law, Ceremonies, Void.

Absence, referred to God.] His withholding some signe of his favour, or the sending some judgement. For as touching his essence and power, he is never absent from his creatures, Ps. 77. 7. *Will the Lord absent himselfe for ever?* Hence comes those phrases in the Psalmes and elsewhere, of hiding his face, turning his back, departing, returning, and the like.

To abstaine from.] To separate, or estrange, and turne our mind from a thing with an hatred of it, 1 Pet. 2. 11. *Abstaine from fleshy lusts,* that is, crucifie the wicked desires of corrupt nature. See to Fast, to Denie, or Strive to Forsake, Eschew, Mortifie, also Temperance, Sobrietie.

From above, or above,] That which is from heaven, Acts 2. 19. Esay 6. 11.

2. That which is excellent, and of great account: also heavenly and spirituall, Gal. 4. 26. *Jerusalem which is from above.*

3. Things which belong to the heavenly life, Col. 3. 1. *Seek things which be above.*

4. Christ, Ioh. 3. 31.

5. God the Father, Iam. 1. 17.

Above all.] One, who hath the chiefe authoritie and rule over the Church, Eph. 4. 6. *Which is above all,* Iohn 3. 31.

Abundance of the heart.] An heart abounding and stored with things good or evil, Mat. 12. 34. *Of the abundance of the heart the mouth speaketh.*

Abundance.] The plentiful conversion of the Jewes toward the end of the world. Also the encrease of most excellent grace in them after this generall conversion, Rom. 11. 12. *What shall their abundance be?*

To abound,] To know and feele the force of

a thing abundantly and plentifully, Rom. 5. 10. *Where sinne abounded.*

To abound.] 1. To be in great measure or number. Sinne is more than grace, for number of subjects on earth, more in operation upon those subjects than grace. But the grace of Christ is more abundant than sinne, 1. in sufficiencie to helpe and cure all, though not in efficiencie to all, through the indisposition of the subject: 2. in efficiencie on the elect, in whom grace prevaieth over sin, Rom. 5. 20.

2. To be felt and knowne in great measure; so where sinne (though lesse than in some other person) is more felt by repentance, than in other persons, grace shall abound with comfort, more than sinne did before with sorrow; godly sorrow in him, or wicked joy in others, Rom. 5. 20.

Boze abundantly.] With daily and great encrease and profiting in all spirituall consolations and blessings which are heaped on the sheepe of Christ, who with his life accumulateth and powreth Celestiall gifts in all plentie upon his, Iohn 10. 10. Col. 1. 19. Ephes. 1. 3.

To accept us.] To receive into favour, and to be well pleased with our persons, being before through sinne estranged from God, Ephes. 1. 6. *He hath accepted us freely in his beloved:* this is the acceptation of our persons.

2. To approve graciously our unperfect and spotted workes, by the free forgiveness through Christ, of those wants and faults which sticketh unto them, Gen. 4. 7. 1 Pet. 2. 5. Plal. 51. 19. *Then thou shalt accept our sacrifice, &c.* This is the acceptation of our workes. The word which is translated [accepted] In that place of Gen. 4. 7. being of divers significations in the Hebrew tongue, hath caused that divers diversly rendered it: some doe English it [lifting up,] either of *Caines* countenance and conscience which were cast down, or of honouring of his Sacrifice. Others, translate it [remitted] as *Hierom*: and *Chalde Paraphrast* expounded it, of free forgiveness of sinnes upon his repentance. Others English it by [receive,] to wit, a reward and recompence of his amendment, as the old Translation readeth it. And lastly, by others it is interpreted by accepting, meaning to become gracious and gratefull to God, as *Abels* Sacrifice was, so he did believe as *Abel* did; as *Calvin* and *Pareus* and most Interpreters doe translate. Howsoever, the summe is this, that good workes which proceed from true believe, and a pure conscience by forgiveness of faults, please God; and with his favour have a blessing and free reward given to them.

Abraham] A father of a multitude, and figured Christ in the sacrificing of his sonne (in full

full purpose for a whole burnt-offering, Gen. 22. 2, 9, 11, 12. which did lively expresse the delivering up his onely sonne by God, as a sacrifice for our sinnes, and raised for our Iustificati- on, that hee might be lord both of dead and living. Compare these places, Gen. 22. with Heb. 11. 19. Ioh. 3. 16. 1 Iohn 4. 19.

To doe the workes of Abraham. By doing workes to prove themselves the children of *Abraham*, as they professed themselves to be: Iohn 8. 19. Note, Good workes make not the children of *Abraham*, but witnesse they are so: as good fruits approve the trees to bee good, but doe not make them so.

Acceptiō of person, or Respect of persons. Respect or favour given to one before another for some outward qualitie, as of Nation, Riches, Kindred, Honour, Friendship, and such like. Acts 10. verse 34. This is the use of men, Iam. 2. 1. 9. but not of God. *God is no Acceptor of persons. For in every Nation, hee that feareth God is accepted.* Rom. 2. verse 11.

2. The favour or respect that is given to one before another, because of his vertue or godlinesse, Act. 10. 35.

There is then no cause why any should deny the eternall Election of God, depending upon his owne good pleasure alone, as the moving cause, lest he bee counted an acceptor of persons. See Person.

Abrahams seede Christ the principal and author of salvation, and all the faithfull by him saved, Gen. 22. 17. Acts 3. 25. Gal. 3. 16, 19. In Gen. 22. 17. it signifies *Esau* posteritie.

Accesse. A drawing toward or comming neerer, not of our owne accord, but being of God brought freely to this dignitie. Rom. 5. 2. *We have accesse unto this grace, &c.* that is, wee may approach into his gracious presence, being now reconciled to God, having our sins forgiven unto us, thorough Christ apprehended and laid hold on even by faith, Ephes. verse 2. Chap. 8.

To acknowledge. To take knowledg of Gods Word, to rule our selves by it; also of his providence, what it is that hee doth to us, either in anger or in mercy, Pro. 3. 6. *In all thy wayes acknowledge God.*

2. To joyne and adde knowledge unto knowledge, or to encrease our knowledge, when we know a truth more certainly and clearly than we were wont to doe, Luke. 1. 4. *That thou mayst acknowledge, &c.* Tit. 1. 3.

3. Openly and frankly to utter and shew forth our knowne sinnes, or Gods owne perfections, 1 Ioh. 1. 6. *If wee acknowledge our sinnes, Psal. 32. 5. Then I acknowledged my sins unto thee.*

4. To take others for such as they are, lov-

ing them, and having them in due account, 1 Thes. 5. 12. *Acknowledge them that admonish you, and have them in singular love for their worke.* Note this generally, that words of knowledge doe many times comprehend affections in them.

According. Signifieth, first Likenes, and that diversly, 1. in Quantitie.

2. In Quality, though not in quantity, Ephes. 4. 24.

3. In Proportion, or Relation, Rom. 12. 6. *

According to the promise of life. To declare to men that promise of eternall life made of God in Christ, 2. Tim. 2. 1. it noteth the final cause.

According to God. With God, or having God going before us, Ioh. 3. 21. *That they are wrought according to God.* 1. According to his will in his word, which must goe before us in doing duties, as a guide or Lanthorne.

2. According to his example.

3. According to the grace he giveth us.

2. Reasonableness of a matter, or the reason and inducement of some action. 2. Pet. 1. 3, and is as much as because. *

In that saying of the Apostle, Rom. 2. 6. [*According to workes.*] the word [*According*] noteth not the cause of that wherewith it is joyned, but the manner thereof: for good workes in the order and meaning of attaining salvation, have a necessary standing, but in the cause of salvation they are shut out.

One accord. Agreement or consent of hearts, Phil. 2. 2. *Of one accord,* Acts. 4. 32. that is, of one one judgement and will.

To accuse To lay an evill or fault to ones charge: this is done either truly or falsely; secretly or openly, 1 Ioh. 8. 10. *Woman, where are thine Accusers?* Act. 24. 13. 19. Men accuse God, one man accuseth an other, and Satan accuseth the Brethren; Also our owne thoughts doe accuse us, Rev. 12. Rom. 2. 15.

Accuser. 1. Some man.

2. Satan, Revel. 12. 9. Who therefore is called the divell, because he is a false accuser, Rev. 12. As contrarily every false accuser may be called a Divell, and so is the Greeke Etymologie of the word, 1 Tim. 3. 12.

Accursed. Separate from all humane use, and appointed to temporall destruction, Iosh. 6. 20, 21. *Keepe ye from the accursed thing.*

2. Separate from Christ, and appointed to eternall destruction, Gal. 1. 9. *Let him be accursed, Rom. 3. 9. or I would be accursed (separate from Christ) for my kinsmen.* In these words holy Paul maketh no such prayer or wish; that he might perish (for this had been unlawful and vaine too, both against the constant purpose

of God, and his owne assurance testified, Rom. 8. 38, 39. Neither was Paul bound to love the Jewes salvation more than Christ and his grace: but by this manner of speech being conditionall, hee bewrayes his deepe affection for the Jewes his kinsmen, in that (if it could have beene) he was ready to have redeemed their eternall destruction with his owne. Like to that wish of David concerning Absalom, 2 Sam. 18. 33. 3. Execrable, 1 Cor. 12. 3.

A. D.

Adam. Either the first man so called, being great Parent, roote and head of all mankind, deriving into them as his branches, and members, sinne, and death, Rom. 5. 12, 13, &c. a body with life, sense, motion, subject to naturall operations and affections, 1 Cor. 15. 45. or else Christ Iesus the root, head, and beginning of all the elect, and beleivers, unto whom hee conveyeth in this life, his righteousness by imputation, and his Spirit or grace by infusion, and in the life to come, perfect glory both to soule and body, which by his quickning spirit he causeth to be spirituall, and most glorious, free from all naturall infirmities, affections and actions, and filled with immortalitie and blisse. Rom. 5. 14, 15, &c. 1 Cor. 15. 46, 47.

As in the first Adam, mankind was made: so in the latter Adam it was reitored: the Elect come from Christ by regeneration, as all men from Adam by generation.

The former Adam, is called the first Adam, and Christ the last Adam, because the former was a type of the latter, in the forenamed respects, Rom. 5. 14. so he was formed of clay, touching his bodie, before Christ as concerning the flesh, was born of the Virgin. Hence it is that the naturall man being before the spirituall man, therefore the Saints have first naturall bodies in this life; and afterwards at the resurrection, they shall have spirituall bodies full of glory, and wholly ruled and moved by the Spirit, not by the foule as now they be. (For Nature in all things proceedeth from the lesse perfect unto the more perfect; but the naturall body is more unperfect than is the spirituall, therefore the naturall body well fiteth this present life, and the spirituall will besee the future perfection in a life which is heavenly, 1 Cor. 15. 46. Adam by notation of the word, is red Earth: and it is a name either proper, as Gen. 2. 7. 17. 19. 20. 22. 23. or appellative, as Gen. 2. 16. and Gen. 5. 2. noting sometime the whole humane kinde, and sometime that particular man so called.

Add.] To put unto, Rev. 22. 18. If any man shall add to these things in this Booke, &c. Pro. 30. 6. Put nothing to his word, Deut. 12. 32. Men adde

to the word of God, when they put something to the service of God, which he hath not commanded for his service: or doe make that to be Scripture, putting to it somewhat which is false, or taking from it somewhat which is true. Thus doe the Romanists, as a man half blinde may see.

2. To cast in something as a surpluse and overplus Mat. 6. 33. All other things shall be added or ministered unto you.

3. To inflict some heauey judgement, or to plague one with the increase of wrath, Revel. 22. 10. I will adde unto him all the Plagues, &c.

To adde nothing to one.] Not to afford any the least thing unto that which Paul had already learned from Christ by immediate and extraordinary enlightning, Gal. 2. 6. They who seemed to be somewhat, added nothing to me. His meaning is, that other Apostles which had been familiar with Christ and his Disciples long afore Paul, (for which matters, they had more account and opinion amongst men) yet instructed him no whit at all, either how or what to preach. This is spoken against such corrupt and cunning teachers, who commended the other Apostles, to disgrace Paul, when as they cared for neither Paul nor them.

To adjure.] To commaund a thing, by interposing the Authority and name of GOD or Christ, Acts, 19. 13. We adjure you by Iesus.

See Exorcist, to Swear. Oath.

2. To demand or commaund an oath of one for more safety and certainty, Marke 5. 7. Where the same word is in the Greek, as in the former place of the Acts, to lay the oath of God upon one, Mat. 26. 63.

3. To swear earnestly, or to affirme a matter with a great protestation of calling God to witnesse, for the better credite of that we say. Mat. 14. 7.

Adversary.] Either Satan, or the wicked, which be the instruments by whom hee worketh, 1 Pet. 5. 8. 1 Tim. 5. 14 1 Cor. 16. 9.

Administration.] A publike function or charge. 1 Cor. 12. 5. There are diversities of Administrations.

Admonition.] A warning by word or speech, when wee are wisely, earnestly, and lovingly put in minde of some dutie to be done, or some sin to be left undone, 1 Thess. 5. 14. Admonish one another.

This is private admonition. Verse 12. speaketh of publike admonition. Also Titus 3. 10. Rom. 15. 14. There are two things required in him that should admonish and instruct others. First, Knowledge that hee be not ignorant what and how, and when and whom to admonish. Secondly, Goodnesse, that he be

not blameworthy in that wherein he will admonish another (that he may edifie by example as well as by words) especially that he have a good charitable minde.

2. A warning by example, 1 Cor. 10. 11. *These things came for ensample, and were written to admonish us.*

Admonition of the Lord. [Such instruction for warning our mindes, as is drawne out of the word of the Lord; and is acceptable to him, Eph. 6. verse 4. *Bring up your children in the Admonition of the Lord.*

Adoption.] The purpose of God, eternally decreeing to make some his children, Eph. 1.

5. *This is the adoption of Gods purpose.*

See sons of God. children.*

2. A taking or admitting one actually, to be a son by favour, who is none by nature; and to adopt is actually to take him for a sonne, who is the child of wrath by nature, Ro. 8. 15. *Ye have received the Spirit of adoption.* Actually adoption, which is all one with effectually vocation, Rom. 8. 30.

3. The dignity of being Gods people, Ro. 9. 4. *To whom pertains the Adoption.* This is eternall Adoption.

Spirit of Adoption.] A speciall gift of the Spirit, certifying us of our Adoption, and whereby the elect bee actually adopted to be Gods Children, Rom. 8. 16. *We have received the Spirit of Adoption to cry Abba, Father.*

To waite for the Adoption.] Earnestly to looke for the fruition and enjoying of our adoption, in a full restoring at the last day, Rom. 8. 23. *We waite for our Adoption.* This is Adoption compleate and perfect; to wit, glorification in heaven.

Adoption is (*forense verbum*) taken from civil lawyers who thus define it: A legitimate act imitating Nature, found out for the solace and comfort of such as want children. This being applyed unto God, is a favour vouchsafed to some of Adams posterity, to be accounted Children of GOD through Grace, which by nature were children of wrath. Foundation hereof, Gods love to mankind, 1 Iohn 3. 1 and his love to his Sonne Christ, in whom others are beloved, Ephes 1. 6. And so much is this love the greater, because God needed not such a comfort, for hee had a Sonne. Howbeit, having none in our kind, which was wholly estranged from him in Adam, his mercy moved him both to purpose eternally, and perform in time actually, the Adoption of some; to which end his Sonne was incarnate, and made our Brother, Heb. 2. and by his passion removed sin, the cause of hatred, Col. 2.

Thirdly, sendeth his Word that immortal seed, causeth the promise of Adoption to be preached

Fourthly, giveth his Spirit, Gal. 4. 5, 6.

Fifthly, it engendereth Faith, whereby the Elect are engrafted into Christ the eldest Son, and so are justified by imputation, and thereupon enter into the Adoption of sonnes, which whilst they were enemies and unjust they could not be.

Sixty, after this cometh regeneration, or renovation of the heart, giving inherent justice or holiness: whereof followeth seventhly, the earnest of the Spirit, a certaine sense and perswasion of Adoption, which yet is not perfect, by reason of remaining sinne; nor knowne to others by meanes of crosses: therefore eightly, shall be both consummate and fully manifested at the resurrection, Rom. 8. 23. 1 Iohn 3. 2.

[To receive the Adoption of Sonnes.] To obtaine, enjoy, and actually possesse the right and libertie of Sonnes, which is freedom from the Tutor-ship of the Law: as an heyre when he comes to full age, hath the fruition of the inheritance, from which being a Childe, hee was detained under Governours, Galat chap. 4. verse 5. *That wee may receive the Adoption of Sonnes.*

[To predestinate unto the Adoption.] To fore-ordaine, or appoint from everlasting, such as shall by an effectually calling beleve in Christ, and by such faith be made of favour or Adopted to be the Sonnes of GOD; for Adoption doth here signifie effectually vocation to Christ, Ephes. 1. 5. *Having predestinated us to the Adoption of Children, by Iesus Christ.* This sentence seemeth to be all one with that in Rom. 8. verse 30. *Whom he predestinated them bee called.*

Advantage.] Gaine, benefit, or profit, either spirituall or earthly, Phil. 1. 12. *Christ is to me Advantage.* Math. 16. 26. *What will it advantage (or profit) a man to win the world and to lose himself?*

Adultery.] Uncleanesse about the act of generation between two persons, whereof one at the least is married, Heb. 13. 4. *Adulterers God will judge.* Iohn 8. 3. *A Woman taken in Adultery.*

See to sinne against the body: Fornication.*

2 All manner of uncleanness about desire of sexe, together with the occasions, causes, and means thereof, as in the seventh Commandement, Exod. 20. 14. *Thou shalt not commit adultery.* A Synecdoche.

3 The immoderate love of pleasures and worldly profits more than God, Iam. 4. 4.

Idolatri which is called spirituall Adul-

tery, as corporall adultery is no lesse than Covetousnesse a spirituall Idolatry. Coloss. 3.5.*

3. Advocate.] One, that pleadeth for another at any barre of Iustice. This is the proper signification.

2 One that pleadeth the cause of beleev- ing sinners, at the bar of Gods Justice. Christ alone performes this Office, by the everlasting merit of his death, 1 Iohn 2.2. *We have an Advocate with the Father, Iesus Christ the righteous. Here-falles downe the multitude of Advocates set up in the Romish Synagogue, to Christ his great dishonour, who onely is our Advocate, because hee alone is our Propitiator, or Reconciler. *All words which concern Christ his mediation, are to be understood exclusively, shutting out all creatures.

A. F.

Affections.] Passions which affect the mind with some grief or paine, especially when they are strong and vehement, Rom. 7.5. *The affections of sin wrought in us.* In the originall Text it is read, *The Passions of sin.*

2 More entire feeling and hearty love, 2 Cor. 7.5. *His inward Affection is more abundant to you.*

Affliction.] Any trouble, griefe or evill whatsoever, that hapneth either to soule or body, name, goods; or estate, for correction of sinne, or for triall, as it doth to the godly; or for punishment and vengeance, as to the wicked. Rom. 2.8. *Anguish, affliction.* Also 5.3.

Afflictions of the Gospel.] Persecutions raised against Christians for the profession of the Gospel. 2 Tim. 1.8.

To come after one.] To be manifested, and to have his ministry or Propheticall Office made knowne in time after the baptisme and doctrine of Iohn, Mat. 3. 11. *He that come after mee.* Christ was before Iohn by his Divinitie or Godhead, but hee was borne man, and shewed himselfe in his ministry after Iohn, who was both borne before Iesus, and began to preach and baptize some halfe yeere or therabout before him.

A. G.

Againe.] As before, to wit, when by the preaching of the law the Spirit wrought servile feare in your hearts, Rom. 8. 15. *To feare againe.* Heb. 6.6. that is, the second time, or any more.

2. Backward, whereas yee ought to have held on forward unto the marke of perfecti-

on, ye have stept backe from Christianisme and Iudaisme, Gal. 4. 9. *How turne ye againe to impotent Rudiments?* This cannot bee meant in the former signification (but by an hard *Catachresis*) because the Galatians had bin converted from Paganisme, not from Iewish Pharisaisme.

Against Christ.] Haters of Christ, and open blasphemers. Mat. 12.30. *He that is not with me, is against me.*

This place and that in S. Luke 9. 50. *He that is not against us is with us,* seeme to be contradictory, but yet considered in the same matters, they are propositions convertible. The Pharisees were not with Christ in affection, but yet in company they were; the other spoken of Luk 9. 49, 50. was not with Christ in fellowship or company, but yet he was in affection Or in the first place and in Luke 11. 23. we must understand 1. a positivenesse of power in the person to doe good. 2 A privation, or negation of doing it.

(i) He that can, and will not or doth not doe mee good, is against me. In the other place Luke 9. 50. wee must understand, 1. A position or affirmation of power in the person to bee against Christ: 2. A negation or privation of abusing that power. (i) he that can be, and yet is not against me, he is with me.

They were not against Christ, which did thinke reverently of him, and make open profession of him; but such as reproached him, his doctrine and workes, are here sayd to bee against him. As appeareth by comparing together the 30. 31. and 32. verses of the twelfth Chapter of Saint Matthew.

Against thee.] The onely being privy and conscious; or offended and scandalized, Mat. 18. 15. *If thy Brother trespass against thee.*

Ages.] Times which are, or have beene, or be to come, succeeding times, Ephes. 3. 5. and 2.7.

2 Men which live in these times, Luke 1. 48. *All ages shall call me blessed.* *Young & Old*

Agony.] Any fight, conflict, wrestling, or strife.

2 The deepe soule sorrow, and extreame anguish of Christ, wrestling and striving not onely with the terrour of death, but with the infinite justice and wrath of God, highly displeased with our sinnes, Luke 22. verſe 44. *And hee was in an agony, &c.* If any thinke this agony did arise merely from a feare of naturall death in Christ, they thinke too unworthily of Christ his excellent fortitude, of his Fathers infinite Iustice, of mans most horrible and execrable sinnes. Agree-

Agreement. [See Communion One, unity. Indifferent: consent, like minded.*

A.

H.

Ab. Indignation or griefe of one exclaiming for injuries and abuses, done against him, Eccl. 1.24. *Ab, I will ease me.*

A.

L.

All. Every one, and then it is put universally, and absolutely, Rom. 5.12. *Death went over all.* 2 Cor. 5.10 *We must all appeare,* that is, all and every one. It signifies whole, 1 Chro. 13.2.3 Tim. 3.16.

Exod. 32.3 compared 1 Cor. 10.7.

2. Many, or the most, and greatest part, Philip. 2.21. 1 Tim. 6.10. Matt. 3.5. Joh. 10.8. & 11.48. and then it is put reservedly or distinctly for all of one sort.*

3. Some of all, but not the greatest part: and then it is put indefinitely, 1 Tim. 2.2. *God will have all to be saved:* Mat. 3.5. and 4.24. *And hee healed all diseases:* that is, some of all sorts and kinds, John 6.45.

4 Every one, and all universally, but yet only conditionally, as 1 Tim. 2.2. 1 Pet. 3.*

These and such like places therefore, are evilly cited in favour of universall election, to prove that all and every one were chosen; and that the cause of their damnation which doe perish, is because they refused offered grace, which they might have received if they would.

5. Plentifull and perfect, Rom. 15.13. *All joy,* 1 Cor. 13.2. All men signifies all the Brethren, or all Christians which knew him, 3 John 12.

There are three sorts of *All men* mentioned in the Scripture.

1 *All* humane reasonable creatures on earth, Rom. 3.23. 2 Pet. 3.9.

2 *All Nations,* though not all persons in them, 1 Tim. 2.4.6.

3. *All* godly people, or all that repent and beleeve the Gospell, Rom. 10.12.

The first is a generalitie of persons according to their matter or essence, their qualitie, state, age, sexe, time &c.

The second, is a generalitie of persons according to their place or countrey, as also their kindred.

The third is a generalitie of persons, according to their morall and spirituall qualities.

The first is according to the state of Creation or nature. The second according to the state of outward profession in this world, and of glory in the next.

The first is to take away the distinction or difference of mens natures in the case of sin, as being common to all sorts of men. The second is to take away the difference of Nations, viz. Iewes and Gentiles in the case of Gods Grace, which is offered to both sorts, and given also to, and received of persons of either sort of Nation, 2 Pet. 3.9. The third is to take away the difference of all worldly respect in the case of salvation, and eternall glory, which is common to all the godly, Acts 10.34.35.*

This particle [*All*] is used by Scriptures in divers sorts. First, most largely for every one, as Rom. 5.12. *All have sinned.* Also Rom. 3.23. and else-where often.

Secondly, sometimes it is put restrictively with limitation and determination to certaine persons there meant, as Rom. 10.12. *God is rich to All,* which hath his limitation added, *Who call upon him:* & Rom. 11.32. *That he might have mercy on all.* This is restrained, Gal. 3.22. *That the promise should be given to all that beleeve.* Thus restrained [*All*] in Pet. 3.9. *Would All men come to repentance:* that is, all us (Peter and other beleevers) toward whom hee is patient.

Likewise, where Christ is often said to die for [*All*] take it restrictively, spoken with reference to the chosen, according to that, Rom. 8.33. *Who shall lay ought to the charge of Gods Chosen? It is Christ which died, rose againe, makes intercession for them.*

Thirdly, it is some-where used distributively, and serves *ad tollendum discrimen nationum, sexus, conditionis &c.* as 1 Tim. 2.5. 6. *Who will have all to be saved:* that is, some of all degrees, and of all Languages, some both Iewes and Gentiles, as Rom. 10.12. *For there is no difference between Iewes and Gentiles;* but Acts 10.35 *In every Nation, &c.* Therefore 1 John 1.2. Christ is said to have made propitiation or atonement for the sinnes of the whole world, which is expounded of some out of every Nation, and kindred, people and tongue, Rev. 7.9. Gal. 3.26. *Ye are all:* whether Iewes or Gentiles beleeving. *All,* may be understood either simply or universally, for every kinde, or person, but it is to be often contracted and limited unto the present matter, as 1 Cor. 1.5. [*All knowledge,*] is meant not skill in Mathematicks, Physick, Metaphysicks, &c. and in Arts, not in all Grammar, Logicke, Rhetoricke: but the Apostle speaketh

of

of all knowledge and speech needfull for Christians. So 1 Cor. 13. 2. [*All faith*] contains not every kind of faith, but perfection of miraculons faith. And againe, 1 Cor. 1. 3. 7 *Charity suffereth all things* &c. it is to be thus restrained: all things which may be suffered, beleevd, hoped, and endured with truth and reason & with a good conscience. See 1 Cor. 8. 1. and 9. 25. and 10. 33. & 15. 22. In all which places [*All*] is restrained to the present matter and thing which is there handled. Also 1 Cor. 10. 23. and 1 Cor. 6. 12.

All things. All creatures both reasonable and unreasonable, in heaven and in earth, and sea, Col. 1. 16. *All things made by him*, Ioh. 1. 3. where it signifieth such creatures as have being onely.

3. All reasonable creatures onely, especially men, Pro. 16. 4. *God made all things for himselfe*.

3. All persons, men and women, and whatsoever commeth from them, Gal. 3. 22. Ephes. 1. 10.

4. Those new works which God alone worketh in his elect at their regeneration or new birth, 2 Cor. 5. 18. *All things are of God*: these things here meant bee a Calling to Christ, Faith, Remission of finnes, Iustificati- on, Hope, Love, Repentance, Peace of conscience, Joy in the holy Ghost, Perseverance in grace.

5. Both the workes of grace in the new borne Children of God, and the workes also of creation and divine governement, Rom. 11. 36. *All things are of him, by him, &c.*

6. Publike ministeriall duties of all sorts, both for teaching, ministring the Sacraments, Prayer, censures by word and deed: all which must be directed to the building up and furtherance of the faithfull in godlinesse, 2 Cor. 12. 19. *We do all things for your edifying*.

7. Private duties (as well as publike) both of generall and speciall vocations, Ecclesiasticall, Civill in performance whereof love must governe us, as Paul saith, *Do all your things in love*. Also matters propounded of their Teachers, 1 Thess. 5. 21.

8. All people both *Jews* and *Gentiles*, without difference of Nation, Ephes. 3. 9. *Who created all things by Iesus Christ*.

Generally observe, that [*all things*] must be interpreted (*secundum determinatam materiam*) according to the matter handled in the place where it is read; or else to be taken hyperbolically, by an excessse of speech, Gen. 33. 11. *Enough of all*. And Gen. 50. verse 7. *All* is used for a great multitude of them: as Mat 3. *All Iudea*, for very many of them.

Allegor. A sentence consisting of sundry strange and borrowed speeches, which sound one thing, and covertly sheweforth another, Gal. 4. verse 24. Mat. 7. verse 6. and Mat. 3 verses 10. 11. affoordes us examples hereof.

Allegories be either continued Metaphors, whereof many examples are in Scriptures, besides those here named: or a drawing of some words plainly uttered at first, from their naturall and proper meaning, to a strange sense, for better instruction of our mindes, in some points of faith or manners, as that in Gal. 4. 24. Here a bare history or plain narration of a thing done, is used to shadow a great mystery, even the two Covenants, legall and evangelicall, of Workes and of Grace. Touching the latter kinde of Allegories, it is a faine thing to tread in the steps of the holy Ghost, not making Allegoricall senses of Scripture, where the Spirit hath made none.

Almes. A reliefe given to the poore out of a pittifull heart, Mat. 6. 1. *When thou givest thy Almes* &c. It hath affection of mercie, and effect of succour; the heart touched with pittifulnesse, and an hand reached out to give, it we have wherewithall, See 2 Cor. 8. Almes must be given, 1. with discretion, 2. Iustice, 3. compassion, 4. cheerefulness 5. Simplicities.

Almightie. One of infinite power, able to doe whatsoever he will, and to hinder whatsoever he will not have done, by his respective power; and by his absolute power, able to doe more than he will: such an one is God onely, 2 Cor. 6. 18. *Saith the Lord God Almighty*, Rom. 9. verse 19. *Who hath resisted his will?*

The Papists reason foolishly from Gods Almightynesse, to prove the reall presence of Christs body in the Supper: whereas, they should rather prove it his revealed will to have it so, which they can never doe. We may assure our selves that God is able to doe, and doth whatsoever hee is willing to doe, but not on the contrary, that he will doe whatsoever he can doe.

Note further, that if God could doe things against his nature, or things contradictory, or against his word, it would bewray impotency and weakenesse, not omnipotency and almightinesse.

Alone. Either one which is safe without enemies, and so it is a blessing. See Deut. 33. 28. Numb. 23. 9. Psal. 4. 10. Or else one solitarie left without freinds, and then it is a note of affliction, Psalm. 102. 7. Iam. 1. 1.

Allowed of God. Esteemed and judged meete of Gods meere favour, 1 Thess. 2. verse 4. 2 Cor. 3. 5.

Alpha. That which is first amongst the Greeke

Greeke Letters, as *Omega* is that letter which is last; whereby is meant that Christ is both beginning and ending, Rev. 1. 11. *I am Alpha and Omega, the first and the last.*

All-sufficient.] One God moſt able to performe all promiſed good things, and to keepe away all threatned evils, Gen. 17. 1. *I am God All-sufficient.* God is named thus, not onely of his power to goe thorough with all things, but for waſting his enemies at the drowning of the world, Eſay 13. 6. Joel 1. 15.

Altar of burnt-offering.] The brazen Altar ſtanding in the open Court for all to ſee, whereupon the daily ſacrifices figuring Chriſts death and ſufferings were burned, to leade the expectation of his body to be offered for us, and our bodies by him unto God. Exodus, Chap. 40. verſe 29. Heb. 10. 5, 6, 7. Rom. 12. 11.

Altar.] The doctrine of free ſalvation by Chriſt crucified: or the ſacrifice of Chriſt his death, Heb. 13. 10. *Wee have an Altar, &c.* The meaning of this place is, that ſuch as remaine (after due inſtructions) in the obſervations of Legall Sacrifices ſhall not partake in the ſacrifice of Chriſts death, once offered on the Croſſe. What is this to Popiſh Altars, whereon to ſacrifice Chriſt againe in an unbloody manner for ſinnes of the quicke in earth, and of the dead in Purgatory? Alſo the worſhip ſpiritual of the new Teſtament. Eſay 18. 10.

2. The Sacrifices and Oblations, ſlaine and offered at the Altar, 1 Cor. 9. 13. *They which ſerve at the Altar, are partakers with the Altar.*

3. Both the worſhip of the Altar, or there performed to God; and alſo God, and Chriſt of whom the Altar was a token being conſecrate to God, and appointed to bee a ſigure of Chriſt, 1 Cor. 10. 18. *Are not they which eate of the Sacrifice, partakers of the Altar?* That is, by that their Act of eating of the ſacred things, they all doe profeſſe a ſociety in the worſhip of God, yea with God, to whom it was dedicate, and to Chriſt, of whom it was a ſigne.

To offer or bring our gift to the Altar.] To doe and performe the duties of godlineſſe, which are unto God as an Oblation or Sacrifice, Mat. 5. 23, 24. *Therefore if thou ſhalt bring thy gift to the Altar, &c.* It is a ſpeech borrowed from thoſe times; when the Temple, and Altars, and Sacrifices were in uſe. Therefore the Papiſts deale abſurdly, that upon theſe words would build their Altars for Maſſes, and their Purgatory: wofull Interpreters of Scriptures.

Altar of Gold.] Chriſts mediation for his Church, whereby they and their prayers are preſented to God as ſweet odours, Exod. 40. 2.

To digge downe Gods Altars.] To overthrow the true worſhip of God; and in ſtead thereof, to bring in and ſet up the ſervice of Idols and Idolatrous worſhip, Rom. 11. 4. *They have digged downe thine Altars.* A Synecdoche.

To build an Altar.] That profeſſion of godlineſſe, and the whole exerciſe of Religion which ſtood in inſtruction, prayer, praſe, ſacrifices, according to thoſe times, Gen. 7. 20. and 12. 7. and 13. 18.

Altarpes.] To the end of the world, ſo long will Chriſt be preſent with faithfull Paſtors to direct and protect them, Mat. 28. v. laſt: Alſo Mat. 26. 10.

2. A very long time, even ſome thouſand yeares, though not forevermore and without an end, Rom. 11. 10. *How their hedges are ſet.* The ſtrength and might, both ſpiritual and temporal, as touching power, will, and endeavour to doe good; and concerning the Temple, Religion, order, and forme of the Church and civil government, was taken away as the ſtrength of ones backe or loines for an exceeding long time, but not everlaſtingly, for they muſt be graſted into the true Olive, becauſe God is able and hath promiſed it, Rom. 11. 23, 24, 26. &c. Howbeit without reſtitution of Iſrael to a Common-wealth; (ſo ought that I can ſee) though not without being reſtored to the Common-wealth of Iſrael, that is, the Chriſtian Church, from which the Jewes have been caſt out now ſixteene hundred yeares.

A.

M.

Am.] Ambition.] See Love, Deſire, Praiſe, Vaine glory.*

Am.] Exiſtence or ſelfe-being, Exod. 3. 14. *I am that I am;* that is, 1. I have my being from my ſelfe, and from my ſelfe, and from no other. 2. Continue for ever and faile not. 3. Am the ſame and change not, and am the cauſe of being to all things that bee, both my words that they bee performed, and all the creatures that they bee not reduced to nothing.

I am.] I will bee; ſo is the Hebrew *Ehei*, that is, I that give being to all things, and to my promiſes, I will bee to them indeed what I am and was in promiſes. I will be their deliverer out of *Egypt* and cruell bondage; I will be God maniſteſted in the fleſh, their great deliverer

deliverer from eternall wrath. In a small difference this name is repeated, Rev. 1. 4. and 11. 17. and 16. 5. *He which was, which is, and which is to come.*

2. Representing, or resembling, John 15. 1. *I am that Vine*: that is, I represent, and am like unto a Vine.

4. Amen.] In the end of a sentence, or prayer, a wishing, that it may bee so as we aske, and a trusting that it shall be so: Gal. 1. 5. *To whom be glory for ever, Amen.*

5. Vehement asseveration (in the beginning of speeches) when a thing is earnestly and strongly affirmed, Mat. 18. 3. *Amen, I say unto you*, John 6. 26.

6. Also where the word *Amen*, is doubled, he doth much commend and urge the thing so uttered, to their attention.

3. Certaine, constant, or most firme, 2. Cor. 1. 20. *Yea and Amen.*

4. Truth it selfe, or rather Christ him selfe, Revel. 3. 14. *These things I say Amen.*

Amen, is sometimes the title of God him selfe, and of Christ, because of his faithfulness and truth in performing all promises, Revel. 3. 14. *Esay 65. 16.*

Also, the word is Hebrew, and is not translated by the Apostles into Greeke, but is used in all Languages, for the honour of the Hebrew tongue to which it is proper. 2. Of the truth, which it signifieth. *Vide August. in Tractat. 41. in Johannem.*

Lo Amen.] To redresse and reforme faults: It is put for repentance, Mat. 3. 8. Acts 26. 20. Bring forth fruits worthy of Repentance (or amendment.) Repentance is as the root, amendment as the fruit: First, there must bee a change of the heart from evill to good, by the gift of repentance put into it of God; and then will follow, an amendment and redresse of our wayes and manners.

See, to Breake off sinnes, to Cast away the old man, to Change, to Convert.*

Ancients.] It is put either for a distinct people, or this one people is generally used for all the heathen (whereof they were the worst and wickedest) which possessed the Land, Gen. 15. 16. *Jos. 2. 10. Amos 2. 9.*

Which is among you.] Either as much as in you is, as in you lieth: or, which doth depend on you. 1 Pet. 5. 2. *Feed the flocke which is among you.* The full meaning is, that the flocke committed to their trust should be greatly cared for according to that, Acts 20. 28. For not a Dominion and Kingdome, but a Charge and care is committed to Pastors, 1 Pet. 5. 3. Matt. 20. 25. 1 Tim. 3. 1.

And.] Or, and sometime, but, Gen. 2. 6. or there went up a mist: some read it (but) former better, Exod. 21. 15. *Hee that smiteth father and mother, &c. for father or mother:* and is sometime distinctiv, and sometime exceptive, but mostly a copulative particle.

A.

N.

[Anathema.] One which is accursed, or an execration, separate, and removed from the fellowship of the faithfull: Sometime also from the grace of Christ, and hope of salvation. *Anathema Maranatha* is one accursed for ever and a day, or eternall execration, 1 Cor. 16. 21. *If any love not the Lord Jesus, let him be Anathema Maranatha.* *Anathema* belongs to all obstinate, scandalous offenders. *Anathema Maranatha* belongs onely to blasphemers of the holy Ghost, Gal. 1. 9. *Let him be Anathema accursed*, Rom. 9. 2. *I could wish to be Anathema for my Kinsmen, &c.*

Note that *Anathema* by use of Scripture, is either that which by separation from prophane use and dedication to GOD, is become holy and dreadfull: or contrariwise that which is rejected from God, as accursed and detested.

2. A thing separate from common use, and given unto God to serve for holy uses, as being* consecrate thereunto, Luke 21. 5. And with consecrate things, the word is *Anathema* in the Originall, and signifies *Donaria*, or gifts hanged upon the pillars of the Temple for ornament of the place, and to the honour of God. * *It may seeme strange that one word should be put not only in a diverse, but quite contrary signification.*

Some thinke it is because the verb whence it cometh, hath divers acceptations.

Others thinke the word which signifies things consecrated, in Luke Chapter 21. to bee writ with (H) and the word with (E) But I thinke they both are called thus of separating or setting apart, either to destruction as the former, or to honourable use, as the latter.

Ancients of the people.] Magistrates, Judges and Governours of all sorts, which for the most part were chosen out of them which were ancient in yeares: thence Rulers called Ancients, and to put them in minde of gravity fitting for elder men, Esay 3. 14. *The Lord will judge the Ancients of the people.*

And.] Because, 1 Cor. 8. 4. Col. 1. 24. Here it is a particle causall, as Mark. 9. 49. *And every sacrifice, &c.*

2. It is a note of similitude, it is used for (but) Psal. 55. 13. and in stead of (for) Psal.

1. 3. Gen. 12. 19. Esay 39. 1, 2. Kings 02. 12.

3 Therefore, Marke 10. 26. *And they were much more astonished.*

Here it is an Illative particle, 1 Cor. 15. 43. Rom. 15. 6. Gen. 31. 44. 2 Sam. 5. 9. 1 Chr. 11. 7.

4. That is to say, or even, Eph. 1. 3. *Blessed bee God and the father, &c.* Col. 1. 3. Rev. 21. 22. as it is in 2 Cor. 1. 3. Gen. 13. 15. 1 Chr. 21. 2. 2 Sam. 17. 12. Here it is a particle exgeticall.

5. For the most part, it is a copulative particle, to couple words and sentences together: also it is put disjunctively, Eph. 4. 11. Esay 7. 6. And, this word noteth passion of minde, and is often used to signifie earnest affections of desire, Joy, indignation and the like. Gen. 47. 15. Psal. 2. 6. Acts 23. 3. Marke 10. 26. 2 Cor. 2. 2. 2. Sam. 24. 3.

6 It is put exgetically or expositively (by the figure *india's*) for [that is to say] or a note of explication, as Mat. 3. 11. Joh. 3. 5.

7 It is put for an aduersative conjunction, But yet neverthelesse &c. John 7. 30.

Angel) A messenger or one sent of God. In this generall sense Christ is called the Angel of the Covenant, Mal. 3. 1. *The Angel of the Covenant whom ye desire*, Judg: 2. 1. likewise in Act. 12. 15. it signifies a mortall man sent as a messenger from Peter; for the Church there assembled could not bee so ignorant, that an Angell heavenly could not enter in without having the doore opened, this were very absurd. Angell likewise is put for God, as Gen. 22. 11. (the Angell) for hee speaketh as God, verse 12. sweareth by himselfe and is called *Jehowah*, which is the proper name of God, verse 16. wherefore this Angell was the Sonne of God, Christ himselfe, Gen. 16. 7. and 18. 2.

2. A Minister of the Gospell authorized and sent by Christ to publish the highest and most gladsonne message of reconciliation betweene God and man, Revel. 2. 1. *The Angel of the Church of Ephesus*, 2 Cor. 8. 20. Any interpreter of the will of God is called an Angell, Judg. 2. 1. Mal. 2. 7.

3. A created good spirit, sent forth of God to minister for the good of the Elect, and for the punishment of the wicked, Hebrewes 1. 7. *Of the Angels, hee saith, hee makes the spirits his Messengers.* Also verse 14. 2 Kings 19. 15.

A created wicked spirit; for such also God sends as messengers to doe his will, for probation of the godly, and for plaguing of the ungodly, so oft as he pleaseth, Mat. 25. 41.

prepared for the Devil and his Angels, Job. 1. 8, 9. The Sadduces denied the being of Angels, saying, *There were none.*

Others held, they were but motions. Angels bread, tongues of Angels: See *Spanna* and *Longue*.

Angels are described, Esay 6. 1. with faces and feet, and wings to cover them, and to flie withall, to signifie their reverence to God before whom they minister, in consideration of his great Majesty, and their owne weaknesse compared with him, Job 4. 18. and 15. 15. And also their readinesse to execute Gods Commandements.

Angels desire to looke into them.) The greedy desire of Angels to know the mysterie of Christ, as it is in the Gospell revealed. 1 Pet. 1. 12. *Which things the very Angels desire to looke into.* This is an allusion to the propitiatory or mercie-lid upon the Arke, whereupon two Angels, Cherubins, did abide with their faces one toward another, and their eyes bent downe to the Arke-ward, to signifie and figure, that in Christ (whereof the Arke was a type) all the treasures of knowledge and wiidome should bee hid, to be manifested in the Gospell; the very Angels coveting more and more to prie into such secrets. Such manifold and admirable wiidome doth the Gospell containe.

Angel of the Covenant.) One sent with authority to preach reconciliation with God, and to merit it, Mal. 3. 1. 2 Cor. 5. 19.

Because of the Angels.] That women ought to use a decent habit upon their head in the publique meeting of the Church, in respect and for reverence sake towards the Ministers of the word, and of God speaking by them; (as by his messengers) who bee very often called Angels, both with addition of God, or Jehovah, as Haggai 1. 13. Mal. 3. 1, 27. Eccl. 5. 5. Levit. 27. (where it is given to the High-priest) and absolutely without such addition, as Rev. 2. 3. And here, where the plurall number is used (Angels) because through the abundance of gifts in the Primitive Church, divers Churches (as at Corinth, Philippi, and elsewhere) had divers teachers belonging to one assembly, 1 Cor. 11. 12. Therefore a woman ought to have power on her head, because of the Angels. Such as understand this of bad spirits, doe therein not well, without any good reason. With some more reason it may bee taken of good Angels, who are present with, and President over (as Countries, so) Churches, belonging and liking the good order therein, disliking all unseemlinesse and disorder: by the consideration

on whereof, it is likely *Paul* would perswade women to comely and reverent behaviour, lest they offended the Angels, but chiefly to shew feare to God, speaking in his Ambassadors: And to *Christ*, who is elsewhere waited upon by his Angels.

Angel of Light.] A good and holy Angel: or one, which doth counterfeite himself to be so, and is not, 2 Cor. 11. 14. *For Satan himselfe is transformed into an Angel of Light.*

If I or an Angel.] Suppose or put the case, that *I Paul* or a Celestiall spirit should corrupt the doctrine of Salvation never so little, a curse should hang over our head, Gal. 1. 8. *If I or an Angel from heaven, &c.* All Ministers or others, learne how holily and unviolably the doctrine of the Gospell is to be kept, for thence God will severely be revenged upon even the least corruption thereof; therefore all are to beware of this sinne, and by teaching and professing the truth, sincerely, constantly, and throughout, to glorifie God.

Anger.] A desire of being revenged upon the person of our Neighbour, either by our words or deeds, Mat. 5. 22. *Hee that is angry with his brother, &c.* Here it is taken in ill part.

2. A displeasure not against the person, but against the sinne of our neighbour, or against our owne sinnes. This kinde of anger if it be moderate, and joyned with compassion, it is an holy affection, 2 Cor. 7. 11. *In that ye were godly sorry, what Anger bath it wrought?* Ephesians 4. 21. *Be angry and sinne not.* Here it is taken in good part. In Gen. 4. 5. and 45. 5. Anger is put for griefe and displeasure: and in the latter place, *Joseph* would have his brethren moderate their sorrow for their sin in selling him, by consideration of Gods providence, turning it to good.

3. In God, it is his just displeasure against sinne and sinners: or the punishment which proceedes from him displeased, Psal. 2. 12. *Lest wee be angry.* Psalme 90. 7. 8. God is angry when hee doth such workes as angry men do: who punish and take away signes of favour from such as they be angry withall. Anger in the Hebrew, cometh of a word which signifieth the [Nose] by which one breatheth; and it importeth Anger, which appeareth in the snuffing or breathing of the nose, as *Saul* is said to breathe out threatnings, Acts 9. 1. Psal. 2. 5.

4. The decree and threatning of God to punish men, Psalme 2. 16. *Lest wee be angry.*

¶ There are two degrees thereof, 1. A lesser against lesser sinners and such as are re-

pented; this hath an end.

2. A greater against great sinnes, especially if they be continued and not repented; this turneth into fury, Jer. 10. 24.*

Anguish.] A narrow strait, or perplexity, when one knowes not what counsell to take, or which way to turne him, Rom. 8. 35. *Shall anguish, &c.*

Not onely extreame paines which accompany sinners in this life, but eternall torments in hell, Rom. 2. 9. *Tribulation and anguish upon the soule of every one who doth evil.*

Animall.] See naturall.

Any.] See All.

Any man.] 1. A generall word belonging to all men good and bad, Luke 9. 23.

2. A lesse generall word belonging to one sort of men, as obstinate and wilfull persons in their ignorance and sins, as 1 Cor. 14. 38. Revel. 32.

3. A particular word belonging to some one of many, or too many of all.

Anointing.] Anointing, see in Ople.

To answer.] To reply to some question propounded, Luke 2. 3. *Jesus answered them.*

2 To witnesse a thing, Gen. 30. 33. *My righteousness shall answer for me.* Answering, is for witnessing both for and against one, Esay 59. 12. Exod. 20. 16.

3 The hearing and granting our prayers, Esay 58. 9. *Thou shalt call, and the Lord shall answer.*

4 The beginning of any speech, when no Question or speech went before, Mat. 11. 25. *At that time Jesus answered and said, Mat. 17. 4. John 2. 18.*

* This is an Hebraisme, the reason whereof is, because such as begin to speake, do either answer the necessity of the matter, or the desire of the hearers; sometime this word answer, is superfluously added, as Job 3. 2. Marke 11. 13. Dan. 2. verse 26.

5. The obedience yielded to Gods commandment, when that is done indeed which was given in charge, Esay 65. 12. *I spake, ye would not answer; (that is) ye would not obey.*

6. Any divine oracle or direction, either by dreame or other revelation, as Mat. 2. 11. Hebrewes 11. 7. Romans 11. 4. but more especially and properly, the Oracle of GOD given in the Tabernacle, from the Mercy-seat.

7. Lastly, such answers whereby Converts at their baptisme witnessed their faith in Christ, 1 Pet. 3. 21.

¶ An answer in Logicke is made three wayes

ways, viz. either 1. by denying the proposition, or 2. by granting it, or 3. by both together, which is called distinction, or Limitation: which is the granting of it in one part or sense, a denying of it in another part or sense.

An answer in Law to a presentment, or Accusation of absence, &c. is made either 1. by excuse of the answerer, or 2. by traverse and defence of the matter, or 3. by submission to the mercy of the judge.*

Not any) None of the elect and believing persons, whom *Peter* severeth, and distinctly divideth from these scoffers, meant verse 3. 2 Pet. 3. 9. *Not any perish*, not any of us, the godly which teare his word, and looke for his comming, all such he will have saved by repentance.

Another) signifieth either many, or any of many, indefinitely, Iohn 5. 43. and 4. 37. 1 Cor. 12. 8.

Antichrist) Every one who is an adversary to Christ, fighting against his Doctrine by mouth, pen, or sword. 1 Iohn 2. 18. *Ye have heard that Antichrist shall come: Even now are there many Antichrists.*

Antichrist (if the notation of the word bee followed) signifies either the vicar of Christ, or one in stead of Christ.

Places where the preposition (anti) fig. for, or instead, Mat. 2. 22. Act. 13. 7. and 18. 12.

Secondly a false Christ which boasteth himselfe to be Christ, and is an *emulus* of Christ, as many have done, according to that prediction, Mat. 24.

Thirdly, one that is an adversary to Christ, whereof some bee professed to the name of Christ, as *Turkes, Jewes, Pagans*: some secret adversaries covered with the name of Christians, as papists and other hereticks; among which there is one chiefe one, not individually or personally, but by succession and order, having an Universality and Kingdome whereof he is head successively; and is called *the Man of sinne; the soune of perdition, the second beast, the apostata, the King of locusts, that Antichrist*, who under pretence of preaching Christ shall be contrary unto Christ, so as Christ bee denied even then when hee is believed to be preached, as saith *Hilarie*.

That Antichrist) One singular and speciall enemy of Christ, who pretending himselfe to be Christs Vice-gerent, doth in a notable, strange and disguised manner, impugne and strive against his Gospell and glory. This is now revealed more fully than ever, to be the Papacy (that is) the

head and body of that (commonly, but falsely so called) Romish Catholique Church. 2 Theff. 2. 8, 9. 1 Iohn 2. 22. *The same is that Antichrist*. All the marks of Antichrist as they are set downe, 2 Theff. 2. and in the Revelation, doe not agree unto any other, save to the Bishop of Rome and his Cleargy, who are the Ring-leaders of that generall Apostasie and defection from the faith, which should reigne, and now long hath reigned in the Kingdome of Antichrist. How therefore be Papists deceived, which will have Antichrist to bee one man, a Jew, of the Tribe of *Dan*, and that hee shall come but three yeares and a halfe before the end of the world, and shall kill *Henock* and *Eliaw*, who should returne againe to live herein the world? with innumerable other fabulous and false things, wherewith their eyes being blinded, they cannot perceive themselves to bee Antichrist, though they doe all the parts and offices of Antichrist.

A.

P.

Apostasie) See to Depart, to Fal from grace.

Apostle) One that is sent as a Messenger about any affaires. In this large sense, *Epaphroditum* is called the Apostle of the *Philippians*, being sent by them unto *Paul* to carry their benevolence, Phil. 2. 28. *Even your Apostle* also Chap. 4. 18. 2 Cor. 8. 23. Rom. 16. 7.

2 A Minister immediately sent from Christ to preach the Gospell in the whole world. Hereof there were at first 12. Mat. 10. 1. and 28. 19. Gal. 1. 1. This is the strictest sense. *Paul* and *Barnabas* were added unto the 12. Apostles, whose charge was to plant Churches by preaching Christ.

3 Any Messenger or interpreter of Gods will unto his Church. In this large sense, Christ is called an Apostle. Hebrew. 1. 1. Consider the Apostle *Jesus Christ*.

Note; As the Tabernacle was a figure of the publicke assemblies; so *Betzabel* and *Aboliab*, two chiefe worke-men about it, filled with wisdom and understanding, the one to finde out curious workes to worke in Gold, and to carve in Timber: the other to make the rest of the parts of the Tabernacle Exod. 31. 4, 5, 6, 7, 8. &c. did figure the Prophets and Apostles of Christ as Arch-builders and Master-workemen, 1 Cor. 3. 10. upon whose foundation the Church is

C

said

said to bee built, Ephes. 2. 20.

Commandement of the Apostles) The Doctrine of Repentance and remission of sins, committed to the Apostles of Christ to teach the Church, which in Chap. 2. Vers. 21. is called a Commandement delivered, viz. a written tradition, 2. Pet. 3. 2. *The commandement of the Apostles.*

Apostleship) Not onely the function of an Apostle, but the ability from God, worthily to execute it to the edification of the Church, Rom. 1. 5. *By whom wee have received grace and Apostleship:* that is, the free gift of being an Apostle, and of ability to discharge it.

To appeare.) To come before one, to bee present, to answer unto matters objected. Thus men appeare before men.

2 Not onely to bee present, but to bee enquired into, and laid open, and made manifest to our selves and others, what we have beene, and what wee have done. 2 Cor. 5. 10. *Wee must all appeare.* Thus wee shall appeare before God.

3. To present ones selfe as an Advocate or Spokesman, by his intercession to appeale God for us, so often as we doe any kin of weaknesse, Heb. 9. 24. *Hee is entred into the Heavens, to appeare in the sight of God for us.* Thus Christ daily appeares before his Father, for the elect beleivers.

4. To shew a thing that it may be seene, Acts 23. *There appeared unto them cleven tongues.* Thus things visible and sensible appeare to our eyes and senses.

5 To come into Gods presence in his Temple to worship him, Exod. 23. 15, 16. *None shall appeare before mee empty,* chap. 34. 23.

6 *To come unto, and be with Christ in glory* Col. 3. 4.

As the appearance of a man. One in shape and forme of a man. Dan. 8. 15. *stood before me as the appearance of a man:* This was Gabriel the Angel. See verse 16. and chap. 10. verse 16.

Appearance of evill.) That which in it selfe is not evill, yet beareth a shew of evill, and seemeth to be a sinne 1 Thes. 5. 22. *How much more ought Christians to avoid evill in it selfe, when they must shun the very shadow of sinne?*

Appearance of Christ) the manifestation of Christ, either at his first comming in the flesh 2. Tim. 1. 10. or at his second comming in glory, Heb. 9. 28. Titus 2. 13.

To See, to Decree, to Choose, Predestinate, Priest.

To appoint.) To decree, will, or purpose a thing certainly from everlasting, 1 Thes. 5. 9. *We are appointed not to wrath, but to obtaine salvation.*

2 To set apart to some Office, as Deacons, Acts 6. 4. *Which wee may appoint &c.*

3 To determine or allow the good use or end of an evill, which one doth not allow or appoint, Acts 2. 23.

One appointed.) One prepared as by certaine arguments and demonstration: or by nurture and chastisement, Gen. 24 14.

To approve.) To declare and shew himselfe indeede o bee such an one as he is taken for and should be, 2 Cor. 6. 4. *In all things wee approve our selves as the Ministers of Christ.*

To approach to none neere of kinne) To marry or take to wife none which are within the degrees expressely forbidden, or by comparison and proportion from them bee found unlawfull, Levit. 8. 6. *None of you shall approach to any neere of kinne to them.* Whether Cousin germaines be of that kin which one may not approach unto, it is a question which hath not onely exercised the pens of the learned, but the consciences of the unlearned and weake: for my part, howsoever I cannot see it to bee prohibited either expressely or by analogy, and it seemeth to be warranted by that example of Zelophebads Daughters marrying the uncles sonnes by Gods appointment, Numb. 36. 11. Also sundry learned men judge it lawfull, and godly persons have done it as a thing lawfull yet it were expedient to keep further off, and to launch our ship into the channell, where there is sea-room enough: for it is *vicinum malo.*

Aram Syria as *Mizraim*, Egypt, and Cush *Aethiopia*. Gen. 22. 21. and often elsewhere.

Are) Representing or betokening, or being like, Gen. 41. 26, 27. *The seven good kine are seven yeares of plenty, &c.* the like phrase in Revel. 17. 10. and Revel. 1. 10.

Archangell) Prince of Angels (as *Archepiscopus* the Prince of Pastors: Iude 9. *Ye Michael that Arch-angel.* This is Christ Iesus, who is strong as God: as also the doubling of the Greeke Article doth declare.

Archers.] *Josephs* enemies, as his brethren that hated him, and sold him into *Egypt*: alio his *Mistresse* which tempted and falsly accused him; and his Master that imprisoned him. *Genesis* 49. 23. *Genesis* 39. 7, 17, 20.

Arke] A Chest or Coffer, wherein to keepe things sure or secret, *Exod.* 2. 3.

2 The great vessell or ship wherein *Noah* and his family lived safe, during the flood, *Hebrewes* 11. 7. *Genesis* 6. 14.

Arke of the covenant or testimons] A Chest, wherein were put the two Tables of the Law, containing the articles of the Covenant betweene GOD and his people, *Exod.* 26. 3. *Aarons* rod and pot of Manna alio *Exod.* 25. 21. This Arke with the mercie-seat upon it, did represent Christ, being made man: both because the God-head was after a sort inclosed in him (as in an Arke); and at the beholding of him, GOD is become propitious to us: and lastly by him, the Covenant with all the Articles thereof are established.

3 The Church of God, which hath in it (as the first and typicall Arke) the rod of discipline for sinners, the pot of Manna for repenters, the table of the Law for all.

4 It may signifie the heart of a godly person, which is in the Tabernacle, that is to say, the Church of God, and in which Arke is the Covenant of God, that is to say, the sanctifying and saving grace of God, mentioned *Jeremiah* 31. 33. *Ezekiel* 37. 16, 27. and *Hebrewes* 8. 10. and 10. 16, 17.

Arke covered] *Exodus* 40. 21. that is, hid, the vyle, hanged before a figure of Christs flesh veiling the divine thing in him, *Heb.* 10. 19, 20.

Arme] That part and member of the body, which is strongest and readiest to doe things withall. It signifies also great warlike forces as in *Daniel* 11. 23, 31. Alio vertus, wisdom, patience, chastity, by which *Joseph* resisted all his enemies. *Genesis* 49. 24. *Psalme* 18. 33, 35.

Arme of the Lord] The mighty power of God especially working in the Gospell, for the conversion of the Elect, *Esay* 53. 1. *To whom in the arme of the Lord revealed?*

2. The great power of God generally uttered, either for saving the good, or destroying the wicked, *Psalme* 93. 13. *Mighty is thine arme, and strong is thy right hand,* 1 *King.* 8. 42.

Arme of flesh.] Most feeble and weak

helpe, such is all helpe from man without God: *Jer.* 17. 5. *Cursed bee hee that makes flesh his arme.*

Armour.] Weapons or warlike furniture for our owne defence, and offence of our enemies: 1 *Sam.* 17. 38. *David* put on *Sauls* armour.

2 Those strong and powerfull lusts of sin, whereby Satan conquereth naturall men, and holdeth them fast under his Banner and dominion, *Luke* 11. 21. *When a strong man armed, keeps his Palace, &c.*

Armour of God.] Spirituall furniture of weapons, given us of God alone for our defence, against our spirituall enemies, *Eph.* 6. 11. *Put on the Armour of God.*

Armour Compleate] All manner or kinds of spirituall weapons, serving to fence the Christian Souldier on all sides, and to all purposes, *Eph.* 6. 11, 12, &c.

Armour of Light.] The graces of the New-man, such as accompany the effectuall preaching of the Gospell (which is like unto light:) and these graces are called (*Armour*) because they are our defence against the assaults of sinne and Satan, *Romans* 13. 12. *Put on the Armour of Light.* What these graces bee, and what defence they afford us in our spirituall battle. See *Eph.* 6. verse 11, 12, 13, 14, 15, 16, 17.

Note, graces of the Spirit are offensive and defensive both, as weapons and armour be.

Armour of Righteousnesse.] Uprightnesse or integrity of conscience, which is like armour or weapons, wherewith the godly Apostle *Paul* and other his companions in labour, did defend themselves and their functions against Satans malice, 2 *Cor.* 6. 7. *Armour of righteousness on the right hand and on the left.*

Arrowes] An instrument of warre, which shot out of a bow, wound and pierce deepe into the body: and generally the instruments of Gods wrath and judgement, either to afflict his children, or to wound his enemies, *Psalme* 38. 3. *Job* 6. 4. *Psalme* 45. 6. and 64. 8.

2 Deepe and most grievous calamities, which like sharpe Arrowes, pierce even the godly to the quicke, for the probation and tryall of their faith and patience. Alio for chastisement, *Job* 6. 4. *Thy Arrowes are in mee;* expounded, verse 2. *Psalme* 38. 2. *Thine Arrowes light upon me.*

3 The effectuall working of the Gospell, piercing mens consciences, either to their killing or quickening spiritually, *Psalme* 45. 5. *Thine Arrowes are sharpe to pierce to the*

heart, &c. Revel. 6. 2.

4 Malicious slanderous tongues, which woundeth and pierceth like arrowes, Psalme 120. 3, 4. and 64. 3. *And shoot for their arrowes bitter words.*

5 The heavy judgements of God upon the wicked for their destruction, Psalme 64. 7. *But God shall shoot an Arrow at them, &c.* There be arrowes of pestilence, Psalme 91. 5. and of famine, Ezekiel 5. 16.

A.

S.

[As] Likeness in qualitie, and not in quantity, Matthew 5. 48. *Be perfect as your Father is perfect,* 1 Corinthians 3. 15.

[As by fire,] Noteth no true fire, but that which hath resemblance with fire, that is, to make a thing certainly knowne like to fire.

2 Equally, John 5. 21. *All should honour the Sonne, as they honour the Father.* This particle (*As*) signifieth 1. the likeness of a thing, but not the truth of that thing, Matthew 26. 55. the truth of a thing, but not the likeness, John 1. 14. Ephes. 3. 8. 3 both the likeness and truth of a thing, Hebrewes 2. 7. 4. the quality but not the equality, Luke 6. 36. Matthew 22. 39.

3 Because, John 15. 12. and 17. 2.

4 *A Signe, not of proportion, but of condition,* Mat. 6. 12, 14. *

Note: *As*, is sometime a sure affirmation. Genesis 27. 12. As a deceiver, i.e. a very deceiver or mocker, Nehie. 7. 2. 2 John 1. 14.

[Ascension.] Christ going up into heaven in his manhood: or an action of Christ as hee is God, removing his manhood up into the third Heavens, there to remaine in most excellent glory and power, for the good of his Church, Ephes. 4. 9, 10, 11. *Being ascended that be, &c.*

[Angels ascending and descending.] The Angels ministring to Christ in his doing of strange workes, and unto the Church for Christ his sake, John 1. 51.

[Ascending Lampes.] Exodus 40. verse 25. to burne and shine, as verse 4. representing the seven spirits of Christ whereby his word shineth to his Church.

[To ascend into heaven.] To goe up into heaven bodily and visibly, Acts 1. 9, 10. Ephesians 4. 9, 10. *When he ascended.*

1 To be perfectly induted with light of spirituall understanding, John 3. 13. *No man ascended up, &c.*

3 Referred to men, signifieth, 1. to study, seeke and desire the way to Heaven, Rev. 8. 4.

2 To goe up in soule alone, or both in body and soule to heaven, Psalme 24. 3.

See Translation.

3 To goe up to an higher place or state on earth, Luke 18. 10.

[Ascending.] Gen. 28. 12. The Angels looking with desire into the mysteries of Christ, 1 Pet. 1. 12. ministring to him, and through him to his people, Marke 1. 13. Heb. 1. 14. v. now in speciall guarding Jacob from all perils in his journey, see Genesis 32. 1, 2.

[Ascending into heaven, and going downe into the deepe.] That righteousness and salvation cannot any more bee in us by the works of the Law, than either wee are able to climbe up into the heavens to fetch a thing which is there, or to goe downe to the bottome of the deepe seas to fetch something that is there, Romans 10. verse 6, 7.

[Ashes.] A thing vile and brittle, being the remainder of some better matter, as wood or other stufte consumed by fire, 2 Pet. 2. 6.

2 The frailty and extreame vilenesse of man, being considered in comparison with his Creator, Gen 18. 27. *And behold I am but dust and ashes,* Job 13. 12. Your memories may be compared to ashes: that is, they shall be most vile, never to bee remembered but with loathing.

[To eat ashes.] To be cast downe into a base and miserable condition, so full of sorrow as for excessive mourning, bread did relish no better than ashes, Psalme 102. 9. *I have eaten ashes, &c.*

[To repent in ashes.] To mourne and lament grievously in the sense of some sins against God, and for some deserved Judgement, Jonah 3. 6. the King of Nineveh late in ashes, Matthew 11. 21. they had repented in sackcloth and ashes. It was the custome of Jewes and Gentiles in any deepe heaviness to declare their griefe by putting on sackcloth and sprinkling of ashes on their heads; or sitting in them; and after this fashion Gods people did witness their great abjection and vilenesse, when by fasting and prayer they extraordinarily humbled themselves before God to turne away some vengeance; which of some was done in truth and sincerity, as Dan. 9. 3. and of others in shew onely, and in hypocrisie, as Achab.

[Assur] First, the man so called, Gen. 10. Secondly, the posterity of Assur or Assyrians.

ans. Thirdly, the Region or country so called. Fourthly, the King of *Assur* with his army, *Esay* 10. 5.

To aske] To put a question, *Luke* 20. 8. *I also aske you, &c.*

2 To move a petition, or to desire something in prayer. *Mat.* 7. 7.

To aske amisse.] To pray they know not what, nor as they ought, without referring their prayers unto Gods glory, and charity towards their neighbour, *James* 4. 3. *See aske amisse.*

Asfamed] Abashed, or one which is waxen pale and wan, as when the colour fadeth and withereth: it noteth both disappointment of hope, and confusion or destruction, *Psalme* 6. 10. *Let mine enemies be asfamed, &c.* See *Job* 6. 26. and *Jer.* 48. 1, 26. *Esay* 1. 29. When wee looke for helpe from whence we obtaine none, then followeth shame: as Idolaters from their Idols and superstitions formes of worship: which in the evil day being not onely unable to helpe, but pulling downe much hurt and punishment, it caused such persons as trusted therein, to be asfamed of their temerity, impiety, and obstinacy, especially if they have beene forewarned.

To consume to ashes] That the Sacrifice which Christ offered of himselfe, prefigured in those of the Law, was most gratefull and acceptable unto God, *Psalme* 20. 4. *And turneth by burnt Sacrifices to ashes,* *Levit.* 6. 10. The turning of the sacrifices to ashes, was a signe of acceptation, that it had a sweet smell, as turning of the sacrifices to our use.

Assembly] A place for solemne meetings, either Civill or Ecclesiasticall, *Mat.* 23. 6. *The chiefe seate in assemblies,* *Esay* 4. 5. where it signifieth sacred ministeries and meetings: it is also used for a multitude of people, *Gen.* 28. 3. *Ezekiel* 23. 24.

Masters of the Assemblies] Pastors or teachers which governe assemblies, *Eccle.* 12. 11.

To assist] To minister aid or helpe, as it wereto stand to one in his danger, *2 Tim.* 4. 16, 17. *No man assisted, yet the Lord assisted me.*

Assurance] That infallible certainty which an elect soule hath by faith of her owne salvation, and of the promise of grace, that it is true, and belongeth to her selfe, *Heb.* 10. 22. *Draw neare in assurance of Faith.* *Rom.* 4. 21. *Being assured, &c.* The Papists are enemies to this assurance: they grant a probable and conjecturall, but deny infallible assurance; because mans will (say they) is mutable, whereas our assurance de-

pends upon the unchangeable will of God.

2 Charitable perswasions of other mens salvation, *2 Tim.* 1. 5. *I am assured it is in thee.*

Full assurance] A certaine and strong perswasion of our owne salvation by Christ, *Rom.* 4. 21. *Being fully assured,* *Col.* 2.

1 A speech borrowed from ships which be carried with full sailes.

A.

T.

To attaine] To lay hold on, or receive, *Rom.* 9. 30. *They attained righteousness;* a Metaphor or a speech borrowed from a bodily hand apprehending a gift offered, so faith apprehends Christ as he is given of the Father.

2 To hold out till one come to the marke or goale, *Rom.* 9. 31. *They attained not the law of righteousness:* a Metaphor or speech borrowed from such as run in a race, and faint or faile in the middle course ere they come to the end; so did these Jewes faile of righteousness, whereunto they strove (as runners) to come, because they could not exactly keepe the Law, and withall contemned the grace of Christ, being puffed up with pride of their owne good workes.

To attend] Earnestly to bend the minde unto a thing, taking great care of it, and heed unto it, *Acts* 20. 28. *Attend therefore to all the Flocke, whereof the Holy Ghost, &c.*

To make atonement] To declare one to be purged from his finnes, and reconciled to God, *Levit.* 5. 10. *The Priest shall make atonement for.*

A.

V.

Author] The beginner or first inventer and maker of a thing. *Heb.* 12. 3. *Jesus the Author of our faith.*

Authority] Good estimation and opinion, gotten by wisdom and well doing.

2 Lawfull power enabling to doe some publique workes, *Luke* 20. 2. *Tell me by what authority thou dost these things,* *Mat.* 20. 25. *Luke* 7. 8.

3 Majesty, power and efficacy, *Marke* 1. 22. *Hee taught them as one that had authority.*

4 Jurisdiction, dominion, or power, both lawfull and unlawfull, *1 Cor.* 15. 24. *All rule, and all authority, and all power.* Some interpreters doe largely construe these words of all good and lawfull degrees, distinction of orders, dignities and authorities in this world, whether economical, politicall or

ecclesiasticall: all which shall cease at the last resurrection, and bee wholly abolished; there shall bee no more any difference of husband and wife, master and servant, father and children, King and subjects; doctors, pastors shall no more beare such office as now they doe in the Church: like is to be said of all officers and governours, of all honours and powers, which serve only for the preservation of this life, and therefore bee temporary. Yea, it may reach unto the principality of the good Angels and their office, so farre forth as they bee our Ministers to looke unto private persons, or whole states; yea the powers of heaven, to wit, Sunne and Moone, and Starres, and other celestiall creatures, at the end of the world shall lose their functions which now they have, as to chase away darknesse, to cherish and comfort inferiour bodies, to expell cold, &c. Howbeit (though all this be true, and the place by this generall exposition may comprehend all lawfull powers and authorities ordained of GOD) the fittest interpretation is to understand it more strictly of all rule; authority and power which is contrary to Christ; namely of tyrants, persecutors, hereticks, wicked enemies, yea of sinne, Satan, death: all which now wrestle and rise up in armes (as it were) against the kingdome and glory of Christ, at whose comming (their substances still remaining) yet their power and authority shall bee quite taken away, as they shall never bee able any more to assaile and hurt the people of Christ: and thus to expound it, I am induced by comparing the verse 24. with verse 25, 26. where *Paul* limiteth these authorities and powers to the enemies of Christ, naming death as the last; either for that at the fall of *Adam*, death came in the last of all, Satan tempting, man consenting, sinne acted going before, and death following after, as a stipend of sinne: or else it is said to bee last, because of his continuance and durance in respect of the rest of the externall enemies of Christ, who by raising up the bodies of the Saints from bodily death, did so overcome death in the last place.

A.

W.

[To Awake] To come, or get out of sleepe, Mat. 8. 25.

2 To come out of the sleepe of sinne by repentance, as he that comes out of bodily sleepe by awaking, Eph. 5. 14. *Awake thou*

thou sleepest and arise from the dead.

3 To be prompt and ready with a watchfull minde to performe good duties, Psalme 108. 2. *I my selfe will wake right early*, Psal. 139. 18.

4 To minister and give present succour after it hath beene long kept from us, as though God had beene asleepe and forgotten us, Psalme 7. 6. *Awake for mee O Lord.*

5 To rise from death as from a sleepe, Ps. 17. verse 15. Daniel 12. 2.

[To stand in awe] To be moved with the feare of the anger of God, who is wrathfully displeased with all unjust dealers, Psalme 4. 4. *Stand in awe*. Some Interpreters thinking this to be spoken to the godly Israelites, take this to be the meaning, that in their anger against wicked persecuters they should not exceed measure, lest they sinned; and indeed the translation of the Septuagint is, *Be angry and sinne not*; which *Paul* followed, Eph. 4. 26. following not the genuine sense, but the common greeke version, as *Piscator* judgeth upon this reason, because the course and order of *Dauids* words shew this speech to be directed to the Counsellors and Courtiers of *Saul*.

A.

X.

[An] An instrument to hew or cut down trees withall.

2 The word of God, which (as a spirituall Axe) cutteth downe spirituall wicked men and hypocrites, like rotten and barren trees. This is it which is elsewhere meant by plucking up, destroying, hardning, binding, retaining sinnes, making the eares heavy, and the heart fat, &c. Mat. 3. 10. *Now is the Axe laid to the root of the trees, &c.* Some expound this, not of spirituall judgements threatned in his word against unrepentant sinners; but of the power of the Romans, which were the instruments of God, to destroy utterly the unfaithfull and wicked generation of the Jewes, with a worldly destruction. The former is the better exposition.

3 King of *Assyria* who was an axe in the hand of God, to use as he would; yet was stout and spake proud things against God, Esay 10. 14. 2 Kings 19. 22.

[Saul]

B

A

Baal] A Lord, a Master, Husband, or Patron: it was a common name whereby the heathens called their God, 2 Kings 1. 2. Judg. 8. 33. and so Israel also called their true God, Hof. 2. 16. But for the shameful abuse of Gods worship, the Scriptures turne (*Baal*) a lord into (*Bosheit*) a shame, Psalme 106. 28. Hosea 9. 10. and so *Jeremy* calleth Idols a shame, or confusion, Jer. 3. 24. and 11. 13.

Baalzebub] The Lord of flies, so called, either of contempt of his Idolatry; or rather of the multitude of flies which attended the multitude of his sacrifices; or for that he was their larder-god to drive away their flies; or for that forme of a fise in which he was worshipped: at *Acaron*, a City of the Philistims hee was adored for their God, 2 Kings 1. 2. By this name the Prince of Devils (to whom all impure spirits are subject, as the elect bee to Christ the head) is called, Mat. 12. 25. He was to them of *Ebron* their *Ajsoulpim* or physicks God, as appeareth in 2 Kings 1. 2. For the King sent to consult with him for his sicknesse.

Baldnesse] All tokens of mourning, Eſay 15. 2. Eſay 3. 24.

Babes] Infants, whilest they bee young and tender, unweaned from the breast, Mat. 2. 10.

2 Such as bee weake in faith and knowledge, whether they bee newly regenerated, or long since, 1 Cor. 3. 1. *Even as unto Babes in Christ.* Heb. 5. 13. *Every one that useth milke is a Babe;* that is, one who is not ripe in knowledge.

3 Insolent, reproachfull, and scornefull men, Eſay 3. 4.

Babylon] A famous City in *Affyria*, whence *Peter* wrote his first Epistle, 1 Peter 5. 13.

2 *Rome*, even the Ecclesiasticall *Rome*, where the Pope sits as head. Revel. 18. 2. *It is fallen, Babylon that great City.* In *Rome* are found the vices which were in *Babylon*: Therefore by resemblance beares the name of *Babylon*. *Metaphor.* See fallen.

The Papists in their *Testament* printed at *Rhemes*, (to prove *Peter* to bee at *Rome*) doe take *Babylon* in 1 Pet. 5. 13. to be *Rome* (mytically) for resemblance to *Babylon* in Idolatry and cruelty; yea, and confesse also, that *Rome* is meant by *Babylon*, in the 16. and 17. of Revel. Therefore must needs bee the Sea of Antichrist, even by their owne confession.

Backe] That part of mans body wherein consists the chiete strength, especially in his thighs and loynes adjoyning to the backe.

2 The spirituall might of the soule, the power of GOD, enabling both reason and will to conceive and choose good things; also the Temporall strength of good lawes, Magistrates, civill Authority, and whatsoever else is famous, or flourishing, or of force in the Common-wealth, to make it glorious and strong or unconquerable: all this the Jewes lost for their unbelieve and contempt of Christ, Rom. 11. 10. *Now their backs alwayes,* P. 69. 23.

Backe parts] So much of Gods glory, as in this life wee are able to see, Exod. 33. 23. *Thou shalt see my backe parts; but my face thou shalt not see;* that is, (saith *Luther* :) Here wee behold God in his words, and in his creatures, and in the face of Christ Jesus our Mediatour: *But when this body is dissolved by death, then wee shall see him face to face, and know him as wee are knowne.* 1 Cor. 13. 9, 10, 12.

Backe-biters] They which by false, or true reports, hurt the credit of their Neighbour in his absence, and behinde his backe, Rom. 1. 30. *Backebiter. Bad. See evil.*

Bagges which wear not old.] Heavenly creatures, which perish not as earthly goods doe, but endure alwayes, Luke 12. 33. *To put wages in broken Bagges.]* To be unable to keepe what one eames or gets, no more than one can keepe what he puts in a bagge which wants a bottome, or is full of rents and holes, Hag. 1. 6. *Thou put your wages in a broken Bag.* It is a proverbiall speech, to signifie, that ones substance wasteth suddenly in a moment.

Banquet.] Gen. 23. and 29. 22. It is a word which commeth of drinking, both in Hebrew and Greeke, because large drinke is used in Banquets. Hereupon it is called, *the Banquet of wine*, Esther chap. 5. verse 5. and chap. 7. verse 7. *And the King and Haman*

came to drinke with *Queene Esther*, that is, to Banquet, *Esther* chap. 7. verse 1. and chap. 3. verse 15. Such wee call a Bride-ale: a marriage is sometime used for a Banquet or feast, *Luke* 14. 8. so *Syriack* turneth it.

[To bee baptized with the Holy Ghost.] To receive the gifts of the Holy Ghost, which sometime were in a visible manner bestowed in the Primitive Church, before or after baptism, *Acts* 1. 5. *Acts* 10. 44. and 19. 5.

[To baptize] To dippe into water, or to plunge one into the water.

2 To plunge into afflictions or dangers (as it were into deepe waters.) *Matth.* 20. 22. Can yee bee Baptized with the Baptisme where-with I am baptized: that is, Can yee suffer afflictions?

3 To sprinkle or wash ones body Sacramentally. Thus the Minister baptizeth. *Mat.* 3. 11. I baptize you with water, that is, outward Sacramentall washing.

4 To wash the Conscience spiritually, purging it from the guilt and corruption of sinne, by Justification and Sanctification, that it neither reigne nor be imputed. Thus Christ baptized, *Matthew* 3. 11. Christ shall baptize you with the Holy Ghost, and with fire. This is inward spirituall washing.

Christ is said to baptize with the Holy Ghost generally, because Baptisme is made effectually by his holy Spirit: but more especially these two waies both by the extraordinary gifts of his Spirit, which he miraculously in a visible manner powred downe upon his Disciples on the day of Pentecost, *Acts* 2. 2, 3, 4. and upon others, as *Acts* 10. on *Cornelius*, and *Acts* 19. Also by effectually regeneration of the Spirit in the ordinary Ministry of the Church, whereby the Father and the Sonne, by the Spirit, which proceedeth from them both, doth worke effectually to the salvation of the elect.

The Minister baptizeth by sprinkling with water, GOD baptizeth by bestowing the gifts of his Spirit. The baptism of *John* and Christ were all one for Ceremony, Action, Substance, and Effect: difference was in the persons; Christ being man and God, who could from himselfe give the thing betokened in baptism; so could not *John*, to whom did appertain the administration of the outward signe.

Where the word is truly preached, and baptism purely administred, wee may bee sure there is a Church; there is also Christ, remission of sinnes, the Holy Ghost, and eternall life; and none of all these be where

the purity of the Word and Sacraments be not: for Christ and his things are no where to be sought or found, but where hee doth manifest himselfe in his Word and Sacraments. To say there is no Church where these be received, is to say, it is not day where the Sun shineth, or no man where the body is quickened with a soule. For baptism is a Symbole and pledge of Christ and his benefits, remission of sinnes, regeneration, and eternall life, *Marke* 1. 4. Therefore *John* saith, that he came baptizing, to manifest Christ to Israel, viz. to the lost sheepe of Israel, *John* 1. 31.

[To be baptized for dead.] Not for the dead, or over the graves of the dead, but as dead even to destroy and mortifie sin, which is the true end of baptism; and necessarily proveth the hope of the resurrection; for it were lost labour to crucifie sinne if no resurrection. *1 Cor.* 15. 29. Which are baptized for dead.

There is another signification, as if washing or ablution of dead bodies were here meant: (as *Theodoret*, *Beza*,) it is certaine that baptizing is put generally for washing, *Marke* 7. 4. And that mortuall ablution was common to Jewes, out of charity and hope of resurrection, and Gentiles out of superstition; yea, and that it was already received of Christians, *Acts* 9. 37. Now if no resurrection, this ceremony and labour had bene in vaine. The opinion of baptism over the graves of Martyrs: also that it is understood of such as were baptized at the point of death, or instead of the dead; or upon profession of the article of the resurrection of the dead, be not to be liked of; lesse for mortall sinnes, or prayer for the dead. *Luther*, *Epiphanius*, *Ambrose*, *Aquinas*, *Stapleton*.

[To be baptized into the death of Christ] To receive baptism as a testimony of mortification, and as an instrument of the Holy Ghost, for the extinguishing, and the killing of sinne by the death of Christ. *Rom.* 6. 3. Have been Baptized into his death.

Baptisme] Is to be two waies considered, either as it is the seale of Justification and remission of sinnes; *Acts* 2. 38. or of sanctification and inherent righteousness, *Rom.* 6. 3, 4. but our whole Sanctification is given in this place of *Paul*, not to Baptisme, which is but the seale of it, but to the death and resurrection of Christ.

Baptisme, what it is] The Sacrament of our Initiation or first entrance into the Covenant of grace: not that then wee first be-
gln

gin to be of the Covenant, but our being in it, is thereby sealed and assured, Romans 4. 11. *Circumcision is a seal of the righteousness of faith.* It is an error in Popery, to hold, that in Baptisme wee are first made partakers of the Covenant, or that naturall concupiscence is taken away, not onely touching guilt, but touching corruption too, to be no more.

More fully thus: it is the solemne dipping into, or washing in water at the commandment of Christ, in the name of the blessed Trinity; by this outward signe of washing with water, to assure us of our entrance into fellowship with Christ, for our Justification, and Sanctification by his death and spirit, unto eternall salvation in heaven, Rom. 6. 23. 1 Cor. 12. 13.

Baptisme without faith in the partie baptized, doth not worke Grace, Acts 8. 36, 37. Neither doth it become effectually by any vertus inherent in the signe, or action, or Minister, but by the power of Christ who is made all things to the true believers, even without baptisme as well as by baptisme; or Christ being a most free agent, is not tyed necessarily to his owne Ordinance, which wee have need of, and may not contemne upon paine of damnation, but hee may give grace by it or without it, as he pleaseth.

Baptisme.] Dipping into water, or washing with water, 1 Pet. 3. 21. *Whereof baptisme, &c.*

2. Powring out, or shedding abroad the gifts of the Spirit, Acts 1. 16. *Ye shall be baptized with the Holy Ghost.* Mat. 3. 11. Acts 1. 5. To baptize with the Spirit, is to bestow the graces of the Spirit.

3. Ministry and doctrine of John, Acts 19. 3. *Unto Johns baptisme.*

To be Baptized in the Cloud, and in the Sea.] Their communion with Christ, sealed to the Israelites, by that extraordinary Sacrament of being under the Cloud, and passing through the Sea, as the same grace is sealed to Christians by Baptisme, 1 Cor. 10. 1, 2. See also Exod. 13. 21, 22. Numb. 9. 19, 20, 21, 22.

Barbarian.] One rude and unlearned, Romans 1. 14. *To the Greeks and Barbarians.*

2. One which so speaketh, as hee is not understood, 1 Cor. 14. 11. *Shall be a Barbarian to mee.*

Barren.] Either a woman which hath no husband, nor child: or a forsaken City without a Prince and inhabitant: or the Church of the Jewes, being lesse fruitfull in

begetting children to God, than the Church of the Gentiles, Gal. 4. 27. *Egyp. 54. 1.*

B.

E.

To be.] To be made. Mat. 19. 5. *Shall be one flesh,* Jeremiah 32. *They shall be my people.*

2. To be knowne and apparently seene, 1 Cor. 15. 28. *That God may be all in all,* Luke 6. 5. 3. *Ye shall be the children of the most High:* that is, made knowne to be so, Rom. 14. 9. *Might be;* viz. manifested and known to be; then a thing is said to be, when it is made manifest.

3. To be esteemed and accounted something: as not to be, signifies to be vile, and to be had in no account, 1 Cor. 1. 28. *And things which be not, to bring to nought things that are, or be.*

4. To worke effectually and immediately, or to shew his power and presence by working so, 1 Cor. 15. 28.

5. It signifies something not to be, but an objection, as though it be. So John 10. 17. *I am, &c.* Rom. 6. 16.

6. To continue in the former estate or dignity to be remembered: as not to be, is taken for decayed or forgotten, or of no reputation, Deut. 32. 21.

There is to man a being, 1. in the predestination or purpose of God, Rom. 9. 11. before he was borne. 2. in our faith, hope, and desire. So the dead are alive, and they on earth are in heaven, Hebr. 11. 12. Rom. 9. 24. Mat. 6. 21. Phil. 3. 20. 3. in deed. 1. in earth, 2. in heaven.

To be the Lords.] To consecrate or set apart as holy to the Lord, Judg. 11. 11. So was Jeptabhis daughter dealt withall, as appeareth by verse 29. and not slaine, which the Law forbade.

To be with one.] To be present, not only in generall, but with speciall presence of favour, for assisting and prospering one in the worke of his calling, John. 1. 9. *For I the Lord will be with thee whithersoever thou goest,* Gen. 39. 2. *The Lord was with Joseph and hee prospered.*

That promise of God to Jacob, Gen. 28. 15. *I will be with thee;* it is by Jacob, in Gen. 32. 9. understood, *I will doe thee good.* See Exod. 33. 15, 16. and Gen. 46. 4. Matthew 28. 20.

To be with Christ.] 1. By faith and desire, or mediately. 2. By sight and immediate presence, Phil. 1. 23. *this is personall and locall.*

[*Not to be in the winde, earth-quake, fire.*] Jehovah not to have appeared and shewed his presence unto Eliab untill the earth-quake, winde, and fire were ceased; to teach that weake men cannot abide the presence of God in his full strength and majesty, 1 King. 19. 11, 13. *And Jehovah was not in the fire.*

[*A beame.*] Either some crime and great sinne; or some lesser sinnes, neglected, often gone over, and long dwelt in, Mat. 7. 4. *And hast a beame in thine owne eye, first cast out the beame &c.*

[*A Beare.*] The kingdome of Persia; called (a Beare) for the barbarous and savage cruelty exercised in it; whence it is said to be like silver, as being of lesse esteeme than the Babylonish Monarchy, which is likened to Gold, Dan. 2. 32. This kingdome is said to raise it selfe, Dan 7. 5. because out of ambition and restlesse desire to rule over others, it united to it selfe, first the kingdome of the Medes, and then of the Babylonians, foraging into the three coasts of the habitable world, as Dan. 8. 4. which are termed three ribs in Dan. 7. 5. *Like to a Beare.*

[*To beare*] To take away sinnes, by suffering the punishment of them, 2 Pet. 3. 24. *Hee did beare our sinnes in his body upon the tree,* Esay 53. 4. *Hee did beare our infirmities,* Mat. 8. 17.

2 To stay and keepe a sinner from falling, lovingly supporting his weaknes by prayers, counsels, and exhortations, Gal. 6. 2. *Beare ye one anothers burden,* Rom. 15. 1. It is a Metaphor or speech borrowed from a burden or weight sustained by pillars or supporters.

[*To beare his Judgement*] To have punishment certainly and justly laid on him by God, Gal. 5. 10. Judgement or punishment for sinne, is often in Scripture compared to a load or burden, heavy and weighty, pressing downe him that beareth it, as many sheaves presse a Cart, or as a weight presseth downe the ballance. See Esay 13. 1. and 15. 1. and oftentimes also David in the Psalmes complaineth thereof; especially, Psalme 38. 4. The reason is, because afflictions being grievous in themselves, Heb. 12. 11. they also draw with them the conscience and remembrance of sinne committed, (as in Josephs brethren) which is an heavier burden than the paine which commeth of it, as Hebrewes 12. 1.

[*To beare their names before God.*] That Christ alwayes hath in remembrance his Church and all the members of it, ever appearing for their sakes before God, Exod. 28.

12. Heb. 7. 25, 26. and 9. 24. The same thing signified by setting us a seal on his heart, Can. 7. 11. and by setting Zerubbabel as a signet, Hag. 2. 23.

[*Bearing of children.*] See saved, Through, Shee.

[*Beast, or beasts.*] All wilde creatures which are upon the land, Psalme 8. 7. *And beasts of the field.*

2 Some one ravenous or cruell beast, Gen. 37. 33. *Some evil beast hath devoured him.*

3 One of brutish understanding, having no more reason than a beast, Psal. 73. 21. *I was a Beast before thee, &c.*

4 Men of brutish and beastly qualities, like unto beasts for fiercenesse, uncleannesse, and obstinacy. 1 Cor. 15. 32. *I have fought with beasts at Ephesus.* Some expound this place literally, that Paul for defence of his life, did encounter with wilde beasts, as Beares, Lyons, &c. by the sentence of the Magistrate, to satisfy the cruelty of the people: for under the Romans, as some were cast to beasts naked, Daniel by the Persians, Ignatius by tyrants; so others were condemned to fight armed with Wolves, &c. Howsoever the Text be taken (figuratively or literally) it signifieth the extreame difficulties which Paul did under for the hope of a blessed resurrection, otherwise hee had lost his labour in striving. See Acts 19. 9. Titus 1. 12. A Metaphor.

5 Fierce, savage, and unpure heathens and Nations, Psalme 80. 13. *The wilde beast of the field hath eaten it up.*

6 Civill Rome, cruelly persecuting the Saints: also ecclesiasticall Rome, treading in the steps of that barbarous cruelty, Revel. 17. 18. *The Beast which thou hast seen, was, and is not,* Revel. 13. 1, 4, 17. In which place it signifies Rome, as it is restored by the Pope, unto the Idolatry and tyranny of the superstitious persecuting Emperours, and made the seate of Antichrist.

7 Empires and kingdomes, raised up and maintained after a beastly manner, with oppression, cruelty, warre and bloodshed, Dan. 7. 3, 17. *And foure great beasts came up, &c.*

[*Before God or in his sight*] In his presence, 2 Cor. 5. 10. *Wee must all appeare before Christ,* Revel. 20. 13. *I saw the dead stand before God.* It signifies before the Cloud, a token of Gods presence, Exod. 18. 12. 2 King. 22. 19. Eph. 1. 4.

2 Sincerely, so as God doth allow of us in mercy, Luke 1. 6. *They were both just before God:* that is, upright, though not perfect Gen. 7. 1. *Noah an upright man.*

3 Perfectly, so as God may allow of us in his strict Iustice. Psal. 143. 2. *None living shall be justified before thee, or in thy sight* Rom. 3. 20.

4 As God can witnesse. Here it is the forme of an oath. Gal. 1. 20. *Before God, I lye not*; that is, I call God to witnesse, that this is truth. See God. Gen. 27. verse 7. it signifieth in his presence, by his authoritie and power and for ever: and being done a little before his death, it was with more power, care and reverence, and by his last Will and Testament, Gen. 27. 7. 1 Sam. 26. 19. Deut. 33. 1.

Note: All Teachers which make themselves or others the doore whereby to enter into the Church and Kingdome of God, these come before Christ. Therefore this concerneth not Moses and the Prophets, who made not themselves the doore, but rather shewed to the sheepe Christ to be the only doore by whom we have access and entrance to God.

Before one.) Without him Ioh. 10. 18. *All that come before me are thieves*; that is to say, without me, or not by me, who am the onely doore; or without a calling, not sent of God; also in presence, Dan. 5. 1. also one being alive and present. Gen. 11. 7. 8.

2 First, in order of time, Ioh. 8. 58. *Before Abraham was, I am.* Rom 16. 7. *And were in Christ before me.*

3 Of greater dignitie and more honourable place, though in time he be after me, Iohn 1. 27. 38. Also before one, signifieth, with one, as a Leader and Protector, Gen. 24. verse 7. 40. Also free for him to chuse where he liked, and to possesse it, Gen. 13. 9. and 20. 35. and 34. 10.

To Beget.) To performe to his childe all things belonging to his education, Gen. 25. 19. *Abraham begat Isaac*: See the like in Gen. 50. 2. 3. also in Gen. 3. 16. Conception (by a Synecdoche, the part put for the whole) the whole care of a mother in bearing, birth, bringing up, is contained.

Beginning.) The time whence any thing hath his first being, Gen. 1. 1. *In the beginning God created the heavens and the earth*, Ioh 1. 1. that is, not from the first point or instance of the creation (but) from before the creation, and therefore eternally.

2 That which is chiefe or most excellent. as Prov. 1. 7. *The feare of god is the beginning of wisdom*, Prov. 4. 7. *Wisdom is the beginning*, that is, there chiefest strength.

3 A Principle of Religion, or Catechising

Doctrinie, Heb. 6. 1. *Leaving the beginning of the doctrine of Christ*, that is, the plaine familiar manner of teaching Christ.

4 An entrance into a thing. Gal. 3. 3. *Are ye so foolish that after ye have begunne in the spirit &c.*

Beginning of my strength.) The first effect of the strength of my body, Gen. 46. 3. so are all the first-borne called, Deut. 21. 17.

In or from the beginning) Everlastingly, before all time, Iohn. 1. 1. See Prov. 8. 22. 23. 24. &c.

2 From the first Creation of man, Ioh. 8. 7. for before the time that man was, Satan could not be a man-killer.

3 From the time that marriage was first ordained, Matth. 19. 8. *From the beginning it was not so*.

This phrase or kinde of speech when it is referred either to Gods ordinances or creatures doth include time, and doth point out the very point of time when such things did begin, as Matth. 19. 8. Iohn. 8. 7 but when it is applied to God, or any person in the Deity, then it doth exclude all moments of time, and leade our thoughts back unto eternity, beyond the world and all space of time, as Ioh. 1. 1. I Ioh. 1. 1. which places are by Paul and Peter expounded, to note everlastingnesse, Ephes. 1. 4. 1. Pet. 1. 20. Therefore *Servetus*, *Arius*, and other Heretickes, which appoint unto Christ a beginning in time, and will not have him to bee eternall or more ancient than the world, or than Mary (as *Ebion* and *Corinthus* thought) they doe great wrong to the Sonne of God, who was, and had a being, ere he did appeare in his worke of creation, or was manifested in the wombe of his mother; he was alwayes (*Imus*) in the Divinitie (as in a bosome) Iohn 1. 18. before he shewed himselfe (*Extra*) in his operations or Incarnation.

Behind.) To come after one, also that which is done already, Phil. 3. 13. 14.

To Behold.) To looke upon a thing with our fleshly or bodily eye, this is the proper signification.

2 To thinke upon a thing, with consideration and due regard, Rom. 11. 22. *Behold therefore the bountifullnesse and severitie of God.* Lookes (See.)

Behold.) A wonder worthy the beholding (as some thinke) or (as others thinke) a thing commonly knowne, well may bee, or should bee knowne, Psal. 51. 5. *Behold I was borne, &c.*

To Behold.) To consider diligently: and is referred either to God or men, Ro-

manes 11. verse 22. Psalme 10. verse 14.

To beleeebe.) To know the Scriptures to be true, barely and speculatively, 1am. 2. 19. *the Divels beleeeve and tremble*, Exod. 4. 31. Thus the Divels beleeeve.

Also it signifieth to know a thing experimentally, Iohn 17. 21. 23.

2 To assent willingly, and with some kinde of joy to the truth of the Scripture, when we read or heare it, because it comes from God, and brings glad tidings, Acts 8. 13. *He beleeeved and did cleave unto Philip*. Acts 28. 27. Matth. 13. 20. *They received the word with joy*. Thus Hypocrites beleeeve.

3 To put confidence in the Doctrine which we know and assent unto our selves, Marke 16. 16. *He that beleeveth shall be saved*, Ioh. 3. 18. *He that beleeveth in the Sonne, shall never be condemned*. Thus the regenerate beleeeve, Gal. 2. 20. *Christ loved me, and gave himselfe for me*. Papists deny application of the doctrine, to be any part of beleefe in God.

In holy Scripture, true beleefe or faith is put two wayes; first, absolutely as it is occupied about the word of God in generall; or in particular (excepting the word of promise, touching forgiveness of sinnes for the merit of Christ:) and being considered as it is absolute, so there are three things belonging unto it. 1 Knowledge. 2 Assent. 3 Perswasion, and certainty, as appeareth by Rom. 14. where that which is called beleev- ing, in verse 2. *One beleeveth &c.* is in the verse 14. of the same Chapter, expounded by these two words, of (knowledge and perswasion) *I know and am perswaded*. Therefore in the language of the Apostle, such doe truly beleeeve as unto knowledge of the thing beleeeved, doe joyne assent with perswasion.

Secondly, true beliefe or faith is put and used with relation to the promise of salvation by Christ, as in the Epistle to the Romanes, Chap. 3. 4. and 5. and often elsewhere; and then it is by Divines called Iustifying faith, which beside the three former, hath a fourth thing belonging unto it, and that is confidence (*Pepoiibesis*) Eph. 3. 12. Hereof it is plaine that corrupt and false is that definition of Bellarm. lib. 1. cap. 5. de Iustif. defining faith to be an assent only to the word written, (and to the word unwritten, traditions of the Church) unto Apocryphal word, as well as to Canonically, denying knowledge and full assurance to appertaine to faith; so as with Papists hee is a beleever which onely assenteth to the

doctrine of the Church, though he be ignorant of it, whence ariseth their implicit faith.

To beleeeve, signifieth either to beginne to beleeeve, Rom. 13. 11. or to grow in beleefe, Ioh. 2. 11. Here the encrease, not the beginning of faith is meant: and in the former place beginnings of faith be compared with the increasings. So in Iohn 11. 15. that yee may beleeeve, i. that your faith may be strengthened and increased, for they were beleevors already.

Belial.) Wicked. Deut. 13. 13. Iud. 19. 22. *Men of Belial, or wicked men*. The word in the Hebrew noteth extreame wickednesse, and most mischievous wicked men: 1 Sam. 1. 16. and 25. 25. Nah. 1. 15. It is also applied to speciall sins and sinners. Pro. 19. 28.

2 The Divell, that wicked one, 2 Cor. 6. 15. *Christ with Belial, with Satan*, faith the Syriack.

Bel a contract of **Bebel**, which commeth of **Behal**.) A Lord; it was not onely the particular Idoll of the Babylonians, but a generall name to the Idols in the East, agreeing to all the Idols of the Gentiles, as some write, Iere. 19. 5. 1 Kings. 18. 25.

Beloved.) One most deare to God, by a most speciall love, for whose sake others be loved of God also: thus is Christ onely beloved, Mat. 3. 17. 1 Pet. 2. 17. Col. 1. 13. Ephes. 1. 6. Also very deare to his servants, Eley 5. 1.

Belly.) Carnall pleasures, and all lawfull honest pleasures of life being inordinately loved, Philip. 3. 19. *Whose belly is their God*. So are all pleasures, when men too much love them, and with immoderate affections follow after them, as if all their felicitie were placed in enjoying of them.

2 The heart, as in Psal. 4. ver. 8. also Ioh. 7. ver. 3. 8. *Out of his belly shall flow, &c.* an Hebraisme.

To be long, or belonging unto.) See My, Owne, Your, Peculiar, Proper, God, My God, Power.*

Benevolence.) Good will, or readines of will, to helpe such as we may helpe, 2 Cor. 9. 5. *And come of benevolence, not of Niggardnesse*.

2 The gift or Almes which comes of benevolence, and is freely bestowed. 2 Cor. 9. 5. *To finish your benevolence appointed before*.

3 All Conjugall or Marriage duties, but especially bed-company betwene man and wife for just ends, in chaste and sober manner,

1 Cor. 7. 3. *Let the husband give unto the wife due benevolence. &c.*

† **Benefit.**) The Commoditie, Profit, Good, Eleifing.*

Befide thee.) Not after that forme and manner of government with God had prefcribed in mercy and truth; but which cruelty and iniuftice. *Eſay 26. 13. Other Lords befide thee have ruled over us.*

Bethel.) The houſe of God, for the religious houſe of that place at firſt, *Gene. 28. ver. 17.* which God himſelfe approved of, *Gen. 35. 1.* afterwards called of the Prophets *Bethaven*, i. the houſe of iniquitie, upon the monument of ſtrange worſhip ſet up by *Ieroboam* there, *Hof. 4. 15. 1 King. 12. 28, 29, 30.*

Better.) Leſſe finfull, or morally and actually inconvenient. *1 Cor. 7. 28. Better is marry then to burne.*

2 Leſſe penall, or paſſively, evill and inconvenient, *Matth. 18. 6.*

3 More convenient. *1 Cor. 7. 38. Hee that giveth not his virgin in marriage, doth better.*

4 More good and profitable, *Phil. 1. 23. Having a deſire to depart, and to be with Chriſt, which is much better.*

† **To beware.**) See, to take Heed, to Watch, to Keepe, to See, to Look unto, to Feare, Flee, Avoid, Eſchew, Diſtruſt, Watch.

For to beware of men, (*Mat. 10. 17.*) is not to beleve but to feare or ſuſpect them; to reſuſe and not to entertaine their faire but falſe ſpeeches, gifts, or company.

See *Mat. 24. 4, 25, 26, 16, 17.*

To Bewitch.) To kill and deſtroy with the caſt of the eye. That ſome Witches have ſuch force in their eyes to kill, both *Virgils Georgicks, 3.* and *Pliny lib. 7. cap. 2.* witneſſeth, and by example proves.

2 To deceive and beguile the ſoules of men by cunning, that they ſhould beleve lies in ſtead of truth, to their ſpiritual deſtruction, *Gal. 3. 1. Who hath bewitched you?*

Binding on earth.) A ſolemne denunciation of Judgement by the Miniſter, againſt impenitent ſinners, according to the word of God; which is as a binding him in the fetters of his finnes, *Matth. 16. 19. Whatſoever thou ſhalt binde on earth, ſhall be bound in heaven.* And *Matth. 18. 18.* Papiſts by binding, underſtand not onely cenſures of the Church, but corporall paines and correſti-

ons, the indiſtinct whereof, belongs not to Miniſters, but to Magiſtrates, *Rom. 13. 3.*

Binding and looſing.) In *Mat. 16.* and *Ioh. 20.* A miniſteriall power to pronounce thoſe bound or looſe whom the Lord beſore by the preaching of the word, had bound or looſed. This was given no leſſe to other Apoſtles than to *Peter*, or to other Miniſters, than to the Biſhop of *Rome*, and it is the ſame that the power of the keyes be.

Binding the broken.) The whole cure or healing of ſorrowfull ſinners, both by forgiveness of the guiltineſſe, and mortifying their corruption. *Eſa. 61. 1. He hath ſent me to bind up the broken hearted.* In *Luke 4.* it is called, *The healing of the broken hearted.*

Biſhop or Biſhops.) Any that hath the charge to overſee and provide things neceſſary.

1 **A Surbeſour.**) It was a name at firſt, given to Clearkes of the Market, to ſuch as were over-ſeers of things to bee bought and ſold, as a learned man writeth. And in this large ſignification is noted any man that hath charge and office for any buſineſſe civil or eccleſiaſticke: the word in the Greeke is *Episcopos*, in Hebrew, *Pakid*. It is the word which is uſed, *Num. 31. 14. 2 Kin. 11. 16, 2 Chr. 34. 12.* for civill over-ſeers: ſo among the Priests and Levites, *Numb. 4. 16. Neh. 11. 9, 14. and 1 Tim. 3. 1, 2.*

A ſpiritual over-ſeer, or one that hath charge and overſight of ſoules, by the word to inſtruſt and rule them, *1 Tim. 3. 1. If any man deſire the office of a Biſhop, he deſires a worthy worke.* See *Acts 20. 28.* The inſpection into, and charge over the flock for Doctrine and manners, doth (by Gods Commandement) belong to a Biſhop, whereof the Greeke name (*Episcopos*) doth admoniſh us. It is the name of a function and office, joynd with care of inſpection and viſiting.

3 Paſtors, Teachers, Elders, even whoſoever had in the primitive Church any Eccleſiaſticall power, either for doctrine or regiment of the Church. *Phil. 1. 1. To the Biſhops and Deacons of Philippi.*

4 Chriſt Jeſus, who becauſe he hath chiefe care, charge, and overſight of the Church, for feeding and ruling it, and hee only hath upon him the charge of ſaving ſoules by his meditation, is therefore (by an excellency) called the Biſhop of our ſoules, *1 Pet. 2. v. laſt. You are returned to the Biſhop of your ſoules.*

Blackneſſe.) Afflictions, or Perſecutions. which

which diminish the outward beauty and glory of the Church. Cant. 1.4. *I am blacke O Daughters of Ierusalem.*

See *Blackenesse* in *Cant.*

Blasphem.) An hurtfull word, or any evill speech.

Albeit the word (*Blasphemie*) in the usuall acceptation of the word with approved Greek Authors, doe signifie any evill speech or calumination, (as *Beza* notes,) yet by a phrase peculiar unto sacred writers, the penmen of the holy Ghost, it importeth alwayes, an ungodly speech, which though it be uttered against men, yet reacheth and is carried to the contumely of God himselfe, Rom. 14. 15. Mat. 9.3. Tit. 3.2. and it is twice used by *Plato* in this Ecclesiasticall sense, first in *Alcibiade posteriore*: secondly in *lib. de repub. secundo*.

Every reproachfull word, tending to the hurt and disgrace of any other mans name and credit. Tit. 3.2. *Speake evill of no man.* In the originall it is, (*Blasphemie no man.*) Likewise in Pet. 4.4. *Therefore speake they evill of you.* This is blaspheming of men, Mar. 3.2. *And blasphemies wherewith they blaspheme.*

A more ample description of the sinne against the holy Ghost, for he'lp of weak the tempted Christians.

Blasphemy against the Spirit, it is sinne not in deeds and actions, but in a reproachfull word (Mar. 3.30.) uttered not out of feare, nor other infirmities, as *Peter* did, and sick and franticke persons may doe; but out of a malicious hatefull heart, 1 Cor. 16.22. & He. 10. 16.36. Not by one that is ignorant of Christ, as *Paul* was being a blind Pharisee; but by one enlightened through the holy Ghost with the knowledge of the Gospell, (Heb. 6.4.) Not of rashnesse, but of set purpose, to despise Christ his knowne Doctrine and works, Heb. 10.29. Being accompanied with an Universall defection or falling away from the whole truth of God, Heb. 6.6. Also with a generall pollution and filthinesse of life, Mat. 12.45. 2 Pet. 2.20. Finally being unremissible, because such as commit this sinne, cannot repent, Mat. 12.32. Heb. 6.6. How are the Papists out of the way touching this point, in that they will have this blasphemy to have fixe parts or signes? whereof the chiefe is finall impenitency, which doth accompany every sinne in the wicked. See their note on Mat. 12.45. yea and teach that it may be forgiven.

Note: when the Scripture speaketh of this sin, that it is never forgiven, and that it is impossible they should repent that commit it; the Papists write that it is hardly forgiven & repented of. A most absurd interpretation.

To Blesse.) To give thanks or to praye God in a solemne manner, *Matth.* 26.26. *And when he had blessed,* that is, when he had given thanks, as it is in *Luke* 22.19 *Cor.* 11.24. And in all places where the Saints are said to blesse God, there it is meant of their thanksgiving, and of speaking well of God.

Wee blesse God when we praise him. God blesseth us, either when he sendeth good things unto us, or removeth evill things from us, or turneth all to our good: we blesse one another by our mutuall prayers, *Eph.* 1.3. *Rom.* 12.14.

The Papists by blessing understand not a solemne blessing, by giving thanks to God, to the consecrating or preparing the creatures to an holy action; but an operative blessing of the bread, making it to be the body of Christ substantially and corporally; See the *Annot.* on *Mat.* 26.26.

This word (blesse, or Blessing) when it is spoken of God toward men, it signifies a plentiful bestowing of good things, earthly or heavenly, *Gen.* 24.35. *Deut.* 28.2,3,4. *Psal.* 31.9. *Eph.* 1.3. *Gal.* 3.8. But when it is spoken of men towards God, it betokeneth praise or thanksgiving by word or deed, *Deut.* 8.10. *Psal.* 103.1,2. *Luke* 1.64. and 2.28. And when it is spoken of men toward men, signifieth sometime salvation, as *Gen.* 47.7. 1 *Sam.* 13.10. Sometime a gift or benevolence, as 1 *Sam.* 25.27. 2 *Cor.* 9.5. 2 *King.* 5.15. Sometime a pronouncing (by way of Prayer or Prophecie) of good things in the name of God, as *Gen.* 14.19,20. *Num.* 6.23. In this signification, the lesse is blessed of the greater, *Heb.* 7.7. *Heb.* 11.21. And note further, that the solemne blessing in *Num.* 6.23, 24. &c. did figure that blessing of Christ, and laying on of hands, whereof we read, *Luke* Chap. 24. ver. 50.

Gen. 12.2. *Gen.* 22.17. *Heb.* 6.14. Where the promise of eternall life is meant. *Psal.* 54.1. *Gen.* 24.60.

2 To wish and pray for good things to others, *Gen.* 48.20. *Iacob* blessed the sons of *Ioseph*. Such was the Priests blessing the people in the Law, and parents blessing their children, even their good prayers to God for their welfare: in Ministers with shewing forth Gods promises. *Numb.* 6.22. Blessing put for saluting, *Gen.* 37.7. *Num.* 6.

23, 24. for praying and for thanksgiving, Matthew 26. 26. Luke 22. verse 19.

3 To encrease that which is little, and to make it much, as when God is said to have blessed the widow of *Sarpta* her Oyle and meale in her Crouse. 2 Kings 17. 16. And when Christ blessed the five loaves and two fishes in the Gospel, this blessing was operative indeed, and wrought a sensible multiplication of the Loaves and Fishes; so was not there a sensible mutation of the Bread and Wine, into the body and blood of Christ, by that blessing, Matth. 26.

4 To give good things unto us, and to doe us good in prospering our affaires and labors, Psalme 67. verse 1. *God be merciful unto us, and blesse us: and verse 6. Proverbs Chapter 10. verse 22. The blessing of the Lord maketh rich.* Thus the word *Blesse* is taken in good part.

5 To flatter and please ones selfe, and to boast of his doings to others, Psalme 10. verse 2. *The covetous blesseth himselfe.* Here it is taken in evil part.

6 The contrary; namely, cursing: an *Euphemismos*, when unseemly things are spoken in seemely words, Iob 1. 5. *I left my former have blessed God,* (so it is in the Originall) that is, blasphemed, 1 Kings 21. 10. *He hath bless God and the King* (so it is in the Originall) for he hath blasphemed. Here also it is taken in ill part.

This is usuall in other tongues, as in Greek, *Eunymia* and *Eumenides*, good Names, for worse, as *Furies* &c. old Latines for *Nothing* would say *Well*; Italians call loathsome diseases Gods disease.

7 To salute, or with health unto, Gen. 47. 7. 1 Sam. 13. 10. and 25. 19. In all which places, the Originall hath *blesse*.

8 To endow and furnish one with an heroicall and valiant spirit, also with extraordinary bodily strength, Judg. 13. 24. *The child (Sampson) grew and the Lord blessed him.*

9 To doe one good by filling them with earthly and spirituall gifts, as *Abraham* was Genesis 12. verse 2. See Rom. 4. 11, 12. and Gen. 13. 2. and 14. 14. and 24. Chapter, verse 35.

10 The worke of God in regenerating or converting men from their naturall and habituall corruptions, Acts 3. 26. *

A *Blessing*.] Also a gift, or a bounteous liberality, Gen. 33. 1 Sam. 1. Chapter 25. and 27. and 30. 26.

To *blesse* abundantly.] To heape benefits

plentifully upon one, Heb. 6. 14. *Surely I will blesse thee.*

Blessed.] All them which be in the estate of an happy life, which consists in Gods love and favour. Some be such by nature, as *Adam* in Paradise had naturall happines: Some are blessed by grace, as all the godly, even here in this life. Matthew 5. 2, 3, 4. Some are blessed by glory, as the glorified Saints in heaven, Revel. 14. 13.

2 It signifieth God, Marke 14. 61. Mat. 26. 63.

With my blessednesse.] A blessed and happy one as I: meaning that her child was borne with her felicity, Gen. 30. 13. Others counted her blessed.

Blesse and curse not.] Well wishing and speaking, Rom. 12. 14. *Blesse and curse not.* The repetition of this precept, by the contrary shews that this duty cannot be done without difficulty; namely to an enemy which shall curse us: and also that it ought to be done with constancy, not once or twice, or by fits, but alwayes as occasion is offered.

To *Blesse themselves*.] By faith to apply to themselves the blessednesse promised by Christ *Isaack* seed, Gen. 22. 18. Gal. 3. 16.

To *Blesse the Cup or Bread*.] Thanksgiving to God for the gift of his Sonne, with a request to blesse the creatures to such end as God ordained them.

Blessednesse or felicity.] The happy condition of such as are in the favour of God, having their finnes forgiven them by faith in Christ, Rom. 4. 6. *Blessed is the man whose finnes are forgiven.*

2 The happy estate in which the *Galatians* once tooke and said themselves to be, by the coming and preaching of *Paul* the Apostle, Galat. 4. verse 15.

Blessed of the Lord, was a title of honour in those times used of many, Gen. 24. 31. 26. 39. it noteth the fountaine of blessings and eternall life in heaven, because it is the free benefit of God, it is therefore called blessing in the Psalme 24. 5.

Blessing.] Gods prospering of us, and of our affaires and labours, when all have good successe and turne to our good, Psal. 3. 8. *It is blessing in upon his people.*

2 All good things, be they spirituall or bodily, earthly or heavenly: they are in Scripture phrase called Gods blessings, even every good from God to men, Ephel. 1. 4. *Blessed be God who hath blessed us with all spirituall blessings.* Deut. 28. 2. *All these blessings shall come upon thee, blessed shalt thou be in thy Castle, &c.*

3 A gift from man to man. Gen. 33. 11.
I pray thee take my blessing.

Blessing of Abraham.) The redemption from the curse of the Law by forgiveness of sins, and receiving the promise of the Spirit (or the adoption of children and sanctification) through faith in Christ, Gen. 28. 4. Gal. 3. 13. 14. 9. 29. Rom. 4. 7, 8, 13. And as Jacob is made heire of this blessing, so all true Christians be, 1 Pet. 3. 9.

Spiritual Blessings.) Such gifts as come from the Spirit of God, and doe belong not to this earthly but to our spirituall celestiall life, Ephes. 1. 3.

To blesse the seventh day.) To sanctifie and ordaine it to an holy use, even for divine worship, by meditation of his works and words, and by other godly exercises; also by ceasing from servile and sinfull workes. Gen. 2. 3. *God blessed the seventh day and hallowed it.* The sacred rest of a seventh day, both in old and new Testament of Divine institution. Act. 1. 3. and 20. 7. 1 Cor. 16. 2. Rev. 1. 10. Else there were not ten but nine Commandements, if it were but a bare policie, or humane constitution, or Ecclesiasticall tradition, as Rhemists say.

⚡ Because to blesse and sanctifie are severall Acts of God, as Gen. 2. 3. and Exod. 20. 11. and to sanctifie is in God to ordain and dedicate to a holy use, in man to use a thing according to Gods Ordinance; we may take Gods blessing of the seventh day to be a bestowing of honour or privilege upon that day above other dayes, as freed from ordinary workes, and dedicated to his service; as also the promise of happiness to it, and all that shall rightly use it.

Cup of blessing.) Cup of Thanksgiving, which we take with giving of thanks to God for the gift of his Sonne. 1 Cor. 10. 19.

Rhemists on Mat. 25. Sect. 3.

To be a Blessing.) The certaintie of Gods blessing of Abraham, that he should surely be blessed and prosper.

2 The excellency and greatnesse of the blessing in that it is said (not) thou shalt be blessed, but a blessing.

3 A publike forme and example of blessing, as to say, God blesse thee as Abraham was blessed.

4 To be the meanes and instrument of blessing to others, to whom Gods gifts should come by him, Gen. 12. 2.

Blind) Such as by birth or casualty lack their naturall sight.

2 Such as be ignorant and lack knowledge, which is the eye of the minde. Rom. 2. 20. *A guide to the blind.* Mat. 15. 14. *The blind lead the blind.* 2 Pet. 1. 9. One which perceiveth earthly things which be neare him, but not heavenly which are out of this world and farre off.

To make blind.) To keepe men from seeing the truth, when the light of it is set before them. Psalm. 69. 23. *Let their eyes be blinded.*

3 To increase ignorance for the abuse of former knowledge, as happened to them spoken of 2 Thes. 2. 11. and Esay 6. 10.

Blindnesse.) Want of knowledge; or ignorance in matters of Salvation, either in whole, as in all naturall men, Ephes. 4. 18. *Through the ignorance that is in them*; or in part, as in men regenerate, who doe see and know but in part. 1 Cor. 13. 12. *We know in part, we see in a glasse.*

Bloud.) Death or slaughter, Psal. 51. 14. *Deliver me from bloud,* Mat. 27. 24. *I am innocent of the blood of this man,* Gen. 4. 10. *Will I require his blood.*

2 Revenge or punishment due for the shedding of blood. Mat. 27. 25. *His blood be upon us and upon our children.*

Blouds in the plurall number, sig. slaughter with cruelties, as Gen. 4. 10. Psal. 57. 8. 52. 6. Eid. 26. v. last. *Bloudy and fierce slaughter.*

3 Cruelty, Habak. 2. 12. *Woe unto him that bui detib a City with blood.* Esa. 1. 5. *Your bands are full of blood.* It signifies oppression of poore. Esa. 4. 4. 15.

4 The slaine man. Ios. 20. 5. *If the avenger of blood pursue after him.*

5 The price of blood, Act. 1. 13. *The field of blood that is purchased with the price of blood.*

6 Cause of their owne destruction, Act. 18. 6. *Your blood be upon your owne heads,* Act. 20. 26.

7 The unpure beginnings of our birth and conception, Ioh. 1. 23. *Not of blood.* Ez. 16. 6. In the place of Ioh. 1. 13. it is (blouds) in the plurall number; and besides the beginning of our conception, which is uncleane, it reacheth further and importeth the order of nature, or naturall generation, together with the force of stocke and kindred, wherein the Iewes gloried much: especially in their long continued succession, that they could fetch their pedigree from the Patriarks Mat. 3. Unto which Iohn had respect, when he saith, *We are not borne Gods children of blouds*: as by the will of flesh and of man hee understandeth whatsoever we are *Gods* *Sons* *and* *of* *God* *is*

There of Jesus Christ when we are truly baptised, and united in kind to Christ in the family of God, that is the true Body and Blood of Christ

in nature is most strong and excellent, most desired, or desireable, it no whit conferres or helpes to new birth; be it strength, beauty, riches, prudence, morall vertues, good inclinations or good nature (as wee speake) or power of will, our regeneration is not from them in whole or in part; but from God alone: causing it (by his Spirit) according to his good pleasure.

Note further, that when (blood) is used in the plurall number, it usually noteth murder or slaughter with the guilt following Gen. 4. 11. 1 Chr. 22. 8. Psalme 9. 13. and 106. 38. and 61. 16. Sometime it signifieth naturall uncleannesse, as wee are borne in sinne deserving death, Ezek. 16. 6, 9. as Joh. 1. 13.

A man of blood] One defiled with much blood and many slaughters, or given thereto, as 2 Sam. 16. 7. Psalme 26. 9. and 55. 24. and 59. 3. and 139 19.

To sprinkle blood.] To give force and power to the blood of Christ from his God-head for purging off sinnes, Lev. 15, 11, 15. 1 Pet. 1. 2. Acts 20. 8. 2 Cor. 5. 19.

8 The first man, of whom all men came as of the first stocke, Acts 17. 26. *God hath made of one blood all mankind.*

9 The juice of the Grape, Gen. 49. 11. *And his Cloake in the blood of Grapes.*

10 The blood of Christ shed for the salvation of man, and for a satisfaction to God for man, Eph. 1. 7. 1 John. 5. 6.

11 Also that precious humour which maintaines mans life.

12 The life of man, which is preserved by blood.*

To betray innocent blood] To deliver by Treason, an innocent person unto death, Matthew 27. 4. *Betraying the innocent blood.*

Bloud of Christ] The death and whole sufferings of Christ, one part of his sufferings being put for all. Eph 1. 7. *By whom wee have redemption through his blood.* And often in the *Romanes* and *Hebrewes*, and throughout *Pauls* Epistles, is the blood of Christ (one part of his sufferings) put Synecdochically for the whole sufferings visible and invisible. Therefore it is absurd to sticke to the Letter, concluding from thence that Christs outward visible sufferings were sufficient. For from the Letter of Scripture, it will follow, that if this bloodshedding was enough, therefore his flesh might bee spared, and all the paines felt therein; also his soule, with the heaviness and sorrow thereof, whereof there

was as great need as of the rest. For Christ suffered nothing in vaine, and our soule having sinned, yea, and that principally, it was therefore to bee redeemed with no lesse than our bodies, even by the proper soulesufferings of Christ, else the necessary had beene more hardly handled than the principall.

Because the bloody sacrifice of the Jewes figured Christ his death, hence so much mention of blood in the new Testament.

Bloud of the Covenant] The bloud of Beasts sacrificed under the Law, as a signe and pledge of the Old Covenant, which was administred in figures, prefiguring or being a type of the blood of Christ, wherewith the New Covenant is ratified, Exodus 24. 8. *Then Moses said, Behold the blood of the Covenant.*

2 The blond of Christ, by which God the father had agreed and promised to save us; and for which we promise ever to serve him. Heb. 10. 29. as Heb. 8. 10. and 10. 16.*

To blow upon] To scatter and drive away by a violent winde, Hag. 1. 9. *I did blow upon it.*

B.

O.

Bodie] That part of man which is made of flesh and bones, 1 Cor. 15. 43. *The body is sowne in weaknesse.*

2 The whole man, Rom. 6. 12. *Let not sin raigne in your mortall bodies;* that is, in your selves which bee mortall. A Synecdoche, Rom. 12. 1.

3 Pitch and substance, Col. 2. 17. *But the body is in Christ.*

4 The unregenerate part of man, 1 Cor. 9. 27. *I beat downe my body;* that is, the old man.

5 Christ, Luk. 17. 37.

6 A company or society of persons, united together (as the severall members are in one body) either in one place, or in one kinde of faith and profession, or in like affection, or in all or in any of these. 1 Cor. 10. 17. Ephes. 4. 16. *Such a body there is,*

1 Of good men: Ephesians 4. 12, 16.

2 Of evill men.

3 Of good qualities.

4 Of bad. Rom. 6. 6. &c. which body of sinne is so called, because 1. It is in the possession of the body. 2. It is nourished by the body materially. 3. It is acted by the body instrumentally. 4. It is it selfe a body exemplary. Sinne in generall being a cor-

poration or body consisting of many and divers sorts of vices, as a naturall body consisting of many members, and a civill body of many persons. 5. Finally, it tendeth to, and endeth in the pleasures of the body, Rom. 13. 13. *See Old-man.**

Against the bodie] The body not onely to bee the instrument in committing fornication (as it is in theft, robbery, murder, &c.) but the object of this sin; whereas other sinnes have an object without, which is abused, as the theefe abuseth other mens goods; a drunkard, wine; a glutton, meats; a murderer, the person of another: but a fornicator abuseth his owne body, which also contracteth a blemish and speciall spot, by the act of this sinne, 1 Cor. 6. 10. *A fornicator sinneth against his body.* Learned *Perren* well addeth another cause why fornication is said to bee against the body. Because it completh the body to an Harlot, as in verse 16. whereas theft doth not couple the stealer to the things stolen: nor murderer joyneth the killer to the person slain, &c.

✠ The person it selfe that in other sins hurteth others but corporally and himselfe spiritually: in this sinne hurteth himselfe both in soule and in body; and that 1. actually by abusing his body to this sinne which is contrary to health and naturall cleanness.

2 Passively by admitting or suffering the contagion of another body, which if it bee not naturally and materially, yet morally, and formally is uncleane.*

Without the Body] The object of other sinnes (beside fornication) to bee put without or externall; as the good name of another is the object of slander; prosperity, of envy; goods, of theft; &c. 1 Corinth. 6. 18.

Bodily] Substantially, or personally, Col. 2. 8. *In him dwelleth the God-head bodily.* Note, God dwelleth in the Saints by the operation of the Spirit, working in them sundry gifts: but in the man Christ, by hypostaticall union of the humane nature unto the divine, to become one Christ.

Body of Christ] The one part of Christs manhood, distinct from his soule, Heb. 10. 5. *A body, &c.*

2 Whole Christ with all his good things, Mat. 26. 26. 1 Cor. 10. 8. *This is my body;* that is, a Sacramentall signe of mee, and of all that is mine. Christs body is not made of bread, as Romanists dreame.

✠ 3 The Sacrament of the Eucharist,

which is a signe of the true and very body of Christ, and therefore so called, to shew our neare communion of the one with the other Sacramentally, and of the faithfull, with Christ himselfe spiritually, Mat. 26. 26. 1 Cor. 10. 16.*

4 His Church, which is his whole mystical body, consisting of the faithfull only, Eph. 1. 22. *Head to the Church,* which is his body, Col. 1. 18 *Hee is the head of the body of the Church.* The wicked are not of this body. Eph. 2. 15. 1 Cor. 12. 27. Eph. 5. 23. & 4. 12. 16.

5 Also it signifies a visible Congregation which outwardly professeth Christ, as 1 Cor. 12. 17. Rom. 12. 5.

6 The manhood of Christ onely, 1 Pet. 2. 24. *Who bare our sinnes in his body.*

Paul according to the common speech of men, calling assemblies of many a body, as a company of Citizens in a City, or Students in a Colledge, or Souldiers in a Campe, or Subjects in a Kingdome: in like sort doth hee very often call the Church, or company of Christians, a body, as 1 Cor. 12. Eph. 4. 12, 16. Rom. 12. 5. By which comparison the Apostle admonisheth us of three things: First, that in the Church, the same gifts are not granted to all men, as in the naturall body the selfe-same strengths are not granted to every member.

Secondly, That no man ought to thrust himselfe into another mans calling, for no member of the body taketh upon him the office of another member.

Thirdly, Whatsoever bodily members doe, they doe it all to the common profit: so Christians must referre their actions to the utility of all.

✠ Fourthly, That every member or part of the body hath mutuall respect and benefit of and from the whole body and every part, whereto it hath done or doth any service: and so is recompenced for the good it hath done to others by the good which others doe to it. 1 Cor. 12. 26.*

The observation of these things in the Church, would have held out all ataxie and confusion, even that Babylonish confusion and Romish tyrannie, which grew up to this height by neglect or contempt of these things.

To discern the Lords Body] With reverence to use those most holy signes and pledges, where-with wee are assured of the Lords body, putting difference betweene common bread and this bread, which by reason of the use and office of assuring is made holy, and so likewise the wine.

Body of death and Body of sinne] Sinne being (as it were) a body having many lusts as members annexed to it, and a deadly thing, deserving and leading to death such as serve it. Rom. 7. 24. *Who shall deliver mee from the body of this death?* Rom. 6. 6, 23. *The wages of sinne is death.*

Body of flesh] The humane nature of Christ. Col. 1. 22. *That body of his flesh.*

2 The Old man and masse of corruption, Col. 2. 11. *Putting off that sinfull body of the flesh.*

Same Bodie] The most strait or neare communion and fellowship of beleeving Jewes and Gentiles, which through Christ beleeved in, are become not onely sonnes of one Father, joint heirs of one celestiall inheritance, but members of one and selfesame body mytticall, (to wit, the Church of Christ, under him their head) Eph. 3. 6. *That the Gentiles should bee fellow beires of the same body.* This was not revealed to the old Prophets (who did very obscurely foretell the vocation of the Gentiles) as touching the time when, the manner how, (to wit) without being circumcised; yet to bee one body with the circumcised beleeving Jew. In this knowledge, the Apostles and Prophets under the Gospell had the prerogative above the Ancient Prophets.

This is my Bodie.] That in the Supper of the Lord, wee are put in remembrance and assured of his body, as it was crucified, and his bloud as it was shed, Mat. Chap. 26. verse 26.

Booke] The whole Scripture, or some part of it, written together in one Volume. Rev. 22. 18. *The booke of this prophesie,* Luke 4. verse 17. *Hee tooke the Booke.* The Booke of Scriptures.

2 The rehearfall of ones Pedegree, or off-spring, Mat. 1. 1. *The booke of the generation &c.*

3 Every mans conscience or knowledge that hee hath of his owne doings, good or evill, Revel. 20. 12. *Then the Bookes shall bee opened.* Booke of conscience.

4 Gods providence, or his fore-appointment of all things, Psalmc 139. 6. *For in thy Booke were all things written.* Booke of providence.

Booke of Moses] A Booke of the Law of the Lord, by the hand of *Moses*, Marke 12 verse 26. 2 Chr. 34. 14.

Booke of Life] The decree of Gods election, choosung some men freely to life eternal in Christ. This is called a Booke, because the elect are as certainly knowne to

God, as if hee had their names written in a Booke. Rev. 21. 27. *In the Lambes booke of life.* Phil. 4. 3. *Booke of Predestination.* Exodus 32. verse 32. Esay 4. 3.

2 The Scriptures, because first the way and meanes of eternall life are shewed and taught therein, and the precepts of that: secondly, the rewards of good life are therein promised; and described to bee in eternall life. *

Booke of remembrance] A Chronicle or Booke of Story, wherein the names and acts of men are remembered, Esther 6. 1. *The King commanded to bring the Booke of Remembrance, and the Chronicles.*

2 The speciall love and care of God, minding such as feare him, in such sort, as if he had their names before him in a Booke. Mal. 3. 16. *A booke of remembrance was written before him.*

Bookes opened] Acts and deeds wrought and done by the fourth beast, brought forth to bee knowne, examined and judged of God, Dan. 7. 10. *The Bookes were opened,* Rev. 20. 12.

By the Bookes] By the prophesie of *Jeremy*, where the yeares of captivity were mentioned by other Chronicles and Records, Dan. 9. 2.

Boldnesse] Courage or liberty of speech or of Action, Acts 4. 13. *When they saw the boldnesse of Peter.* Acts 28. 31. *With all boldnesse.*

2 Authority which made *Paul* bold and free to command *Philemon*, verse 8. of his Epistle to *Philemon*.

Bondage] Slavery and thraldome under some Tyrant outwardly oppressing, Exod. 20. 2. *The house of Bondage*: thus is the land of *Aegypt* called, because there the Israelites were entreated cruelly like servants and bondmen.

2 Subjection unto the Ceremoniall law, to bee obliged and bound to the observance thereof, is called bondage, as *Paul* termeth the freedome from the same, liberty. Gal. 2. 4. And surely it was no small bondage to bee tyed (as the Jewes were till the time of the Gospell) unto Ceremonies and Rites, so many in number, so divers for variety, so chargeable for cost, so full of painful labour in performance: but thus it seemed good unto God, for wise and just ends to traine up his people by such meanes, till the time of reformation came, as the Scripture calleth the dayes under Christ.

Bonds or bands] The crafty devices and mischievous plots of wicked men, where-

with

wich (as with bonds) they hold the righteous. Psal. 116. 16. *Thou hast broken my bonds asunder.* Here it is taken in ill part.

2 Sinne which is a spirituall bond to tye men to Satan. Acts 8. 23. *Thou art in the bonds of Iniquity,* that is, held fast of Iniquity, which is like a Bond. Here it is used in evill part also.

3 Gods Ordinances and Lawes, which are (as Bonds) to tye us to our duties, and to fasten us to God. Psal. 2. 3. *Let us breake their Bonds.* It is the speech of Gods enemies, scoffingly speaking of Gods Statutes, as of a servile and shamefull bondage.

Bandes were signes of subjection, Ier. Chapter 27. verse 2, 3, 6, 7. and thus in Psal. 2. verse 3. Kings and Nations speake of Gods Doctrine and Lawes, refusing to be subject unto, and to serve Christ, though his yoke be easie, Matthew 11. verse 29, 30.

4 Gods benefits (which are also as Bonds and Cordes of love) to link us to himself. Hos. 11. 4. *Even with bonds of love.* Here it is put in good part.

5 Imprisonment or other afflictions, suffered for the name of Christ, Acts 26. 29. *Except these Bonds.* Hebrewes 13. 3. *Remember them that are in Bonds.*

☞ Peace and godly agreement, which is as a band to joyne men together, as a vessell made of many parts, by Bands is kept together, Ephes. 4. 3.

Bone. Kinnesman: Gen. 29. ver. 14. See Iudg. 9. 2. 1 Chro. 11. 1. 2 Sam. 19. 12, 13.

See Children, Sonnes begotten, Regenerate.

Bosome. viz. First of God, so are all the godly, 1 Ioh. 5. 18. Ioh. 1. 13.

2. Of a woman without man: so only Christ, and that miraculously. Matth. 1. 23. 25.

3 Of a woman by man, so are all men naturally. Iob 14. 1.

4 Of the flesh, so all men sinfully, Iohn 1. 12.

Unto bonds. So greatly afflicted as he was cast even into bonds for Christ, 2 Tim. 2. 9. Yet he preached freely to such as were with him and did visit him.

Bondman. One taken prisoner in warre, or bought with money, to serve and be at the will of him who took or bought him: this is the proper signification.

2 One cast out of Gods family and inheritance, being slave to Satan and sinne. Gal. 4. 24, 25.

Bondwoman] *Agar* who figured the old Testament, and her sonne such as be under the works of the law, Gal. 4. 29.

Bones] A mans chiefe bodily strength, or that wherein his chiefe outward strength lyeth.

2 His inward spirituall courage and comfort of minde. *Psalm 51. 8. That the Bones which thou hast broken may rejoyce:* that is to say, that so much comfort may be restored to me, as I have lost by my fall, Lam. 3. 4. Prov. 14. 13.

Bone of bones] The nearest conjunction that may bee, as of Kinsfolkes, 2 Sam. 5. 1. Also of the husband and the wife, Gen. 2. 23. Of Christ and Church, Ephes. 5. 30. The two former by naturall conjunctions; the third is mysticall.

To be borne or brought up upon the knees] To take little babes into the bosome, armes, or upon the knees, as the custome and manner of fathers and grandfathers was, out of a delight in the blessing of God, Gen. 50. 23.

Bosome] lawfull company with a woman, Gen. 16. 5. 2 Sam. 12. 8.

In the bosome of the Father] That Christ is privy to all Gods secrets (not as a peece cut off from the substance of the Father) but as one that is in the inward part of his Father, or as one in him. Iohn 1. 18. *Which is in the bosome of his Father,* &c. Iohn 17. 21. *As thou (O Father) art in me, and I in thee.*

A threefold most neere conjunction of the Father and the Sonne, is signified by this being in his bosome.

First, of persons in one Nature.

Secondly, the infinite love of the Father towards Christ his Sonne.

Thirdly, the communication of his secrets to him: for seeing hee doth exist together with his Father in one and the same essence, he must be privy to all his counsels, Matthew 11. 27.

Abrahams bosome] The most blessed comfortable life, which they (that dye in that faith that *Abraham* did) shall enjoy after this life in heaven, Luke 16. 21. *And was carried by the Angels into Abrahams bosome;* Or it is the society and communion which the faithfull (who beleeve as *Abraham* did) shall have in the Kingdome of heaven. A Metaphor or speech, borrowed of the Eastern people, which at the repast leaned each on anothers breast, or bosome, Iohn 13. 23.

2 *Abrahams bosome*, is interpreted by Papists in *Rhemes* Testament, to be a part of

of hell, called *Limbus Patrum*, wherein such as dyed before Christ his time, did rest, feeling no paine, nor yet any joy and pleasure; (contrary to the 25. verse of the sixteenth chapter, of *Lukes* Gospell, *Now Lazarus is comforted*) from whence Christ delivered them after his death, when he went downe into Hell to harrow it, and to pull soules out of it into Heaven; which (they saigne) to beset against men, during the time of the old Testament, contrary unto that Scripture, *Eccles. 12. 9. The spirit returns to God who gave it*; and to plaine reason; for such as were beleivers in Christ to come, they had salvation of their soules as the end of their faith.

Bountifullnesse] The infinite clemency of God, and his exceeding great readinesse to pleasure and doe good unto men, *Rom. 11. 21.*

2 The faith of the Elect springing from Gods bounty and goodnesse, and relying thereon: *Rom. 11. 21. If thou continue in his bountie*: A Metonymie of the cause.

To bow] To bend the body in token of civill reverence, *Gen. 23. 12. Then Abraham bowed himselfe before the people of the Land. Gen. 18. 1. 19. that is, He bowed himselfe to the ground.*

3 To give care unto our prayers, by granting that we aske: *Psalme 16. 2. He bowed or inclined his care.*

3 To shew submission & religious reverence, in the offering up of our prayers, *Ephes. 3. 14. I bow my knees, &c.* For in prayer or other serving of God, the worshippers of God used to bow downe their bodies in signe of reverence and honour. Also to kneele sometime is to bend the head and knees, or to prostrate themselves.

4 To testify by this outward gesture, our inward pietie and worshipping of God; *Exodus 4. 13. Or of Idols, Romans 11. 5.*

Bow 1. To bow or submit our thoughts and affections to God and his service, as our inward and spirituall knees or parts; and as the bodily parts suffice not to serve God without these powers of the Soule, so these suffice not (where the body is able to serve) without the body. Yet these inward Bowings are the best, and ought to be the first and most herein. *Micah 6. 6. Ephes. 3. 14.**

To bow the back] To break or diminish the strength of the body, minde, and estate, *Rom. 11. 10. Thou shalt bow their backs, or thighes, and loynes; the chiefe strength*

lyeth in the loynes or back; The breaking of the backe is the spoyle of all might, that they should not be able to attaine what good things they choofe and desire.

To bow under the prisoners.] To become more miserable and submisse, than prisoners use to be to their Lords and Conquerours, and more vile than dead rotten corps, *Esay. 10. 4. They shall bow under the Prisoners, & fall under the sower.* Some thinke this fulfilled in *2 Kings 18. 4.*

To bow himselfe upon the beds head.] That old feeble *Jacob* learned and stayed himselfe upon the top of his staffe till he might erect and settle his body upon his bed more commodiously. *Gen. 47. 31. Thus expounded in Hebr. 11. 21. How then dote the Papists, imagining some Image at his beds head, to which he might bow, in favour of their Idolatry?*

This bowing of himselfe to God, was with thankfulnessse, because after other blessings God had given him this assurance by *Josephs* promise and oath, that he should be carried to *Canaan*, the figure of the Kingdome of heaven: Therefore this particular is reported, *Heb. 11. 21.* as a testimony of *Jacobs* faith. *Josephs* bowing, *Gen. 48. 12.* was in reverence and thankfulnessse to his father for adopting his sonnes.

To bow himselfe in the house of Rimmon.] In officious sort and civill duty, to bend his body that his Lord might leane upon him when hee went into the Temple of the Idoll Rimmon to adore; hereof *Naaman* craveth to be pardoned, of zeal without knowledge, as *M. Junius* saith, it being no such thing as should trouble his conscience, *2 Kings 5. 18.* Some reade it in the preterperfect tense, *When he had bowed and gone, &c.* It no way favoureth time-servers and neutrals.

Bowels.] The most secret thoughts and cogitations of the mind. *Pro. 20. 27. The light of the Lord searcheth all the bowels of the belly.* A Metaphor or speech from the body to the minde.

2 The most feeling compassions of the heart. *Col. 3. 12. Bowels of mercy*, that is, most tender mercies. *Luke 1. 78.*

3 Inward deepe griefe and heavinesse, *Lam. 1. 20. My Bowels are turned within me.*

Bow.] An instrument of warre; and sometime is used to signifie the whole furniture and force of warre, *Psal. 44. 6. I doe not trust in my Bow. Gen. 48. 2.*

2 The strength of the wicked, which they

the y use to the hurting of the godly. Psal. 7.12. *He hath bent his Bow, and made his arrowes ready,* Psal. 11.2.

3 The tongues of the Ministers, whence proceed words (like arrowes) to strike the very hearts of men, either for their conversion if they be (*Elect*), or hardening if they be (*Reprobate*) Rev. 6.2. *Hee that sat on him had a Bow.*

To breake the bow.) To destroy and bring to nothing the greatest strength and power of the enemies of the Church. Ps. 76. 2. *There he brake the Bow, the Sword &c.*

Bow of Steele or brasse.) Singular and very great strength, Psal. 18. 34. *A Bow of brasse is broken with my armes.*

Deceitfull bow) False helpe, which faileth in time of need; or unfaithfull men, in whom there is no trust, Hof. 7. 16. *They are as a deceitfull bow.*

To shoot with a bow) To be an Archer, and consequently a Warrior; for shooting with the bow was used in battles with men, Gen. 21.20. Gen. 49.23,24. and 48.22.

B

R.

Wrasen serpent] Christ strong, mighty, able perfectly to deliver his, John 3. 14,15, 16. The lifting up of this Serpent by *Moses* signified Gods giving of his Sonne to death of the Crosse, as it is expounded, Joh. chap. 12. verse 32,33. The biting of the Serpent, signifieth the deadly sting of the Devill. And the looking up to the Serpent lift up upon the peatch, signifieth their beleeving in Christ crucified; that so by faith in him, confessing their sin they might be healed to everlasting life.

Branch] A part of a Tree: also mighty men which are strong and of power, Esay 9.14.

Branch of the Lord] Christ whom the Lord brought forth of the royall stocke almost dead, (as a branch springeth out of a dead roote,) Esay chapter 11. verse 1. *A branch shall grow out of his rootes.* Jeremy chapter 23. verse 5. and 33. 25. Zacharie chapter 3. 8. and 6.12. The truth of Christs humane nature, budding (as a branch) out of the family of *David*, who was the Sonne of *Jesse*.

2 The remainder of the Jewes which should escape out of the Babylonish captivity and banishment, of whom God promisseth to gather a greene and flourishing Church, Esay 4.2. *The branch of the Lord shall bee beautifull, &c.* Some expound this of

Christ; but the 4. verse will not suffer that sense.

Branch of righteousness) Christ that just one, and justifier of the faithfull, which keepeth promise with his people, and executeth righteousness and judgement. Jerem. 33. 15.

Bread) Food made of Corne, as of wheat or any other Corne to nourish this Naturall life. This is materiall bread. In this sense *Manna* is called bread. Exod. 16. 4. Psal. 78. 10.

2 All things necessary for this life (by a Synecdoche) as in the Lords prayer, and elsewhere very often in Scripture, as Exod. 23.25. *I will blesse thy bread.* Which cometh hence, because (of all necessities for life) bread is most common and most needfull, Mat. 4.4. & 6.11. *Give us this day our daily bread.* Proverbs 20.12. Genesis 3. 19. Genesis 28.20. bread put for food and raiment, which things *Jacob* prayed for, and with which all men ought to bee content, 1 Tim. 6.8. also it is used for flesh, Revelation 3.11. Num. 28.2. Levit. 3.11. and 21. 6. (Bread is used for all meat, Gen. 3.19. & 21. 14.)

3 Christ himselfe, who to them that eat him by faith, hee is to their soules the same that bread is to their bodies, bread being no more needfull to our bodies than Christ is to our soules for spirituall strength, comfort, and refreshing. John 6.50. *I am that bread that came downe from heaven.* This may bee called celestiall and spirituall bread. A Metaphor.

Except the bread which hee eate] Either that *Posiphar* cared for nothing but to eate and drinke, leaving all the trouble of his house upon *Joseph*: or else that he excepted his meate and drinke, because the *Egyptians* would not eate with the Hebrewes, Gen. 39. 6. and 43.32.

Their owne bread) Bread and other vitualls gotten by their owne labour, 2 Thes. 3.12.

Bread broken) Our Communion or fellowship which wee have with Christ crucified, and with all his merits, 1 Cor. 10.16. *The bread which wee breake is it not the Communion of his body?* That is, Doth it not signify and seale this unto us?

One Bread] The union and society of the faithfull, which partake in one bread, 1 Cor. 10.17. *We that are many, are one Bread.*

Staffe or stay of Bread] The strength which the bread hath to feed us, by the blessing of God, Esay 3.2. *Stay or staffe of bread* and

and water, &c. This threatned, Leviticus 26. 26. example of it in Haggai 1. 6. Micah 6. 14, 15.

Unleavened bread] Bread which is without mixture of Leaven, or sweet bread, Ex. 23. 15.

2 Sincerity and truth, without mixture of iniquity and hypocrisie, 1 Cor. 5. 8. *Let us keepe the feast with unleavened bread of sincerity, &c.*

To eate bread] To celebrate or keepe a Feast, as was wont to be at offering of Graculatory Sacrifices, Exod. 18. 12. *Came to eate bread with Moses Father in Law.* See 1 Sam. 1. 19. 1 Chr. 16. 23. Eccl. 10. 19. Dan. 5. 1. Gen. 25. verse 24.

2 To take meat or eate ordinarily, Acts 2. 46.

Common bread] Bread appointed to use of common life, and not to holy use, 1 Sam. 21. 5.

Shew-bread] Sacred and holy bread, set forth and shewed upon the Table before the Lord, 1 Sam. 21. 7. Marke 2. 26. *How be eat the Shew-bread.*

Note Shew-bread, or *bread of faces*, or of *propofition*; so named, because 12 Cakes in 2 rowes, were set upon a Table, before the face, or in the presence of God, continually from Sabbath to Sabbath. This Table with the twelve Cakes, signifieth the multitude of the faithfull, presented unto God in his Church; or the spirituall repast which the Church hath from, and before God, who feedeth them with Christ the bread of life.

Bread of deceit] Substance or goods gathered by craft or wile, Prov. 20. 17. *The bread of deceit is sweet to a man.*

Bread of teares] Teares were instead of bread to feed on, Psalme 80. 6. *Thou hast fed us with the Bread of Teares.* Psal. 42. 3. *Teares have bene our bread to eate.*

Bread of sorrowes] Sustenance and food either got with sorrowfull labour, as it is enjoined, Gen. 3. 19. or eaten with griefe, as is the fashion of frugall men and great sparers, which by parsimony and paines looke to grow rich, yet all in vaine without Gods benediction, Psal. 127. 2.

To breake in pieces] Utterly to destroy one without hope of recovery (as a vessel of earth or glasse:) which being once broken cannot be made whole, Psalme 2. 9. *Thou shalt breake them in pieces like a Potter's vessel.*

To breake off sinnes] To repent and change his life by becomming iust and pit-

tifull, whereas hee had bene unrighteous and cruell, Daniel 4. 27. see chap. 5. 19. Here is no footing and strength for their Popish merits, by almes and workes of mercy, which bee the meet fruits of repentance, but not meritorious causes of pardon and Gods favour.

Breaking bread] Participation and fellowship in the Lords Supper, Acts 2. 42. *And breaking of bread.* The Jewes made their bread thin, and therefore they did but break it.

2 Participation and fellowship in common repast, and eating their meat at home. Acts 2. 48. *And breaking bread at home, they did eate their meat together, &c.*

To make a breach] To part or cut the kingdome in two parts, the one (King of Syria) to have the one halfe, and the King of Israel to have the other halfe, Esay 7. 6. *Let us make a breach, &c.*

To breake up the fallow ground] To repent and amend, Jer. 4. 3. Mans heart is like to ground untilld and thorny: and repentance is like an Harrow and hooke to grub up.

Breath] A living soule by the vertue of the eternall spirit, inspired into an elementary body, to use it as instrument. Genesis 2. 7. Psalme 150. 6. *Whatsoever hath breath, viz. Let every person which liveth, praise God with the whole soule:* Whereas in the second of Genesis verse 7. it is in the Hebrew, the breath of lives in the plurall, it doth intimate one spirit or soule to bee in man, which hath sundry faculties and operations.

2 The effect of the soule, to wit, power to breathe or to draw in winde, and to puffle it out againe, Acts 17. 25. *Which giveth life, and breath, and all things.*

3 Infirmitie and great weaknesse of mans life, which is quenched by stopping the breath, Esay 2. 22. *Whose breath is in his nostrils.*

4 The great easinesse where-with Divine power worketh upon his creatures, in water and land, Psalme 18. 15. *As the breath of thy nostrils;* as if hee should have said, O God, there was no need thou shouldest command, when thou didst but breathe upon them, it was enough to make the dry land appeare.

Breath of his lips, and rod of his mouth] The word or preaching of the Gospell, by which the Spirit of Christ is effectually and mighty to quicken or convert the elect, and to harden and kill the reprobate with the terrors

terrors of the soule; even to consume Antichrist and Heresies, *Esay 11.5.* 2 Theff. 1. 8.

Broad way] The way of sinne, or a full course of life, such as most men walke in, *Matthew 7.13.* *Broad is the way that leadeth to destruction.*

Bruise] Rumour, fame, or report of a matter. *Matthew 9. 26.* *This bruise, &c. verse 31.*

Bride] The Church or company of true belevers, spirituall joyned in marriage with Christ, as a Bridegroom and Husband, *Revel. 21.9.* *I will shew the Bride the Lambes wife.* *Revelation 22.27.* *John 3.29.* *Hee that hath the Bride, in the Bridegroom.*

Bridegroom] Christ betrothed spirituall, and joyned to the Church, as to his Bride or Spouse, *Matthew 25.5.* *Marke 2. 20.* *While the Bridegroom is with them.*

Bridegroomes friend] One who is joyned with the Bridegroom, to see that all bee well done at the keeping of the Wedding, *Judges 14. 11.* Such were *Sampsons* companions.

2 *John Baptist*, who by his Ministry and life did greatly further the spirituall wedding or conjunction betweene Christ and his Church, *John 3. 23.* *The friend of the Bridegroome rejoiceth greatly, &c.* See *Luke 1.16, 17.* Every faithfull Minister which helpeth forward this mysticall marriage, is the Bridegroomes friend.

Broken or loosed] Violated, made void, or false, as *Matthew 5. 17, 19.* *John 10.35.* or destroyed, as *John 7.23.*

Brother] One who is borne of the same parents, as *James the brother of John*, *Mat. 10. 2.* This is a naturall brother.

2 One which marieth our Sister, or our wives Sister: thus was *Isaac Labans* brother, *Genesis 24. 29.* This is a Legall brother.

3 A neare kinsman, *Genesis 13.8.* *Let us not strive, for we are brethren. Rom. 9. 3.* *For my brethren that are my Kinsmen according to the flesh.* Thus Nephewes and Cozen-germanes are called brethren: Thus Christs kinsmen are called his brethren. *Matthew 12. 47.* *Gen. 29. 5.*

4 Every one that knoweth and professeth together with us the same Christian Religion, holding the same God for their Father, and the same Church for their mother, *Rō. 12. 1.* *beseech you Brethren.* And in most places where Christians are called brethren. This is a Christian Brother.

5 Brother is either 1. by nature or

kindred.

2 By Law or affinity. 1 neare, as *Gen. 24.29.* 2 farre off. or

3 By Nation. *Romans 9.3.*

4 By profession, either

1 Civill.

2 Religious.

Brethren] Sonnes of the same father or mother, as *Ruben and Judab, Isaac and Ismael, Jacob and Esau.*

2 True belevers, they that bee such indeed, and before God, not in name and profession onely; even Christs whole spirituall kindred, which are knit to him by the bond of Faith, and amongst themselves with unfained love, *Hebrewes 2.11.* *Therefore bee is not ashamed to call them Brethren.* *Colossians 4.9.* *Matthew 12. 50.* *Romans 8.29.* This is an inward spirituall Brotherhood.

3 Ministers of the word, who for their common function and worke-sake, are called brethren, *2 Corinthians 8. 23.* and elsewhere often.

4. Such as with one minde agree together in any act, good or evill, *Genesis 49.5.* *Simeon and Levi, Brethren.* They were so called here, not for their common parents sake, but for that they did consent in an evil act, the killing and spoiling of the *Sichemites.* They were companions in a wicked worke: and so brethren in conditions and in nature.

5 Such as partake with us in common Nature, being men as wee are, *Genesis 29.4.* *My brethren whence bee ye?*

Brotherly kindnesse] That inward affection of love, whereby wee embrace the Christian brethren, more nearely then wee doe all others. 2 *Peter 1.7.* *And unto love joyne brotherly kindnesse.* (Note) Love reacheth to all men to whom it may doe good, but brotherly kindnesse onely to Christian brethren. Love is as the Hall, whereinto all commers are received; but brotherly kindnesse is as the Parlor, whereinto more neare friends and speciall acquaintance are received and admitted.

Brotherly fellowship] The society which the brethren have amongst themselves, communicating their gifts for mutuall strength and comfort, 1 *Peter 2. 17.* *Love brotherly fellowship.*

Brotherly fellowship, is the Communion of brethren, when all Gods blessings, both inward and outward, as occasion and need requireth, are communicated by charity, all to the mutuall helpe one of another. It consists not onely in rejoycing and being merry

merry together, though in a religious manner,) much lesse in such worldly mirth as they delight in, which are commonly called good fellows: but in the right use of all good gifts, being applied to the good of the brethren absent from us, as well as present with us, according to our opportunities and meanes.

Separate from his brethren.) A choyce and chiefe man separated of God unto excellency above his brethren, Gen. 49. 26. The Hebrew hath a *Nazarite* from his brethren, for a *Nazarite* hath his name of separation, Num. 6. verse 2.

Bryers and Thornes.) Malicious and wicked deedes, such as offend and displease God, as Bryers doe sting and pricke those which touch them, *Esay* 27. 4. *Who would set Bryers and Thornes against me, &c.* *Esay*, chapter 5. verse 6. and chap. 9. verse 18.

3 Also it signifies the *Affrians* pricking the *Israelites* like thornes, *Esay* chapter 10. verse 17.

3 The inordinate or excessive care and love of the world it selfe, and vanities of it, are unto the growth of godlinesse the same that thornes are to the growth of corne. *Mat.* 13. 7, 22.*

Bricks, between stones.) Houses made of Bricke or hewen stone, of Sycomore tree, and houses of Cedar: thus the wicked Jewes boast against God; We will restore our ruines, and what God hath wasted, we will even in despite of him repaire it, and that more magnificently than before. *Esay* 9. 10 *Bricks are fallen downe &c.* Compare it with *Mal.* 1. 4.

B.

V.

Buckler.) A weapon for defence, in time of fight.

2 The mighty defence of God which is a Buckler to them that trust in him, *Psalm* 28. 1. *Thou art my Buckler (or Shield)*

Bud.) Christ, in respect of his meane estate amongst men. *Esay* 11. 1. *A grasse or a Bud shall grow out of his roots.*

2 The Church of Christ, springing up out of the remnant of *Israel*, as a Bud out of the earth, *Esay* 4. 2. *In that day the Bud of the Lord shall be beautifull and glorious.*

3 It signifieth the people of *Israel* with their whole glory and prosperitie: it shall bee for their sinnes as a slender Bud, or leafe which vanisheth in the ayre, *Esay* 5. 24.

Buffeting.) Some shamefull temptation inward or outward, as a buffeting to abase us, 2 *Cor.* 12. 7. *The Messenger of Satan to buffet me.*

Buggery.) Uncleanesse against nature about generation, 1 *Cor.* 6. 10. *Levit.* 18. 23.

Building.) Making, framing, Gen. 2. 23. *He built a woman of a rib.* 2 *Cor.* 5. 1.

2 Teaching and instructing: hence Ministers called builders, 1 *Cor.* 3. 10. *How bee builders.*

To build the house.] To maintaine the family, with encrease of the good estate of it, *Proverbs* 14. 1. *A wise woman buildeth her house.*

2 To encrease the family in number of children and largenesse of issue, *Ruth* 4. 11. *Thus men build the house.* Gen. 1. 6. 2. and 30.

3 So *Rachel* and *Leah* are said to build the house of *Israel*, by bearing children: and God promised a seed to *David*, under the similitude of building an house, 2 *Sam.* ch. 7. v. 11, 12, 27.

4 To preserve and prosper all affaires private and publique, of family and kingdome, *Psalm* 121. 7. *Except God build the house: this is the building of the house of God.*

Built together.) Christians knit together by the Spirit, and laid as living stones upon Christ the head-corner stone to bee an habitation of God, *Eph.* 2. 22. *In whom ye are built together.*

Burden.) Some heavy thing which doth loade or grieve us with the weight of it. *Ier.* 17. 27. It signifies labour and servitude, *Exod.* 2. 11.

2 The Doctrine or commandments of Christ, *Mat.* 11. 30. *My burden is light.* So it is to the regenerate, to whom the commandments of Christ are not grievous, because they are led by the Spirit, and have their sinnes forgiven them; but to the unregenerate, they are as a grievous burden.

3 Propheties and fore-telling of grievous calamities (as it were) heavy burdens to come upon a people for sinne, *Esa.* 13. 1. *The burden of Babel.* The burden of *Egypt.*

4 All heaveie and hard things, *Psalm* 55. 24. *Cast thy burden upon the Lord,* *Esay.* 9. 4. *Mat.* 23. 4. *Acts* 15. 28.

5 Imperfections and wants which appeare in our duties, *Gal.* 6. 4. *Bear ye one anothers burden;* that is, seeing ye are all subject to infirmities, support and uphold one another through love. All sins are burdens, *Psalm* 38. 4. *For with their weights they presse us downe.*

E

downe.

downe. Heb. 12. 1. and are grievous and burdensome to others which know and dislike them.

6 Every trouble or griefe, even to the least, Eccl. 12. 5. *Grasshoppers shall bee a burden.*

To be burnt without the Campe] That Christ should suffer without the City, bearing his reproach as unworthy to live in the company of men, Heb. 13. 10, 11, 22. The bodies of beasts were burnt without the campe: wherefore even Jesus suffered without the gate.

2 That Christians must be ready to beare their reproach, willing for his cause to be cast out of their earthly dwellings, seeking an heavenly and better. Heb. 13. 13, 14. *Let us therefore goe out of the Campe, bearing his reproach, for wee have here no continuing City.*

To beare his owne burden] To give account to God of his owne deedes: Gal. 6. 5. It becometh every one to be much more carefull to get his owne workes approved of God, than condemne others: because every man must reckon for his owne deedes.

Buls of Basan) Properly, fat buls, strong, powerfull, and cruell enemies, Psalme 22. 12. *Many young buls have encompassed mee. Basan of excellent pasture.* (Deut. 32. 34.) Basan was Ogi Country, and became the Jewes by conquest, Deuteronomie 3. 1, 2.

Buriall) The putting of a Corps into the grave, to be covered with earth, which is the proceeding of naturall death, Acts 8. 2. 1 Corinthians 15. 2, 3. *Dead buried:* also preparation of the corps for buriall, John 12. verse 7.

2 The wasting of sinne by mortification, as a dead corps wasteth in the grave, Rom. 6. 3. *Wee are buried with him.* This is the proceeding to the death of sinne, which is one part of our sanctification, and is effected by the vertue of Christ buried.

To be buried with Christ) To be partakers of Christ his death and buriall, for a further mortification of sinne, Col. 2. 12. *In that wee are buried with him.*

Bush burning, and not consumed) The Church of Israel afflicted in Egypt, yet not destroyed thorow the good will of God who dwelt in the bush, Exodus 3. 2. Deuteronomie 33. 26. See Gods promise to Israel, Esay 43. 2. It agreeth with the vision, Gen. 15. 13, 17.

Burning) Earnest desire and lust after Sexe, which is, when one hath an unquarable army of unruly and unchaste desires

and thoughts in him, dishonouring him and his body, 1 Corinthians 7. 9. *It were better marry then burne,* Romans 1. 27.

Burnt offering] A Sacrifice wholly given up to God by fire: therefore by the Greekes called (*Holocaustoma*) that is, an hole burnt-offering, Leviticus 1. 2, 9, 13. It cometh of an Hebrew word which signifieth an Ascension, because it went all up in fire turned upon the Altar, Genesis 22. 2.

Spirit of burning) An hostile and angry minde, desirous to take out of the way and consume the enemies, sinners and persons, which hurt the salvation of Gods elect, and sought to hinder the glory of his mercy. Ef. 4. 4. *By the spirit of burning.* This is it which elsewhere is called the zeale of the Lord, and the indignation of God, his jealousie, &c. Or an operation of the spirit (as fire) burning up and taking away the wicked out of the Church, and sinners out of the Elect. See Malac. 3. verse 23. Esay 1. 25. Matthew 3. 11.

To build) To set up or make an house where none was before, Mat. 7. 26.

2 To encrease, or to enlarge a family and stocke by multitude of children, Ruth 4. verse 11. *Rachel and Leah did build the house of Israel.*

3 To strengthen and encrease others in the knowledge and faith of Christ, 1 Cor. 3. 10. *I have laid the foundation, and another buildeth thereon,* Judg. 20.

4 To prosper and blesse the Governour and government of a family, Psalme 127. verse 1. *Unless the Lord build the house, &c.*

Building) A materiall house set up with hands.

2 The Church and people of God here on earth, 1 Corinthians 3. 9. *Ye are Gods building.*

3 A place of eternall blisse and glory, 2 Corinthians 5. 1. *Wee have a building of God.*

To be builded] To have children by whom the family is conserved and propagated, Deut. 25. 9. Ruth 4. 11. 2 Sam. 7. 11, 12, 17. Gen. 16. 2.

Builder) One which of nothing maketh something to be, Heb. 11. 10. *Whose builder is God.*

2 A faithfull Minister of the Gospell, who doth lay the elect upon Christ (as builders doe lay one stone upon another) 1 Cor. 3. 10. *As a skilfull master builder.*

3 Any Governour of City and family, Psalme 127. 1. *The builder buildeth in vaine,*

Wise builder) One who laith a sure foundation; that is, one who beleeving the promise concerning Christ, endeavoureth to doe his commandements, Matthew 7.24.

Foolish builder) One who neglecteth a good foundation, having the knowledge and profession of Christ, without faith and repentance, Mat. 7.16.

To buy) To get some commoditie, by giving the due price of it, Genesis 49. 30. Ruth 4. 5.

2 To obtaine, or get a thing by our endeavour, prayer, or other good meanes. Proverbs 2. 23. *Buy the truth.* Esay 55. 1. *Come and buy without money.*

By which] After or according to which, James 2. 7. *That worthy name by which yee are called.* As wives are called after the names of their husbands, and children beare the names of their fathers, Genesis 48. 16. Esay 4. 1. So Christians beare the name of Christ.

But] Opposition of things contrary in that sense in the which things are opposed. John 6. 27. Mat. 6. 19, 20. Ephesians 5. 17, 18.

Butter and honey] Not only such kinds of meat, but all other kinds within the place where *Esay* lived, were accustomed food wherewith children were usually nourished and educated. Esay 7. verse 14. *Emmanuel the sonne of the Virgin Mary* (the daughter of *Abraham* and *David*) is proved to be a very man like us, by three signes or properties of humane nature: 1. His like education: 2. Like ignorance for a time; the 3. Like discretion after the time of infancy was over. See Luke 1. 80. and chap. 2. 42, and 5. 2.

Burden] See, To beare his judgement.

By] See Through.*

To call] To invite sinners unto repentance, by the outward preaching of the Word, or otherwise by afflictions and benedictions, Matthew 20. 16. *Many called, few chosen.* Prov. 1. 24. *I have called, but yee have refused.* A common and outward calling, Gal. 5. 13.

There is a diverse calling, 1. In respect of the callers or causes, 1. by God inwardly, 2. by man outwardly. 2. In respect of matter, 1. To temporall businesse, 2. To spirituall offices in this life; 1. generall of godlinesse, Luke 19. 13. 2. particular, of Apostleship, &c.

3. To judgement or account in the end of our life, or of the world, Luke 19. 15.

4. To glory after death in heaven, Mat. 25. 34.

3. In respect of manner, 1. outward, 2. inward.

4. In respect of successe. 1. in effectually only by the outward, 2. effectually, by both together, this is perfect.*

2. To draw effectually the elect unto Christ to beleeve in him, by the inward worke of the Spirit, through the Word, Rom. 8. 28. *To them that are called of his purpose.* An inward and speciall calling, 2 Thes. 2. 14.

3 To appoint and chuse unto some work, and to give fitnessse thereunto, Exodus 31. 2.

Inward calling, is a speciall and free work of Gods Spirit, singling and drawing the elect from among the Reprobates, making them to become that which before they were not, even true beleevers, members of Christ, Saints, Spouses and Heires of GOD, Rom. 8. 30. *Whom hee predestinated, them hee called,* 1 Cor. 1. 2. *Saints by calling,* Rom. 4. 17. *God calleth those things which be not, as though they were.*

Called a Nazarene] Christ so to be named, not of the rite and order of *Nazarites*, and by vow after the Law, but of the City *Nazareth* where he dwelled for a time, Mat. 21. 28. *He shall be called a Nazarene.* If Christ had bene thus called of the rite, then should it have bene written by *(Zaiin)* whereas it is in the *Syriack* written by *Tsadi*. There is a double *Nazarite*; one by-vow, as *Sampson* the type; another by perfect holinesse, as Christ the truth of the type, and not the type it selfe; as it must bee, had hee by the order bene a *Nazarite*.

To call upon God] Sometime both to pray to God and to praise; and the whole worship of God is contained under the phrase, because no duty of godlinesse is more pleasing to God, nor any sacrifice taken in better part than prayer, Gen. 4. 26. Also 12. 7, 8. See Psalmes 50. 23. and 51. 19.

To call to witness] See To adjure, to Witnesse, to Testifie.

To call to minde] See to Remember.

To call his sonne out of Egypt] That God in the person of the Messias had now the second time begotten a Church: for out of Egypt the Church came in her head Christ; as the whole body tofore, thence brought forth and delivered. Hosea 11.1. Mat. 2.15.

Calling] A lawfull and warrantable estate of life. 1 Cor. 7.10. *Let every man abide in his calling*

☞ See Office, Magistracy, Ministry, Man, Vocation.

There is a threefold calling of the Apostles by Christ, 1. To the knowledge or hearing of him, so all we are, 2. To the service or attendance of him, Mat. 4.18. both in bodily and spirituall duties. 3. To the office of preaching, &c. Mat. 10.1.*

2 The estate and condition of Christianity, Eph. 4.1. *Walk worthy of your calling*: also the glory of heaven to which wee are called, 2 Thes. 1.11.

3 The Action of God translating men into this estate, 2 Pet. 1.10. *Make your calling sure*.

Calling upon the name of Iesus] Either the whole worship of God by a Synecdoche of the part for the whole; or else it signifies prayer unto Christ, for necessary graces, Acts 9.14. *To binde all that call on thy name*: Acts 7. 56. *Stephen called on and said; Lord Iesus receive my spirit*. (Gen. 12.7, 8. Gen. 13. 4. 18. & 26. 29. *Calling put for Prayer*.)

To call upon the name of Iehovah] Publickly and solemnely (not privately as before in the family of Adam) but in open assemblies, after the birth of Shab: Genesis 4.26. *Then began men to call upon the name of the Lord*. Some (as Luther) reade; by the name of the Lord they began to be called: but it is all one in sense and scope, which is, that Adam observing the manners of the world, corrupted much by Cains posterity, and the worship of God also, from that time began to gather the godly into a Church (as into a fold) and collected men thither by preaching the word, holy prayers and exercises of religion, to preserve them unspotted of common and grosse corruptions of the world; thereby getting to themselves the name and appellation of the Sonnes of God, Gen 6.1. Such as translate, The name of God, began to be prophaned, doe erre from the nature of the phrase: see Gen. 12. 8. and 13. 4. And consider not, that not a Nowne but a Verbe followes the Hebrew participle.

Cannot) Either not to be able for want

of power: or may not in right and equity, Gen. 29.8. and in the latter sense it is used Gen. 34.14. and 43. 32. and 44. 26.

Called) As much as named, or one known by such a name, as Christ called Peter, Cephus; and Luke 1. 60. *Hee shall be called John*.

2 One partaker of an effectuall vocation, when the mighty God (as it were) by the speaking of a word, doth make one to be that which hee is named and called, (to wit) a Saint, and holy, as God the caller is holy. Rom. 1.7. *Called to be Saints*.

3 To be that indeed and truth which one is said and named to be, Esay 1. 26. *Thou shalt be called a faithfull City*, Luke 1. 23. *Hee shall be called the sonne of the most High*; that is, be so indeed, and declared to the world to be so, Rom. 9.25, 26.

Canaan] Either a man so named, Gen. 10.16. or his posterity the Canaanites, Gen. 9. v. 22, 25.

2 Canaan a Land so called of the first inhabitant, Gen. 10. after named Israel of Jacob, till the division of the ten tribes: and then the two other tribes, the kingdome of Judah, after the captivity named Jewes, now Israelites.

☞ 2 Can] See Able, Power, Free-will.*

Candle] A materiall light, shining in the darknesse of the night, Luke 8.8.

2 The light of knowledge, or the word of God rightly knowne, serving as a Candle to shew us our duties and our sinnes, and to direct both our selves and others, Mat. 5. 15. *No man lighteth a Candle to put it under a Bushell, but on a Candlestick*.

3 Gladnesse and joy, by benefits or deliverances out of trouble. Psalme 18.28. *God will light my Candle*. Prov. 13. 9.

☞ 4 The Eye, Mat. 6.22.

5 The Soul, Prov. 20.27.

6 Christ himselfe, 1 King. 1.36. and 15. 4. Revel. 21. 23.

7 Any thing that may cheere our hearts, 1 King. 11. v. 36.*

The Word & Scripture of God is the only and all-sufficient Candle and Candle-light of the Church. 2 Tim. 3.16, 17. It teacheth all truth of salvation, it convicts all error, it instructs in all righteous workes, it reproves all sinnes. The Church and Doctors are but the Candlestick, nor that neither, except they beare our this light.

Candlestick] A frame of wood, iron, or brasse, or other metall, wherein to stick a Candle being lighted, to give light to them who are in the house.

2 Some particular Churches or company of men, professing Christ, and bearing out the truth of the Gospell in their Doctrine and lives, as the Candle is set forth and shewed by the Candlestick, Rev. 1.20. *The seven Candlestickes which thou sawest, are the seven Churches:* the Church holds forth the Lanthorne of the Word, as Psal. 119.v.105. *Twelve Cakes*] Exod. 25.30. And representeth the twelve tribes, that is, all beleevers presented pure to God in Christ.

Captive] One taken Prisoner and held in bonds. Captivity is the estate of such persons, 1 King. 8. 26, 47, 48. *In the Land of their enemies, which led them away captive.*

2 One who is bound or become prisoner to Satan and sin. So are the regenerate in part, and the unregenerate wholly. Ro. 7.23. 2 Tim. 2.26. *In which they are held captives at his pleasure.*

Captivity Captive] A multitude of prisoners, which in *David* the type, were the Philistines and other enemies of the people of *Israel*: but in the time of Christ (the truth of that type) they were sinne, death, grave, devill, hell, and damnation, (spirituall enemies) which held others captives, and by Christ, themselves are subdued, Psal. 68. 18. (how captivity is put for captives, see Psal. 114.7.) It setteth forth *David* his victories by foure effects: 1. Demonstration of divine Majesty. 2. Captivation of his conquered enemies. 3. Spoyling of them. 4. The collection of Rebels to the people of God: see the application of this to Christ, Eph. 4. 11. where the Apostle changing the words, retaineth the sense, putting *giving of gifts* for *receiving*; because Christ received gifts to this end, to give them to his members; see John 1.16. Captivity is put for a company of captives, Num. 21. 1. Deu. 21. 10.

Captivitie of Sion] The Church and people of God, (meant by *Sion* the most eminent place in *Jerusalem*, where the Temple was built, and God worshiped) being captives and prisoners in *Babylon* Psal. 126. 1. *When the Lord turned againe the captivity of Sion.*

Care] A taking thought to please God in our owne persons, by doing his will, 2 Cor. 7. 11. *See what Care?*

2 A thought-taking, and study for the welfare of others, 2 Cor. 8.6. *The same care for you, Phil. 2.20 Who will care for your matters.*

3 A taking thought for the things of this life. Which when it is moderate without distrust of God, it is good and commendable; if it bee otherwise, it is evill, and forbidden, Mat. 6.34. *Care not for to morrow.*

4 An estimation or thinking worthily of a person or a matter, Acts 18.17.

5 A taking heavily or grievously of a matter, as if it were a great evill. 1 Cor. 7. 21. Acts 18. 17.

Carnall] A fraile and transitory thing, which vanisbeth at the coming of Christ, Heb. 7. 16. *After the Law of the carnall commandments.* Thus hee calleth the Leviticall Law.

2 One wholly infected with sin. John 3. 6. *That which is borne of the flesh, is flesh or carnall;* that is, fleshly and sinfull.

3 One, who hath more sinne than grace; more flesh than spirit, 1 Cor. 3. 1. *But as unto carnall, even, as unto Babel, &c.*

4 One who is but in part corrupted by sinne, yet having more grace than sin, Rom. 7. 14. *The law is spirituall, but I am carnall.*

Cart-rope] See **Cords**.

Cast off] Referred to God. See to Deliver up, to Forsake, to Depart, to Reprobate, to Harden.

Cast the burden] Psal. 55. 22. or care, 1 Pet. 5. 7. Signifieth,

1 To trust or depend on God, Psalme 37. 3.

2 To delight in God.

3 To commit our cause to God by prayer.

4 To use all lawfull means of our good, or to doe good.

5 To bee thankfull for the means that God sends.

6 To wait with patience and hope on God for good successe.

7 To forbear to offend God by any ill course, and to doe all that may please him.

See Psal. 37. 3, 4. &c.

Not to cast out] To holde most deare, to regard and embrace lovingly as for his own for ever, Joh. 6. 37. His special love, and perseverance in the same by the faithful, is noted in this phrase.

Catholike] Signifieth Univerfall or generall; that which concerns not one person, or place, or people, but reacheth unto all people of all places, times, ages, sexe, and conditions. Thus the Church of Christ in our Creed, is intituled (*Catholike*). And the Epistles of *James*, *Peter*, and *John* be so called, (*The Epistle Catholike of James, &c.*) Because they were sent not to one Church, as that to *Corinth*, to *Philippi*, &c. or to one person, as to *Philemon*, to *Titus*, &c. but to all Jewes beleevers, every where dispersed:

or to all (believing) both *Jewes* and *Gentiles*, in the world. How this Title can agree with the *Romane* Church, being but a particular Church (if she were as sound as she is rotten) let reasonable men judge. To say, the *Romish* Catholike Church, is as much as to say, the whole English-British Nation, which were an absurd speech.

Cavillation forged or false accusation.] False and unjust accusation, and malicious invention to trouble a man, Luke. 19. 8. *If I have taken from any man by forged Cavillation. Zaccheus* being a Publican, or Collector of Tribute, and having wronged many, under pretence and colour of the Weale publick; did therefore charge all such for enemies unto the Common wealth, whosoever found fault with his robberies and harmes. This was his forged Cavillation. A speech borrowed from such as told out, who transported Figs from *Athen* (contrary to a Law made in that behalfe) to scrape some money from such as (being accused by them) were found guilty.

Cause. Suite, action, controversie. Esay 1. 23. *The widows Cause comes not before them.* Pl. 43. 1.

2 The matter or crime wherewith one is charged, Acts 25. 27. *And not to shew the Cause which are laid against him.*

↳ To cause one to sinne,)

↳ See Offence, Offend, Sin.

Castle. Dwelling houses, so named of being faire and high, built in a row or order, Gen. 25. v. 16.

Centurion. A Captaine, set over an hundred souldiers, Acts 10. 1. Mat. 8. 5.

Cephas. A Stone or Rock, Iohn 1. 42. Note that the Hebrew (*Cephas*) and the Greeke (*Petros*) and (*Rupes* or *Saxum*) in Latine, be all one in signification: Also that this name was put upon *Peter* the Apostle, not for this cause to teach that *Peter* should be the rocke and foundation on which the Christian Church must be builded; as the Papists grossly suppose, who to that end expound those words in Matthew 16. 18. *And I say also unto thee that thou art Peter, and upon this rocke will I build my Church, and the gates of hell shall not prevail against it*, of the person of *Peter*, which are necessarily to be understood of his worthy confession of faith which hee had made, upon which the Church indeed was to be founded, even upon *Christ* whom hee confessed; there be-

ing laid of God, none other fundamentall Stone than he. 1 Cor. 3. 11. But hee was called (*Cephas*) therefore, that by this new name (as a token) *Christ* might deale and assure unto him the better that promise which is hidde and couched under the imposition of this name, to wit, that he should bee stable and firme in faith, like a Rocke which cannot be removed out of his place; which promise was in part fulfilled before, but more fully after *Christ* his death and Ascension into heaven. See Act. 9. 8, 9.

↳ **Certaine.** First, assured or true, steadfast.

2 An indefinite terme.

3 One parabolically set forth, without name, to signifie many others named.

4 One prophesied or foretold.

Certaintie. See Assurance, Faith, Sure, Knowledge.

1 Of persons, this certainty is all one with our faith.

2 Of things, this is all one with Truth, or the true existence and being of them.

Ceremonies. See Bondage, Law, Indifferent, Figure, Ordinance, Day, Abrogate.

Chaffe. A reprobate, like to Chaffe for his vilenesse, unconscience, and barrenesse, Mat. 3. 12. *Whose sawe is in his hand, and hee will thorowly purge his floor, &c.*

2 False Prophets, with their false Doctrine, Ier. 23. 28. *What is the chaffe, &c.*

Chaine. A collar of Silver or Iron, to weare about ones necke, either for ornament or punishment.

2 The grace of heavenly wisdom, which is as a Chaine, to decke and adorne one withall, Prov. 1. 9.

3 The crosse or afflictions for the Gospel. 2 Tim. 1. 16. *Hee was not ashamed of my chaine.* Whereof one end was tied to the right hand of the prisoner, and the other to the left of a Souldier.

↳ 4 Pride of the wicked, which they weare as their chiefe ornament, Psalme 73. 6.*

To binde in chaines. Victory and dominion which the Church should get over the greatest enemies, even Kings and Princes, not by a temporall sword, (as some thinke) but by force of that Spirituall sword ruling both high and low, according to the word, without adding or taking away, as in Psal. 149. verse 8. *To binde their Kings*

Kings in chains, &c. The lawes of Christs kingdoms are like Bands, Fetters, and Chains, to subdue & hold in his obedience.

Eberlasting Chaines.) The power of GOD holding downe the wicked Angels and men.

2 Their owne guilty consciences vexing and tormenting as heavy Chaines: which are called (Everlasting,) because their torment there shall never be any end; nor their tormentors (divels and consciences) shall never be weary, Iude 6. *Reserved in everlastig chaines under darknesse.*

Chamber.) Some secret place in an house, Mat. 6. 6. *Enter into thy Chamber.*

2 The protection of God, Esay. 26. 20. *Enter into thy Chamber, viz. rest quietly on Gods promises by faith, and in his gracious protection.*

Chambering.) Unclean and wanton behaviour, Rom. 13. 13. *Not in chambering and wantonnesse.*

Chaire of Moses.) The doctrine which God delivered to Moses, and was taught by them that succeeded him in the office of teaching, Mat. 23. 1. *The Scribes and Pharisees sit in Moses Chaire, heare them:* that is to say, so long as they teach Moses Doctrine, obey them. Papiists are herein deceived, interpreting this, of place and succession of persons, and not of truth of Doctrine.

Note: *Moses Chaire* signifieth Moses doctrine, as *Peters Rocke* signifieth Peters Faith and Confession.

Loe Changed.) To be translated from mortality and corruption, to immortality and incorruption on a sudden, 1 Cor. 15. 15.

To change times and seasons.) Either to distinguish moneths, dayes, and yeares ordinarily, or extraordinarily to turne Winter into Summer, and Summer into Winter: or to alter times contrary to the course of nature, as to cause the Sunne to stand or goe backe, as in *Iosuah* and *Hezekiah's* time: or to dispose of mans age and life, in generall, shortning mans life after the flood: or particularly, as *Moses* and *Iosia* Dan. 7. verse 25.

This word Chance.) Such occurrences and events as doe fall out to men beyond their skill and counsell, through Gods providence, but to us by happe or chance, Luke 10. verse 31.

Charge.) Commandement, Mat. 9. ver. 30. *Iesus gave them charge.* 2 Tim. 4. 1. Ge. 26. 11.

2 Cost. 2 Thess. 2. 8. *Because wee would not be chargeable to others.*

3 Government or function, 1 Kings

Chap. 2. 3. *And take heed to the charge of the Lord thy God.*

Charity.) That affection of love which moves us to hold our neighbours deare, and to desire and seek their good in every thing which is deare unto them, and that for Christ his sake, according to the will of God, 1 Cor. Chap. 13 verses 4, 5, 6, 7. where you have the properties of Charity at large described.

The habite of Charity infused, is not the justification of a sinner before God: first because one vertue cannot be our whole righteousness: secondly, because, it is a fruit of justification.

Whereas Charity is said, Ro. 13. 10. to be the fulfilling of the Law, it is to be understood of perfect and compleat Charity, which is contained in all parts and precepts of the Law, as appeareth by Rom. 13. 9. but it will not follow in any good consequence, that because perfect Charity is commanded in the whole Law, therefore it is performed perfectly by the Saints: for as our knowledge is in part, so is our Charity: wee can love no further than wee know.

Note also that Charity is put not alwayes for the affection of love, but for the actions and duties of love, as 1 Tim. 1. 5. according to that in 1 Iohn 3. *Let us love not in word but in deed and truth:* See also Iam. 2. 15, 16.

A Chariot.) A carriage wherein were fighting men of warre, Iudg. 1. 19. *Because they had Chariots of Iron.*

2 Captaines and strength, 2 Kin. 2. 22. *Chariots of Israel.*

3 Angels, 2 Kings 6. 17. *Mountaine was full of Chariots.* Hereof Angels be called Cherubims, between which and the Hebrew word which signifies chariot, there is great affinity, Psalme 104. 3. 1 Chr. 28. 18.

Chaste.) One borne with some naturall impediment. This is naturall Chastity.

2 One gelded or made chaste by the art of man. This is artificiall Chastity.

3 One fitted by God for the gift of continency. This is Christian Chastity. Mat. 19. 22. See *Celib.*

To Chasten.) To correct in love for our profit, as a father doth his child, Heb. 12. 6. *Whom the Lord loves he chastiseth.*

Also it signifies to beate or strike on the face to the making of a bloody wound: as Wrestlers used to doe to master their mates. Lastly, to master and keep under the body of sinne within us by beating and wounding

ding it through abstinence from those things which is naturally desired, 1 Cor. 9.

17.

Chastitie] An abstinence and forbearing, not from marriage, but from all strange and roving lusts, about the desire of Sexe, Tit. 2.

5. *To be wise, chaste, &c.*

Cheerfulness] A readinesse and willingness of minde, in the doing of any good thing. Rom. 12. 18. *See that sheweth mercy with cheerfulness.* 2 Cor. 9. 7. *God loves a cheerful giver.*

Cheerfulness] in giving either generally by all Christians, as 2 Cor. 9. 7. or particularly by Deacons (the stewards of the common almes of the Church, as Rom. 12. 8.) doth containe hilarity or gladnesse of heart, gentlenesse in words, pleasantnesse in countenance; also it ariseth from respect of God, who loveth a cheerful giver. 2. Of the poore, who being assisted, have need of being hartned by cheerful giving, the contrary adding griefe to griefe. 3. Of the common condition of mankind, all being subject to the same miseries, and as we would bee done to, so must wee doe to others. Lastly, of our selves, whose workes of mercy cannot please God, nor profit us, if they bee severed from willing cheerfulness.

Cherubims] Properly Images of men with wings and comely faces, so as young men have; or any figure of man, oxe, or bird: see Ezek. 1. 9, 10. But improperly it noteth Angels represented by such winged shapes at the Arke of the Covenant, wherunto *Moses* had relation, Gen. 3. 24. *And bee placed Cherubims:* for these were knowne to the people, but invisible Angels were not.

Chiefest of these three] Charity doth excell faith and hope in three respects: 1. For continuance, because it remaineth in heaven, where the other two graces depart; seeing there the things beleaved and hoped for, are fully enjoyed. Thus *Chrysostome* 1 Cor. Hom. 34. Faith and Hope passe away at the end of life, Charity continueth, therefore is greatest. So *August. de doct. Christ. Lib. 1. Chap. 39.* Charity shall continue in Heaven more increased, and more certaine. Secondly, the fruit of Charity reacheth to the Saints with whom wee live; but the benefit of faith and hope resteth in the beleiving and hoping person; thus *M. Bero.* Thirdly the object of Charity is larger, even God, Christ, Angels, Saints; whereas our Faith and Hope lookes onely to God in Christ. In these respects it is chiefest; and not as

Papists affirme, because it justifieth us before God as well, or rather than faith: Whereas faith it selfe justifieth not, but in regard of Christ our Justice, whom it apprehendeth: and so cannot love, which being a consequent and fruit of justification, cannot be any cause thereof, it surely serveth as a signe onely to know a justified person, as 1 John 3. v. 14. *Herby wee know wee live because wee love the Brethren.* Thus is *James* to bee understood, ch. 2. 24. *By workes a man is justified. viz.* declared to bee just before men.

Children] Young ones, as Infants or others which bee of tender yeares. Marke 10. 13. *Forbid not children to come unto mee.* Also men who bee unskillfull and ignorant, like children, Esay 3. 4. and Eccl. 10. 16. 1 Cor. 14. 20.

2 All inferiours, which love and obey their superiours, as Fathers. Prov. 4. 1. *My children hearken.* Thus in Hebrew their servants were called children. Gen. 18. 7. And often elsewhere.

3 All truly humbled Christians, Mat. 18. 3, 4. *And become as children.*

4 Such as take themselves to bee very weake and unable to doe great things, Jeremy 1. v. 6.

5 Rude as yet, and weake in understanding: Gal. 4. 3.

6 Such as descend and come of the Kings Linage and stocke, and belong to his family, Mat. 17. 27.

7 A Preacher and Minister of the Gospell like a childe, being weake, simple and unarmed, farre from worldly wisdom and power, Jer. 1. 6.

8 Magistrates and Rulers, appointed of God, and being the images of his power, Psal. 82.

9 The godly, as first, begotten of the Word and Grace of God, and bearing the Image of his holiness, Luke 6. 35. Secondly, as unable, unwilling, and unskillfull to hurt.

10 Christ is the Child of God, Act, 4. 27, 30. so called, first, for his eternall descent from his father as God. Secondly, for his humane nature. 1. As united to the Divine. 2. As full of grace and goodnesse like to God. 3. For his loveliness and tractability, meeknesse and humbleness, and harmlessness.

11 The Jewish Nation, Esay 1. 1. Mat. 8. 12.

12 The wicked, as children of the Devill, deriving their wickednesse from him, and therein

therein resembling him, Mat. 13. 38.

[**Child**] A young man, Genesis 21. 14.

☞ Child is a word that signifieth; First, the nature or kindred of man. Secondly, the age of the person.

[**A Child**] May be taken diversly. viz. for one,

First, Young in yeares, so infants.

Secondly, Young in Grace, so all newly regenerated, 1 Pet. 2. 2.

Thirdly, Young in understanding, so fooles, 1 Cor. 14. 20.

Fourthly, Young in strength, so are old men and decrepitate.

Fifthly, Young in pride, malice, envy, or hurtfulness, 1 Cor. 14. 20. Mat. 18. 20. Mat. 18. 34. So are the godly.

[**Children of God**] The Elect before their new birth, because God hath purposed to make them his children, which by nature are not so; they are therefore called his children, as if they were already; as in John, chap. 10. v. 16. They are called sheep, whom God before appointed to call to the fold. John 11. 52. *To gather together into one fold, the children of God.* Children by grace Election.

☞ Such Elect, as being begotten anew by the immortall seed of the Word, doe beare Gods Image in holiness, endeavouring in all things to doe their Fathers will. Luke 6. 24. *And you shall bee the children of the most High.* Ephes. 4. 24. 1 Peter 1. 14, 15. Children by grace of regeneration.

3 The holy and Elect Angels, which are the children of God by creation, Job 1. 6. *The children of God came and stood before the Lord.*

Note: Some understand Job to speake of the children of God assembled to heare the word, not without shew of reason, because such an unholy creature as Satan, could not enter into heaven where the Angels stand and minister to God.

There bee children of God by vocation onely, Esay 1. 2. also by divine Election and regeneration, John 1. 12. Romans 8. 16, 17.

Again the word Children or Sonnes, is put sometime for the elect onely, as in Joh. 8. *The Son abideth in the house for ever.* Sometime for the whole body of the Church, consisting of good and evill, as Exod. 4. *Israel is my first borne childe.* And sometime for the wicked alone, and hypocrites, which be the greater number, as in Esay 1. 2. and in Mat. 8. *The children of the Kingdome shall bee cast*

out,

[**Generation of Gods Children**] The succession and race of the godly, continuing successively from age to age, by the mercifull providence of God preserving them. Psalme 73. 15.

[**Children of Wisdom**] Wife children; that is, all the godly which are taught, having wisdom from above, and are studious of that true wisdom revealed in the word, loving and practising it. Luke 7. 35. *Wisdom is justified of her children.*

[**Children of the day and of the light**] All such as are enlightened by the Spirit, to the sound and distinct knowledge of God in Christ, through the Gospell, 1 Thes. 5. 5. *Ye are the children of the light, and of the day;* that is, such as know God soundly.

[**Children of Abraham**] Them that came of Abrahams loines, though they did not beleeve, John 8. 37. Mat. 3. 9. *To raise up children unto Abraham.*

2 Them that beleeve and live as Abraham did, treading in the steps of his faith and love; such bee the children of Abraham, though they bee no Jewes but Gentiles, Gal. 3. 7. *They which are of faith, the same are the children of Abraham.* John 8. 37. *If you were Abrahams children, ye would doe the workes of Abraham.* Rom. 4. v. 11, 12.

☞ These are of 3 sorts.

1 Some followed him in descent or kindred, but not in goodness, as John 8. 37.

2 Some in his faith or goodness, not in kindred, Mat. 3. 9. Gal. 3. 7.

3 Some in both, as John 1. 47. also Isaac, Jacob, David.

4 Some in neither, as the heathen and all wicked people.

[**Children in Maliciousnesse**] Such as bee like little children void of malice, and un-harmefull, 1 Cor. 14. 20. *But as concerning maliciousnesse bee ye children.*

[**Children of the East**] Easterne people dwelling in Mesopotamis, which lay Eastward from Canaan, Genesis 29. verse 1. Job 1. 3.

[**Little Children**] Lowly persons, which bee little in their owne eyes, like unto children, Mat. 18. 4. *Whoever shall receive one such little childe.*

[**Children of Israel**] The Israelites, which sprung and came out of Jacob, who was called Israel, Exod. 14. 1. *Speake to the children of Israel.*

☞ Bearing of Children) see Saved, Through. Children holy) see Holy.

Child

Child of promise] One that is borne by vertue of Gods promise, and not by ordinary course of generation, as *Isaac* was, Rom. 9.8. *The children of the promise are counted for the seed.* (Note) that all the elect which bee borne anew by faith, in the promise of grace, they are the children of the promise, to whom alone belongeth the promise of Christ, Gal. 4.28.

Children of the flesh) Such as are borne by naturall generation, as *Ismael* was of *Abraham*, Rom. 9.8. *Which are the children of the flesh.*

Childzen of the Devil) Such as beare the Image of the Devill and resemble him in malice and subtilty, as children doe their father, in all things doing his will, John 8. 44. *Ye are of your father the Devill, and his will ye will do,* Acts 13.10. *Of how child of the Devil, full of all subtilty.*

Childzen of Disobedience) Disobedient children which are given to disobedience, Eph. 5.6. *The wrath of God cometh upon the children of disobedience.*

Childzen of the night, and of darknesse) Such as remaine in ignorance and sinne, 1 Thes. 5.5. *Ye are not children of the night, neither of darknesse.*

Childzen of Fornication) Either bastards, to wit, children begotten in fornication; or Idolaters; which imitate others in false worship, Hosea 2. 4. *They are the children of fornication.*

Child of perdition) A lost person, appointed to destruction, and running headlong thereunto. So is *Judas* called, in John 17.12. *None of them is lost but the child of perdition: see Acts 1. 16. and 4. 27, 28.* *Judas* not onely destroyed, but ordained to destruction in Gods eternall counsell.

Child of wrath, of death, of hell) One guilty of, and through desert of sinne, subject to wrath, death, and hell, Eph. 2.3. 2 Sa. 2.5. Mat. 23.15.

Choise) The best, the fairest; because men use to choose the best things, Genesis chapter 23.6.

Christ) One anointed with materiall Oyle, by the commandment of God: as the High-Priests, Prophets, and some Kings were under the Law, 1 Sam. 16. 13.

2 One anointed of GOD with the Holy-Ghost, and power; that is, with speciall gifts above measure, and authority to execute for us men the Office of a perfect Mediator with God: that is, of a Priest, Prophet, and King, Acts 10.38. *Him hath God anointed with the Holy Ghost, and with*

power. And verse 36. *Papists robbe him of all his Offices, especially of his Priesthood, by the abominable order of sacrificing Priests, and Priesthood; as of his Kingly Office, by giving Lawes, which should binde the Conscience, and of his Prophetship, by unwritten Traditions.* Christ also signifieth the Doctrine concerning Christ. Eph. 4. 9. Acts 8. 35.

3 The whole mysticall body of the Church, comprehending both head and elect members, 1 Cor. 12.12. *As all the body is one, and hath many members, even so is Christ.* Here (Christ) by a Synecdoche of the chiefe part for the whole, is put to signifie the holy Catholicke Church, that mysticall body, consisting of head and members, whether Jewes or beleeving Gentiles, as Gal. 3. Also the visible Church, John 15.6.

4 Christ in his Messengers and Ministers, or any of his true members, that is, any true Christian or godly person. Marke 9.41. Mat. 10.40, 41, &c. and 25.40, 45. Acts 9.5. Revelation 11. 8. Luke 10.16. Ephes. 4.21.

5 Some false Prophet or teacher, either usurping and taking on him the name of Christ Jesus, Mat. 24.24. Or else comming in the name and under the title thereof, Mat. 24.5.

6 Christianity or the Doctrine concerning Christ. Acts 8.35. Eph. 4.20.

7 The example of Christ, as Ro. 13. 14. Christianity and the profession of Christ, Rom. 16. 9. 1 Corinth. 4. 15. Galatians 6.15.

8 The spirit and spirituall graces and gifts of Christ, Rom. 8.10. 1 Cor. 13. 3, 5. Gal. 2.20. & 4.19.

9 The name or fame and honour of Christ gotten by his resurrection: for that day was Christs new honour begotten, not his person or nature, Acts 13.33. 3.16. Ephes. 1.23.*

Lo put on Christ) To bee through faith spirituall cloathed and covered with Christ his perfect Innocency and Holinesse of nature and actions, (as with a garment) to become holy and unblameable before God, without spot or wrinkle, as Eph. 5.27. Of this our most neare mysticall conjunction with Christ, Baptisme is a Sacrament or pledge, not to worke it by force of the Sacramentall action, but to confirme, encrease and continue it according to the Ordinance and promise of Christ, faith being the inward instrument to knit unto Christ, Gal. 3. 27. *All ye that are baptized into Christ,*

have

have put on Christ.

2 Not onely our incorporation into, and possession of Christ, to be covered with the long white robe of his righteousness, but to be decked and adorned also with the gifts and fruits of Sanctification, as with rich Jewels and ornaments, such as be reckoned up, Gal. 5. 22, 23. Coloss. 3. 10, 11. especially with charity, sobriety, chastity and peace. Rom. 13. 14. *Put on the Lord Jesus Christ.* This place would rather be expounded of the works of Sanctification, (because of the opposition between the vices named in ver. 13. and the putting on of Christ) than of putting on Christ to justification, whereof *Paul* doth not purposely intreat here, but of sanctity and holynesse of life.

As Christ Jesus.) In stead and place of Christ, whose Minister and Ambassadour *Paul* was Gal. 4. 14.

Christ's things, not their own.) The glory of Christ, not their owne glory and gaine, Phil. 2. 21.

Worke of Christ.) The duty which was done to Christ being bound and poore in the person of *Paul*. Phil. 2. 30. and 4. 18. which expounds the former Text.

Christians.) Persons spiritually anointed to be members and worshippers of Christ, Acts 11. 26. *The Disciples of Antioch, were first called Christians.* 1 Iohn 2. 20. *Ye have an ointment.* This is the best and ancient name, James 2. 7. The Iesuites renounce the name of Christ, as they do the doctrine of Christ.

What a Christian is.

A Christian is one, who being sometime both most base and prophane, a vassall to Satan, and servant to sin, through *Adams* sin, and his owne: Ephes. 2. 3. *Children of wrath;* is anointed now, and endowed through Grace, with faith and the holy Ghost, that hee may become a Priest, and a King unto God, to serve him in righteousness and true holynesse all his dayes, as a person dedicate to Christ, Rom. 5. 6, 7, 8. 1 Pet. 2. 9. *Ye are a royall Priesthood.* Or thus: A Christian is one whom Christ hath loved and washed in his blood, making him a King and Priest unto God. Revel. 1. 5.

⚡ A man hath Passive Christianity, by his Baptisme in the name of Christ, Rom. 6. 3, 4. verbally, by professing Christ, Luke. 6. 46. but active, real and true Christianity only by beleeving in Christ for salvation, Act. 11. 26. and living to and for Christ by sanctification, and to the praise of God and profit

of mankind after the rule and example of Christ. Mat. 7. 23. Luk. 8. 46. 2 Cor. 5. 17. Which kind of Imitation hath alwayes beene the reason of Denomination given to Professions in Law, Physicke, warre &c. I. B. See, To follow Faith.

Christ to be made to us, wisdom, righteousness, sanctification, and redemption.) Christ to be given to the faithfull, not empty, but with most large treasures of wisdom, wiping out and curing our foolishness; which sheweth out of his Propheticall function: of righteousness and sanctification, by justifying us through his obedience active and passive, and by sanctifying us to a new life through his Spirit, which benefits spring from his Sacerdotal office: lastly of redemption by a perfect freedom from all sinne and misery, and restoring to life eternal, which commeth from his regall office, and is named last because it is in the last place conferred after all the rest.

⚡ *Master Downam* in his Summe of sacred Divinity, the 2 Booke ch. 9. Chapter, understandeth by wisdom, our Illumination in the knowledge and faith of God by the word preached. 2. By Righteousness, our Justification or Acceptation before God by Christ's Righteousness imputed. 3. By Sanctification, Regeneration or Holynesse of life by the holy Spirit infused into us. 4. By Redemption, our totall and perfect happynesse both privative and positive, conferred on us.

Or thus, Christ is by his grace in us the Author to us,

1. Of our Regeneration, or Reformation againe into the image of God. Ephes. 4. 24. Which in a generall word is called Holynesse.

1. In the minde and mouth, Wisdom.

2. In the heart and life,

1. Toward men; Righteousness.

2. Towards God, Sanctification or Piety.

2. Of our Redemption from all enemies and evils. Luke 1. 74. This is our happynesse by Christ.

Chronicles.) A brieve note of things done, with the time expressed, 1 Kings 24. 5. *Are they not written in the Booke of Chronicles?*

Church.) A company of men, selected, gathered, and called out of the world, by the Doctrine of the Gospell, to know and worship the true God in Christ according to his word, 1 Cor. 1. 2. *To the Church of GOD.*

Corinth.

A passive christian is one thing — a professing, a verbal christian is another — But a real true active christ — is a thing very much above both — and is what alone constitutes a true christian and a true christ

Corinth. Revel. 2. 3. Hear what the Spirit saith to the Churches. This is the visible Church, which is not alwayes eminent and glorious to the eyes of flesh, as our Papists do avouch too confidently; the Church being like the Moone subject to mutations, Revelations 12. verse 1.

2 The whole company of the elect, which in all ages and places, have, or doe, or shall beleve in Christ, through the calling of God the Father, by the operation of the holy Spirit. This is the invisible Catholicke Church, Col. 1. 18. *He is the head of the body of the Church:* which comprehends the faithfull of all times, countries, conditions, yeares, and sexe. How then can the Romish Church, which began but since Christs time, be the Catholicke?

3 The faithfull of some one family, Philem. 2. *And to the Church that is in thy house.*

Of this Church, understand these following places, Cant. 4. 12. Revel. 3. 12. Heb. 11. 10. Revel. 12. 27. Can. 5. 2. and 6. 8. 2 Cor. 6. 16. Mat. 7. 25. and 16. 18. 1 Tim. 3. 15. Rom. 1. 7. 1 Cor. 1. 2. and 9. 10.

4 The lawful governours of the Church, to whom the censures of the Church doe of right belong. Mat. 18. 17. *If hee will not heare them, tell it to the Church.* This is the Church representative.

5 A materiall Temple. 1 Cor. 14. 34. *Let women keepe silence in the Churches,* 1 Cor. 11. 18.

Before the Church. In the sight, presence, and knowledge of that Church and company of Christian professors, where Iohn the Apostle then lived, when he wrote this Epistle, 3. Iohn 6. *Which have witnessed thy love before the Church.*

C.

I.

To Circumcise. To cut off, or to pare away the fore-skinne of the flesh, to witnesse thereby an entrance into the Covenant of mercy with God, for forgivenesse of sinne, and newnesse of life, Genes. 17. 10, 11. This is to Circumcise Sacramentally.

2 To mortifie and subdue the flesh, with the lusts thereof. Iere. 44. *Be circumcised to the Lord, and take away the fore-skin of your hearts.* This is to circumcise spiritually; and thus much is meant in all places where circumcision of the heart is called for: even a correcting of sinfull nature, and the corrupt desires thereof.

3 To have the fore-skin of the flesh cut or

pared away, with this opinion of obtaining righteousness and eternall life, by circumcision, being yet in force as some Iewes thought. Gal. 5. 2. *If ye be circumcised, Christ shall profit you nothing.* There be two reasons given in Scripture, why circumcision could not iustifie sinners: one because Christ is the end of the Law for righteousness to the beleivers. Rom. 10. 5. The second, because Abraham was in order of time justified long before he was circumcised, Rom. 4. 10. 11. And these reasons are strong against Iustification by all works of the law universally; for a man must first be justified ere he can doe a good worke: also the perfect righteousness commanded in the Law, is no where inherent or subjective, but in the manhood of Christ, who imputeth it to all such as beleve in him, without any works required thereunto, but only that faith which worketh by love, Gal. 5. 6.

Open of Circumcised ears, lips, and hearts.

Such as have the inward spirituall effect and grace of circumcision, together with the signe: as on the other side, uncircumcised lips, eares, and hearts, be affirmed of such as have the outward signe onely, without the signified grace, Acts 7. 51.

Circumcision. A person circumcised, or a Iew; as uncircumcision signifieth a person uncircumcised, a Gentile, Rom. 2. 28. and Rom. 15. 8. where Christ is called the Minister of circumcision: that is, of a people circumcised, and in Covenant with God; to wit, of the Iewes, Gal. 2. 7. 9. Tit. 1. 10.

4 The whole legall ceremonious worship of God, by a Synecdoche of the part for the whole, Acts 19. 1. *Except ye be circumcised ye cannot be saved,* Gal. 5. 6.

5 Those which bee truly godly persons, spiritually circumcised in their heart, forsaking their own corrupt reason and will, Phil. 3. 3. *We are the circumcision, which worship God in the spirit. This is circumcision made without hands, of the heart, and in the Spirit, not in the Letter.* Romanes, chap. 2. verse 29.

Circumcision assured to the Iewes (as Baptisme doth to us) their engrafting into Christ, and therefore the forgivenesse of the guilt, fault, and punishment of their sinnes, yea the putting off the sinfull body of the flesh: at a word, it signified and sealed their regeneration, justification, and sanctification, through Christ. See Gen. 17. 10. Rom. 4. 11. Col. 2. 11. Deut. 30. 6. This Sacrament being set upon the shamefullest part of the body, where lust rageth most, did live

ly represent the whole naughtinesse of our nature, that it is pardoned through Christ: and that by him the Elect are sanctified from their foulest and uncleane most offence.

(Note: As Circumcision to the Jews was not their righteousness, but a seal of it: so is baptism to us.)

Circumcision made without hands] Sanctification or renewing of the minde, which because Christ alone worketh inwardly by his Spirit, thence called Circumcision of Christ and without hands as Jewish Circumcision was not, Colossians 2.11.

What Circumcision is?

Circumcision is a Sacrament of the Old Testament, signifying and sealing up to the people of the Jewes their entrance into Covenant with God, for the remission of their sinnes, and mortification of their lust, by faith in Christ to come, Rom. 4.11. *Hee received the signe of Circumcision Genesis 17.10,11,12.*

Citie] A place compassed with wals for people to dwell in. Mat. 9.25. *And Jesus went to all Cities and Townes, Gen. 19.25. And overthrew those Cities and Inhabitants.*

2 The people which dwell in such a place, Acts 19.29. *And the whole Citie was full of Confusion. A Metonymie. Esay 14.31.*

3 The Church of God upon earth, Cant. 3.2,3. *The Watchmen which went about the City.*

4 Heaven, Heb. 11.16. *Hee hath prepared for them a City. Ephesians 2.19. A Metaphor.*

5 Publike administration and government, Psal. 127.1

A Citie of righteousness] A people which loveth and practiseth righteous and faithfull dealing in administration of Justice doing that which is just, and in commerce, or bargaines embracing fidelity and equity with incorruption, Esay 1.26. *A Citie of righteousness, a faithfull City.*

Citie of God] Jerusalem, whither the people of God, Citizens of Gods Church came to worship him, according to his law, Psalme 46. *Whose streames make glad the Citie of God. Psalme 47.1,8.* Hence called the City of the great King, viz. of God, who was solemnly worshiped there: and holy City, because it was the seate (as it were) of divine worship, Matthew 5.35. and 27.53.

Citie of the living God] The Church or Company of the Elect, beleevers which live not after the Lawes, manners, customes, of this wherein they be sojourners: but after

the lawes and ordinances of God set downe in his word. Heb. 12. v.22.

They cannot goe into the Citie] Such extreame folly to bee in some inconsiderate persons (whose danger hee shewed in v.8,6,10,11. by foure excellent similitudes) as they cannot rightly move one foot, or direct themselves the high way into their own City, Eccl. 10.v.15.

C.

L.

To Clap hands] To rejoyce and bee glad, whereof clapping of hands is a signe, Psalme 98.8. *Let the floods clap their hands, and let the hills rejoyce. Prosopopoeia.*

Stiff Clay] Great distresse and dangers which must presse a man, as Clay and myre which bee weighty, and sticke fast to one, Psalme 40.2. *Hee brought me out of the myrre Clay.*

To Cleanse] To pronounce one cleane from legall pollution, Lev. 13.7. *And cleanse him: Thus Priests cleansed.*

2 To take away guilt and corruption of sin, the one by his passion and merit: the other by his grace and spirit, 1 John 1.7. Thus Christ cleanseth.

Cleansing] Outward ceremonious washing of things or persons, as a Type of the inward, Marke 1.40,41. *Be thou cleane.*

Corporall cleansing or cleanness, whereof one sort is naturall.

Another artificiall, Luke 11.39.

Another miraculous, Mark 1.40,41. Luk. 17.14.*

2 Spirituall and inward holiness, when the heart is kept cleane from the spot of sin. Mat. 22.26. James 4.8. Of this cleansing the spirit is Author, the word is the Instrument, John 15.3. *Ye are cleane through the word.*

3 Forgiveness of sinnes, by the imputation of Christs blood to the beleever, Psal. 51.v.2. *And cleanse me from my sinne.*

Vessels and other things under the Law, being legally uncleane must be broken, if earthen vessels; or bee cleansed by putting in water till the evening. Levit. 11.32,33. Which figured that wee must cast from us all instruments and provocations of sinne, and to have speciall care that they doe not defile us: whereunto belongs that in Jude v.23. and in Mat. 5.29,30.

Cleane] One who is holy and pure, free from the power of sinne by the grace of

F

san-

sanctification, John 13. verse 10. *They are cleane.*

2 One free from the guilt and curse of sinne, by the grace of Justification, Psalmc 51. verse 7. *Purge me with hyssope, and I shall bee cleane.*

3 That which is lawfull to use, Tit. 1. 5. That meate which is in its own nature cleane, becommeth uncleane, two wayes: first, by error, whereby meate is thought to bee unlawfull. Secondly, by offence to the weak conscience, of our brethren.

4 That which is without any such drosse as may make it lesse durable, and hath a power to mundify and cleane others: thus the word is cleane, Psalm 19. 9.

To Cleave] To sticke fast, and be nearely and straightly knit unto God by the affections of the heart, Deuteronom. 11. v. 22.

2 To bee glued unto one, or joynd together most straightly, as man and wife. Mat. 19. 5. *And cleave to his wife*, 1 Cor. 6. 16. Rom. 12. 9.

3 To continue with one, Acts 11. 23. Acts 8. verse 13. *And did cleave to Philip.*

Cleare] Innocent, and so discharged of the oath, Gen. 24. 8.

Cloake of covetousnesse] The doing of something out of Covetousnesse with a desire of lucre, yet a setting a faire shew and face upon that Covetousnesse to cloake and dissemble it, 1 Thess. chap. 2. v. 5. *Neither did we ever use a Cloake of Covetousnesse, or coloured Covetousnesse.*

Cloake of Maliciousnesse] A pretence or colour (by the liberty which the Gospell taught) to hide and cover sinne and wickednesse. 1 Pet. chap. 2. v. 16. *Not having your liberty as a Cloake of Maliciousnesse.*

To be Cloathed upon] That if wee begin reformation and sanctification in this life, wee shall bee fully renewed and reformed in the life to come. 2 Cor. 5. 2.

Cloud of witnesses] An heape or great number of witnesses, or holy examples, Heb. 12. 2.

Here is an allusion to the Cloud that did in the day time guide Israel through the Wildernesse. As that bright Cloud did lead them to the land of Canaan, so should the examples of the faithfull, lead us to the heavenly Canaan: and this honour wee confesse to belong to the Saints departed, as *Augustine* saith, *Honorandi propter imitationem, non adorandi propter religionem.* Not to be religiously adored, but godlily imitated. They also are reverently to bee esteemed and remembred, and God is to be praised for them,

but no prayers to be made unto them to bee our intercessours to God; for they doe not know our desires and affaires particularly, Esay ch. 63. v. 16. Job ch. 14. v. 20. 2 Kings 22. 20. *Si tanti Patriarche, & rex tam pius fuerunt ignari nostrarum rerum, quanto magis ceteri mortui?* saith *August.* in lib. de cura pro mortuis. That they generally pray for our deliverance, wee have warrant for it in Revel. 6. v. 10. also that they thanke God for their owne and our redemption, Revelation chapter 4. v. 9, 10. and chapter 5. ver. 9, 12, 13, 14.

Clouds without water] Hypocrites which make a faire shew, and yet are empty and barren of all goodnesse, Jude 12.

Cloud covered the Tent] Exod. 40. v. 34. Gods presence with approbation, and liking to dwell in his Tent amongst his people: but when Gods presence was with displeasure for sinnes, it was signified by smoake filling the Temple, Esay chapter 6. verse 4. Revelation chap. 15. v. 8. Smoake was a signe of anger.

(Comfort) God and he:

1 The Father, 2 Cor. 1. 3, 4.

2 The Sonne, John 14. 16. 1 John 3. 1, 2.

3 The holy Ghost, John 14. 16, 26. and 16. 7.

2 Man:

1 A good comforter. 2 Cor. 1. 4. 1 Thess. 4. 18.

2 A bad one, Job 14. 4. *

Command] To enioyne, require, appoint, and send with power and authority, Psalm 42. 8. and 148. 5. Acts 1. 2. Forbidden by commandement. Gen. 2. 16.

2 To order, decree, execute, as Esay 10. v. 6. 2 Sam. 16. v. 11. Jeremy 34. v. 22. God commandeth something by his manifest will revealed in his word, either universall to all, or singularly partaining to some; or by his hidden will and secret providence. Also to command is effectually to procure a thing to bee done, Gen 50. 16.

To command a blessing] The sending it effectually, Gen. 50. 16. Lev. 25. 21. Deut. 28. 23.

Commandement] Something given in charge: or the knowledge of the Law: or the Doctrine of Christ, Rom 7. 8, 9. John 13. 50. or the whole word, whereof no part but either directly or indirectly requieth something, which is not in our choyce

to doe, or not to doe, Psalme 119. 8.

Note that there bee two sorts of Commandements, one common to all, as to love God, and to practise righteousness, &c. another particular to some onely, according to some particular gift and calling of God, as to sell all, and to give to the poore, and to live unmarried, &c. This latter the Fathers call a counsell, being indeed a precept.

To commend] To praise another for vertue, and commit them of trust to be pleased, Rom. 16. 1.

Cold] Such as bee scarce indifferent, but meere carelesse in matters of God, and of their owne salvation, Rev. 3. 15. *I would you were either hot or cold.*

Comming of Christ to us] The presence of his Spirit to convert us, that our hearts may bee made his dwelling place. Revelation 3. 20. *I will come in to him.* Ephesians 3. 17. also the time of his comming, 1 Thel. 2. 13.

2 Giving new tokens of his spirituall presence, by comforting and strengthening us, and increasing his grace in us, John 14. 18. *I will not leave you Fatherlesse, but will come unto you.* Also verses 23, 28. This is a comming in mercy and favour.

3 Executing his judgements against sin and sinners, Rev. 2. 15. *Repent or I will come unto thee, and fight against them.* This is a comming in wrath.

Comming of Christ to us is three-fold.

1 In nature, as Man; or God incarnate.

2 In grace, as the Saviour of Men.

3 In glory, as the Judge of Men.

4 The manifestation of him and his comming. Mat. 19. 23. Or his comming with wisdom to teach, power to worke, and mercy to redeeme.

Note that Christs comming is,

1 In shadowes or ceremonies of the Law, and types of the Fathers, but not in the shape assumed.

2 In shape of a man assumed, but not in person, Joshua. 5. 13. Exodus 3. 2. Dan. 3. 25.

3 In the person of another man, not his owne nature humane, 1 Pet. 3. 19.

4 In substance of his owne taken of the Virgin Mary, John 1. 11, 15. 1 John 5. 20. or to be incarnate.

Christs comming to us is distinguished by the maner thereof, or by 3 figures or parts of his journey from heaven.

First hee was in Leo (i) in the Law, thundring as a Lion that none could endure his voyce, Exod. 20. 10. then a law-giver or Counsellor.

2 In Virgo or in his incarnation or birth of the Virgin Mary, Mat. 1. v. 25. Speaking to us mildly, and by the way of mercy entreating us, and his Father for us, here hee was a Mediator.

3 In Libra, to weigh our workes as in a ballance, at the last day, Dan. 5. 27. and 7. 13, 14. here he will bee a Judge. Or according to the times:

1 Past, 2 Present, 3 To come. Or according to the ends and fashions of the ends.

1 *ad homines*, 2 *in homines*, 3 *contra homines*, Bernard. Sermon. 3 de Advenc. Dom. that is:

1 *Ad homines per sui incarnationem, & nostri redemptionem.*

2 *In homines per Spiritus S. infusionem, & nostram regenerationem.*

3 *Contra homines, per glorie & potestatis sue demonstrationem, per bonorum glorificationem & malorum condemnationem.**

Comming of Christ from the Father] Christ his being borne Man, that he might live here, and doe the worke of a Mediator, by his obeying of the Law, and suffering the shamfull death of the Crosse, John 15. 27, 28. *I am come out from the father.* 1 Tim. 1. 15. This is a comming in infirmity and weaknesse.

Hee cometh] Hee shall come, after the manner of the Prophets, which for certainty use the present time when they speake of things to come, Jud. 14.

Comming of Christ to the Father] His leaving the world and going up to his Father, John 17. 13. *And now Father I come to thee.* This is a comming in glory: as also his comming at the last day will bee glorious.

Comming of his Kingdome] The erecting, and enlarging, establishing, and continuing of Gods kingdome here on earth, Mat. 6. 10.

Our comming to Christ] Our beleeving in him John 6. 36. *Hee that cometh to me shall never hunger, &c.* Faith as it is the mouth, hand, and eye; so it is also the foot of the soule, whereby wee come unto Christ.

¶ Wee come to God the Father by repentance of our sinnes, and so God the Sonne by faith in him for the remission of sinnes, Marke 1. 15. Acts 20. 21. Matthew 11. 28, 29. M. Downham in his Spirituall warfare.*

Comming of Satan.) His setting upon Christ with great power and subtilty, Ioh. 14.30. *The Prince of this world cometh, and hath nought in me.*

Comming of Antichrist.) His effectual and mighty presence and working for some great hurt unto others, 1 Iohn 2.18. *Ye have heard that Antichrist shall come.*

Note. Gods comming to men is to be taken according to the sense of men, when they perceive his divine presence and majesty so, as they plainly know they have to doe with God, and are not deceived by their owne fancies, or Satans delusions, Gene. 20.3.

Comming up to heaven.) The following of sinnes one after another, and arising one of another in such sort, that they at length grow to such an heape, that they come up even to Heaven, Rev. 18.5. *Her sins are come up to heaven.* Ionas 1.7.2.

To Come.) To use, or to be wont to come, Eph. 5.6.

2 To returne, as Iesus did to Iohn, after Satan had tempted him Iohn. 1.29.

To come out.) To forsake all fellowship with the ungodly, in their wicked manners, but especially with Idolaters, and Idolatry. 2 Cor. 6.17. *Come out from amongst them, and separate your selves.* Rev. 18.4. *Come out of her my people.* This is a spirituall separation onely, when the bodily and locall separation cannot be had.

To come into the world.) To be borne of a woman, and by naturall birth from his mother to enter into this world. Iohn 1.9. thus expounded by Christ in Ioh. 18.37. *For this cause was I borne, and for this cause came I into the world.*

That which is committed to one.) A gage, stake, or pledge put in trust to be kept sure and safe, either on Gods part to men: thus is the Doctrine of the Gospell committed to the credite and trust of Pastors. 1 Tim. 6.20. 2 Tim. 1.14. 2 On our part to God, as the Saints by faith and hope, trust God with their salvation, 2 Tim. 1.13. *Hee is able to keepe what I have committed to him.*

The soules and bodies of men, the naturall gifts and the artificiall qualities and spirituall graces thereof, are committed by God to men, to keepe them for the service of God.*

To commit the Gospell.) By authority and commandement to charge and enioyne the preaching and publishing of the Gospell to Iewes and Gentiles two several people, but one Gospell to be declared to both,

Gal. 2.7. *The Gospell of uncircumcision was committed to mee.* 1 Tim. 6.20. *The doctrine of Christ, as a gage, or pledge, is delivered to Ministers.*

Comelineffe.) That which hath in it gravity and modesty, and stirreth up to godlinesse, 1 Cor. 14.40. *Let all things be done in comelineffe.*

Common.) That which is common for the use of it, and not in possession, Acts 4.34. *They had all things common, and gave to every man as he had need.*

2 Unclean, polluted, unholy, and prophane, Mat. 15.11. Acts 10.14. The word in the originall Text, is *Coimon*, and *coimoun*, *common* or to *make common*, Meates forbid by Leviticall Law, be therefore called common, because the prophane Gentiles commonly eate those meates which the Iewes being an holy people might not eate.

Common-wealth.) Civill society ruled by the same Laws, and one common government tending to the weale and good of all the members of that body politicke.

2 The Church and people of Israel set apart for God by an holy covenant, Eph. 2.12.

Common hands.) Unwashed hands Mar. 7.2.

Common salvation.) That safety and freedom from sinne and eternall death, purchased by Christ: which is called, *common Salvation*, because al the faithfull have equall interest in it, Iude 2. *To write unto you of the common Salvation:* that is, (saith the Bible note) of the things which belong unto the salvation of us all.

To Communicate. See Saints necessity, Almes, to Give, Bountifulesse.

To commune.) To talke together of some matter, Gen. 34.6. *To commune with him.*

Communion.) A fellowship or agreement, when divers joyne and partake together in one thing, 2 Corinthians 6. 14, 16. *What communion? what fellowship? what agreement?*

2 A Sacrament or Sacred signe of our spirituall Fellowship with Christ, 1 Cor. 10.16. It is a Sacramentall *Metonymie*.

Communion with Christ.) Our fellowship and partaking spiritually, and indeed, with Christ himselfe, and all his merits, by faith, unto salvation. 1 Cor. 10.16. *The bread which we breake, it is not the Communion of his body?* No wicked have communion with Christ (whatsoever our Papists affirme:) otherwise than

than Sacramentally, by profession, or in the opinion of the Church.

☞ Wee have communion with Christ.

- 1 By Election in him.
- 2 By our kindred with his humanity.

3 By our participation of his spirit.*
[Communion with God] God being one with him, or being united to him, as a child to the Father, 1 John 1. 3. *If ye walke in the light, ye have communion with God.*

☞ Our Communion with God is:

- 1 To see him in his workes.
- 2 To heare him in his word.
- 3 To speake to him in prayer and praise.
- 4 To walke with him in meditation of his presence.*

[Communion of the Spirit] The fellowship which the faithfull have in the same graces and workes of the Spirit, Phil. 2. 1. *If any fellowship of the Spirit, 2 Cor. 13. 13. The communion of the holy Ghost bee with you all.*

☞ 2 The fellowship which all the godly have by means of the same graces of the Spirit, with God the Father and the Sonne, and so consequently with the Spirit: as 1 Corinthians 6. 17. John 17. 21, 22, 23. 1 Cor. 12. 27. and 6. 15, 17, 19. 1 John 1. and 2 Cor. 13. 13. Where the fellowship of the holy Ghost with the godly (not the fellowship of him with the Father and the Sonne, nor of one godly man with another) is meant: for 1. It is said (be with you). 2. Because the grace of Christ and love of the Father is with them.*

[Communion of Saints] The fellowship which the Saints have with Christ, and all his benefits by faith and among themselves by love, which makes all their gifts touching the use, common to every one. 1 John 1. 4. *That ye may have communion with us, and that also our communion may bee with the Father, and with his Sonne Jesus Christ.* The Papists doe utterly reſtaine this communion to ſociety with their Church, which is no true Church.

☞ This communion is both Active and Paſſive, that is, it conſiſteth both of doing good, and againe receiving good one to and from another.

There be divers ſorts of it, of which ſee ſome, Acts 4. 32.

- 1 In doctrine or beleeve, Gal. 2. 9. Acts 2. 42. Philip. 3. 10. Ro. 15. 5, 6. 1 Corinth.

1. 10.

- 2 In exhortation, Heb. 10. 24, 25.

- 3 In conſolation, Eph. 5. 19. 1 Theſ. 4. 18.

- 4 In humility or ſubmiſſion, Rom. 12. 10. Eph. 5. 21.

- 5 In love, Rom. 12. 10. Col. 3. 14.

- 6 In pity, Rom. 12. 16.

- 7 In prayer, Eph. 6. 18, 19. James 5. 14, 16.

- 8 In helping and relieving one another, Acts 2. 42. and 4. 32, 34, 35. Rom. 15. 26. 2 Corinth. 8. 4. Galat. 6. 10. Hebrew. 13. 16.

[Communication] Speech or talke, where by wee make our private thoughts common to others, Eph. 4. 29. Good communication ſignifies ſuch talke as is wholeſome and bringeth benefits to others.

[A woman ſhall compaſſe a man] Either that the Church of God (which is compared to a woman or barren widow as Eſay 54. 1.) though ſhee were ſpoiled of her own children for her rebellions, yet as a widow or barren woman ſhould compaſſe a man, and have ſonnes and daughters elſewhere: Or elſe that a Virgin ſhould conceive and beare a man in her womb, which is a ſtrange thing in earth, one to be borne of a woman without a man, Jer. 3. 1. 2. 2. See *General notes and Trims*.

[Comparison] The putting or ſetting together in one ſentence, two equall or like things; by the one, to manifeſt and make plaine the other. Marke 4. 30. *With what comparison, &c.*

2 Applying the words to the matter, that things taught, and the kinde of teaching may bee like, 1 Cor. 2. 13. *Comparing ſpiritual things, &c.*

[Compaſſion] Suffering together, when two or three fee the ſame griefe and properly, it is that motherly compaſſion, pitifulneſſe, feeling, and grieving for the miſery of her childe, Eſay 49. 15. This is naturall compaſſion.

2 (Being referred to God) The mercifull nature of God, infinitely inclined to pity, and ſuccour the miſeries of his creature, namely of his elect. Pſalm 145. 3. *The Lord hath compaſſion on them which feare him.* 2 Cor. 1. 4. *God of all compaſſions.* This is divine compaſſion.

3 (Being referred to Men) The humane pity, or fellow-feeling which Chriſtians have of each others miſery, as if they ſuffered together, Luke 10. 33. *When hee ſaw him, hee had compaſſion on him.* Heb. 13. 2. *Remember*

ber them that are in bonds, as if your selves were in bonds. This is Christian compassion.

To compell] To enforce or offer bodily violence, Luke 14. 23. *Compell them to come in.*

2 With vehement and earnest perswasions to overcome one, Luke 14. 29. *They compelled him, saying.*

3 By ones credit and authority to draw others to doe as hee doth, Gal. 2. 14. *Why compellest thou the Gentiles.*

4 By pretext of publike authority and power to drive and constraîne some to doe somewhat which is not equall and reasonable. Mat. 5. 41. *If any compell thee to goe a mile, &c.* Of the originall word (*Angarens*) came the Latine word (*Angari*) who among the Persians (as Erasmus and Budens noteth) were such as Posts bee here in England; saving that the Persian *Angari* were not limited to states and stations as ours bee; also they might take either men or shippes, or horses for dispatch of publike businesse, to beate burdens, or to runne in halte about errands and messages. These under colour of their office, and in the name of the Prince, would wrong and vex men; whereupon by a Synecdoche, any unjust vexation by shew of authority, is here meant.

Complate] Full, whole, or perfect, Eph. 6. 11. *Put on the complate or whole armor, &c.*

To Comprehend] To reach unto a thing, to lay hold on it, to perceive, or acknowledge. John 1. 5. 10. *They comprehended it not* Philip. 3. 12. *That I may comprehend that, &c.*

2 To containe or hold all, this is the primary signification.

Ames comprehended of Christ] To bee laid hold on by Christ, shewing us the way to heaven, and giving strength to walke in it, Phil. 3. 12. *I am comprehended of Christ.*

Concord] Agreement of heart and affections, when being many, wee have one heart, and the same love, 2 Cor. 6. 17. *What Concord, &c.* 1 Cor. 1. 10.

Conceived in sinne] That his sinne (to wit, originall sinne) was conceived and borne with him. Psalme 52. 7. Ephesians 2. 3. *He is conceived in sinne, &c.*

Circision] Those false teachers (whom hee called Dogs for barking against the truth of the Gospell) to bee of the circumcised Jewes; who boasting of circumcision, and the law, made a Circision, or a rent and schisme, cutting themselves and others

from the Church, whilst they ascribed salvation unto Circumcision and workes of Moses Law, Phil. 3. 2. *Beware of Dogs, beware of Circision.* Paul writeth thus by an elegant allusion unto Circumcision.

Concubines] Women, which were as it were halfe wives, as the Hebrew word signifieth 1 Kings 11. 3. And 300. Concubines.

Note. The Hebrew *Pileges* in Greeke *Pallakis*, *Pelle* in Latine, signifieth a Concubine which is an halfe wife, shee was a wife for the bed, and therein differing from a whore; but not for honour and government of the family, as Solomons wives were Princesses, but his concubines not so; 1 Kin. 11. 3. Also children of Concubines had ordinarily no inheritance, but gifts of their father, as Gen. 25. 5, 6. Such were *Agar*, *Keurab*, *Bilhab*, *Zilphah*, and others.

Concupiscence] The pravity of naughtinesse of our nature lusting after things forbidden of God, James 1. 14. *But every man is tempted when he is drawne away by his owne Concupiscence.* This is our originall Concupiscence, which is the fountaine and roote of all wicked lusts and desires, and of all sinnes whatsoever, being it selfe also a sinne properly, even after Baptisme, in the regenerate; contrary to the Papists, who deny this. See Rom. 7. 7. Also Rom. 7. 14, 15, 16, 17, &c.

2 Evill desires and motions, springing from the root of this naturall concupiscence, whether they be consented to or not. Rom. 7. 8. *Wrongs in mee all manner of Concupiscence.* This is Actuall concupiscence which is either involuntary, as the first motions before consent of will; or voluntary, when consent of will commeth to the motion. Both the one and the other, bee properly sinne, because they bee the transgression of the Law hindering that perfect love of God and of our Neighbour, commanded in the Law, and drawing us to things contrary to the Law, Romans 7. 15, 16, 17, 22, 23, &c.

Condemnation, or condemning] The pronouncing of the sentence of punishment upon any malefactor by some Judge, John 8. 10. *Heb no man condemned thee?* This may be done either justly or unjustly, Prov. 17. 15.

Note. Christ being no civill judge would not condemne the woman (taken in adultery) to civill punishment. But if shee had been for her adultery condemned, he would not have acquitted her, because therein he should

should have been contrary to his Father, and others by impunity of the offendour might have been drawne to like leudnesse.

2 A pronouncing of sinners guilty, and adjudging them to punishment upon the conviction of a fault. Rom. 8. 34. *God justifieth, who shall condemn?* Rom. 8. 1. *There is no condemnation to them which are in Christ;* that is, they are freed from the damnable sentence of the Law, pronouncing a curse to every sinne: Also the cause and matter of damnation. Ioh. 3. 19.

3 The punishment it selfe, whereunto one is adjudged and condemned, 1 Cor. 11. 32. *Because wee should not be condemned with the world.*

4 The abolishing a thing, and utterly taking it away, as if it were not. Rom. 8. 3. *Condemned sinne in the flesh.* 1 Pet. 4. verse 6.

5 Pronouncing of a sentence or censure, uncharitably, or rashly, of other mens persons and doings. Luke 6. 37. *Condemne not, and yet shall not be condemned,* Rom. 14. 4.

6 The convicting or reproofe of ones wickednesse and fault, by the good example of an other, or by words. Thus the *Nimroites* shall condemne the obstinate Jewes, Mat. 12. 41, 42. Rom. 2. 27. *Shall condemne thee &c.* Thus *Paul* condemned not *Peters* person eternally, but his sinfull fact in dissembling Gal. 2. 11.

Great condemnation. More severe punishment to belong to severe arrogant censures of other mens faults, neglecting their owne, James. 3. 1. *We shall receive greater condemnation* Marke here that there is difference of punishments as there is an inequality of faults. Secondly, whereas he takes himselfe into the number of proud reprehenders, (*Wee*) It is first to shew, that he would not see a Law to others, to which he would not binde himselfe and secondly, because no man is wholly free from this disease of judging others: unto whose arrogancy the Apostle in verse 13. opposeth meeknesse of wisdom.

To confesse. To acknowledge as his owne; Thus Christ will confesse the faithfull at the day of judgement. Luke. 22. 8. *Him shall the Son of man confesse before the Angels.*

2 To testify, or beare witness of one, plainly and sincerely, Ioh. 1. 10. *Iohn confessed and denied not, saying, I am not that Christ.* Luk. 12. 8. *He that confesseth me before men.*

Thus we confesse Christ.

3 To utter and speake forth ones prayse, or to give thanks. Heb. 13. 15. *Offer to God the Calves of your lips, confessing his Name;* that is, acknowledge his benefits and give him thanks for them. And in the Psalmes very often, to confesse God, is put for to praise God, Psal. 6. 5. Esay 12. 1.

This duty of confessing God, was figured by the shaking (of things offered) to and fro before the Lord, which signified the shaking of our lips in confessing and giving of thanks; as appeareth by the words of *Hosea*, and by *Hebrewes* 13. 15, 16.

4 Frankely and boldly to tell forth what wee hold and beleeve in matter of Religion, Rom. 10. 10. *With the mouth, man confesseth to Salvation.*

5 To lay open our sins and offences, either unto God in private or publike confessions; or to our Neighbour whom wee have wronged; or to some godly persons, at whose hands we looke to receive comfort, being cast downe by some grievous sinne; or finally, to the whole Congregation, when our fault is publike, 1 Iohn 1. 9. *Wee confesse our sinnes.* Psalme 32. 5. *I said I will confesse my sins.* Matthew 3. ver. 6. James 5. verse 16.

6 To acknowledge a crime before a Iudg. Ioh. 7. 19. *Confesse what thou hast done.*

Touching popish confessing of our particular sins, distinctly for number and circumstances every yeare, in the eares of a Massing-Priest, upon necessity of salvation, there is no one word in all the Bookes of God. For it is a mere device, invented for advancement of the apostaticall See of Rome.

2 Confession of evill things, viz. our finnes.

1 To God, as him whom we have offended, knoweth our finnes, can pardon us, or else will punish us if wee refuse to confesse. Psal. 32. 5, 6. 1 Ioh. 1. 9.

2 To our neighbour hurt by us, who else complaining to God, shall have him to revenge his quarrell: and thus man can and must forgive so much of the offence as is done against him, if his adversary repent and confesse and seeke pardon, Luk. 17. 4. Mat. 5. 23, 24.

3 To the minister of God, or to some godly person that pitying the sinners case can and will give him spirituall advice against his sinne, pray for him and by his authority pronounce absolution to him: For if the Physitian be sought for health, and the

the Lawyer consulted with for wealth, shall the Minister be neglected in case of salvation? Job. 33. 23. &c.*

To confesse Judah.) To praise him. Gen. 49. 8. Meaning that his brethren should acknowledge the dignity of the first borne in respect of government, and that Christ the King should come of him, 1 Chron. 5. ver. 2. Heb. 7. v. 4.

Confederacy.) A league or agreement between persons or people: it is either of peace for trafficke sake, or of amity; also for mutuall offence and defence: the former may bee made even with Infidels, and those of a contrary religion, as betweene Abraham and Abimelech, betweene Israelites and Kenites: the latter may not bee contracted, but with Christian Princes. Obad. 7. *The men of thy confederacy.* Elay 8. 18.

Confession.) Profession, or declaration either of the truth of Doctrine, or of the Innocency of his person. 1 Tim. 6. 13. *Whobefore Pontius Pilate witnessed a good confession.*

2 Invocation or prayer unto God by Christ, and all other workes of Religion, Rom. 10. 10. *With the mouth man confesseth to salvation.* This is expounded of prayer, ver. 13.

To confesse and deny. not.) To make a most plaine and sincere confession; John 1. 20. The affirming of a thing joyned with a contrary negation, and a repetition (as it is here) argueth the ingenuity and evidence of the speaker, to teach us that in maintenance of the truth, especially when Gods glory is called into question, whether it appertaine to us, wee cannot deale too plainly.

Confirm.) To strengthen or make strong. 1 Pet. 5. 10. *Confirm and strengthen you.*

2 To perfect or finish a thing. Psal. 68. 28. *Confirm (O God) the thing that thou hast wrought in us.*

3 To performe some word or promise, 1 Cor. 1. 6. *The Testimony of Iesus hath bene confirmed in you, this is truly performed unto you, by bestowing the gifts of the Holy Ghost which were promised before.*

To confirme the promises of God.) To make it evidently appeare unto men, that GOD who promised to send his Son unto the Jewes, was faithfull and true, because in fulfillement he did send him. Rom. 15. 8. *The promises of God are in their selves most firme and stable, as hea-*

ven and earth, so they be unmoveable and constant: they are said to be confirmed in respect of men; whose faith being weake and full of doubts, had need to be holpen and strengthened; not Gods promises but mens unbeliefe is feeble. Also note further, that the utmost and remote end of Christ his coming into the world, in respect of God, is to have the glory of his truth; but the neerer end in regard of men, is their salvation.

Confident.) Bold in an holy assurance of Gods love in Christ, promised in the Gospel, 2 Corinth. 5. 6, 8. *We are alwayes confident.*

Confirmation, or Corroboration, is a worke of the Spirit, strengthening faint and weake minds in faith and obedience unto the end. 1 Pet. 5. 10. *The God of all grace confirme and strengthen you.* God confirmeth, as Author or efficient cause of strength: the Word, Sacraments and Ministers confirme as instruments and helps. Luke 22. 32. *Being converted, confirme thy Brethren.* A man confirmeth himselfe, when he takes heart to him in a good cause, upon hope of Gods help. 1 Cor. 16. 13. Example in David. 1 Sam. 37. 34. 45. No ground in Scripture for the popish Sacrament of Confirmation, which is a device of their owne braine.

To Confound.) To put one unto shame by some publike punishment; and sometimes quite and utterly to destroy and root one out. Psal. 31. 1. *I have put my trust in thee, let me not be confounded.* Psal. 52. 5. *They trusted in thee, and were not confounded;* that is, they were not forsaken and put to utter rebuke and shame before men.

Confusion.) Affliction of shame, which appeared in the countenance, by blushing or changing of the color. Dan. 9. 7. *Unto me confusion of face or open shame, &c.*

3 The casting downe of the conscience before God and man for some sinne. Psal. 119. 6. *Then shall no confusion come unto me.*

3 Perverting of order and peace: or disorder. 1 Cor. 14. 33. *God is not the Author of confusion.*

What Conscience is.

It is a faculty of mans soule, taking knowledge, and bearing witness of a mans thoughts, words and workes, excusing them when they be good, and accusing them when they be evil. Romans. 2. 13. *Their Conscience bearing them witness, and their thoughts accusing or excusing.* If the Conscience be

bee not deceived, but beare a true witnesse, then it is no erroneous Conscience, yet may be an evill Conscience if it be not sanctified, as well as enlightened.

Note. Conscience it is a particular knowledge which wee have with us of our owne deedes good or evill, arising out of the generall knowledge of the minde which shewes us what is good or evill, and Conscience telleth us when we have done the one or the other.

☞ Conscience] 1 The knowledge of our duties, Rom. 2.15.

2 The knowledge of our owne doings whether good or evill; or the witness of our own mindes and soules, either for or against our selves, Acts 23.1. Heb. 13.18.

3 The peace of conscience or a godly course of life leading thereunto, Acts 24.16.

The guilt and terrour of Conscience summoning men over to the day of judgement to answer for our sinnes and to receive punishment for them, Heb. 10.18.*

Pure Conscience] A Conscience not troubled and polluted with notorious and grosse crimes, 2 Tim. 1.3.

2 A Conscience purged and made free from the guilt and horror of death, by faith in the blood of Christ, Heb. 9.14. *Purge your Conscience from dead workes.* Acts 15.9. *Your hearts purified by faith.* Out of faith and serious purpose of living godly, and pleasing God, doth spring a pure conscience.

☞ For Conscience sake] For feare of God, lest by disobedience to authority in good things, or resisting them in evill things commanded by them, wee offend God, and so hurt our Conscience; which being wounded, proves as an hangman or tormenter, Rom. 13.5. *Not only for wrath, but for conscience sake.* Some expound this (as *Chrysostome* and others) of the Conscience which wee ought to make not only of Gods Commandement charging us to bee subject to higher powers, but of the good benefits which wee reape by our Governours, towards whom wee are bound in Conscience to be thankfull, seeing it is a matter of conscience, not to grieve or despise our benefactors. Both these interpretations may well (as subordinate) stand together. They are deceived, which conclude from hence, that men or their civill constitutions doe simply and of themselves binde the Conscience, (which is Gods owne prerogative, being the onely law-giver, who obligeth Conscience absolutely upon paine of eter-

nall wrath:) much more erroneous is that opinion of Popish Divines, that Decrees and Traditions humane in ecclesiasticall things, tye Conscience as Gods Word doth. To obey lawfull Magistrates, wee are bound by a double necessity: (for it is no indifferent matter as if wee might choose) one is, to avoid the punishments both of Rulers and God, for stubbornnesse and contempt; the other is to preserve our Conscience unspotted and unwounded: for we cannot rebell against authority, and be refractory and seditious, but there will a double care, or torture rather, afflict the conscience: the first is because wee cast away Gods Ordinance, even the government appointed by him, which is as much as Gyant-like to fight against heaven. The second is, for that wee have with great ingratitude and injustice striven against that power which deserveth well at the hands of all mankind.

Seared or burned Conscience] A Conscience quite extinct and cut off, or utterly hardened. 1 Tim. 4.2. *And have their Conscience burned with a hot Iron;* that is, having lost all sense and feeling of conscience, as a tooth or other part of the body, that is with an hot Iron to dead it.

Clear Conscience] A Conscience kept without offence and spot. Acts Chapter 24. v. 6. *To have a clear Conscience.*

Good Conscience] A Conscience, which obeyeth such light and direction, as it doth thinke and take to be true and sound light and direction. Acts 23.1. *In all good Conscience.*

☞ Consent] See like minded. Communion. One. Union. Agreement.

To Consider] To bend the minde to thinke upon and observe any thing. Job. 1. 8. *Hast thou considered my servant Job?* Job 2.3. Prov. 31.16. Eccl. 5. Mat. 6. Heb. 3.1.

2 To take heed and give care unto, Psal. 66.19. Dan. 9.

To consider himselfe] To set his heart to muse upon his owne frailty, how easily hee may fall, being tempted to any sinne, Gal. 6.1. *Considering your selves, lest ye also be tempted.*

To consider one another] Lovingly and mutually to regard and thinke upon our common infirmities, with care how to cover and cure them by Christian exhortations. Heb. 10.24.

To consider ones waies in his heart] To bend their mindes very diligently to marke their owne course of life, what sinnes they lived

lived in without repentance, and what corrections for the same they had received of God, Hag. 1.5,7. *Consider your own ways in your hearts.*

Consolation or Comfort] That inward spirituall refreshing and strengthening of the heart, by the consideration and feeling of Gods mercifull promises in Christ. Psalme 119.50. *Thy promises have comforted mee in my troubles*, 2 Cor. 1.4. *God comforteth us in all our troubles*: and verse 5. *Our consolation aboundeth through Christ*. Ro. 1.11.12. Where consolation and strengthening are put the one for the other. The Holy Ghost being the worker of comfort, is therefore called the comforter, by an excellency. The promises of the word, are the grounds of comfort, our believing hearts are the seats of comfort: Godly Ministers and the faithfull, are the helpers of our comfort. Joh. 16.7. *I will send the Comforter*. 1 Thes. 4.18. *Comfort yourselves one another with these words*. 2 Cor. 7.7.

Consecrate) To sanctifie, to dedicate unto God, or to separate and set one a part to execute some holy function, (*Priest, Levite, Nazarite*), Exod. 29.1. *When thou consecratest them to my Priests, thus thou shalt doe*. Numb. 6.18. and 8.13. The consecration is by doing some Ceremonies appointed of God for such a purpose, as to fit him for a sacred function. (It signifieth primarily to fill the hand Exod. 28. v. 41. or to profit.

Consecration of Bread and Wine, is a sacred Action of the Church, wherein by rehearsing and expounding the institution of Christ, also by solemn prayers and thanksgiving, the creatures are changed from a common use, into a Sacrament of Christ his body and blood: a mutation in quality and use without any change of substances.

Constancy) Continuance in a good thing to the end. Pl. 8.3. Eph. 6.18. *With all constancy or perseverance*.

Consumption decreed] Not only a thing lessened, cut off, and diminished, but withal, a thing definitely appointed and determined before, as the sentence were already given, Esay 10.22,23. *The consumption decreed, shall overflow with righteousness*. So Rom. 9.27,28.

The meaning of Esay first, and afterward of Paul, is all one, though the words somewhat differ; Paul following the version of the Septuagint; namely to declare that the diminishing and rejection of the Jewes, which God would bring to passe both temporally in Chaldaea and spirituallly under Christ, (whom few Jewes received,) did depend upon the purpose and predestination

of God; not that the Jewes had not through their sinnes deserved to bee extenuated and rejected, but because all these things were appointed by the decree, or sentence of election and reprobation. For it is a sure rule, that God doth nothing in time which was not decreed to bee so done before all time; therefore they grievously erre which rent the decree of God, and his execution asunder, and make his Antecedent and Consequent will (which are subordinate) to be repugnant.

Contemne] See To Despise, To Kicke, Not to heare. There is a difference betweene Contemning, and thinking ill of one.

Wee contemne things not as they be bad or wicked or hurtfull, but as they bee base, low, unworthy of our love, unable either to doe good to us, or to hurt us, because they are weake. Wee thinke ill of them, hate them, feare them, and shun them, not as they bee weake and unable to helpe or harme, but as they bee wicked and so willing, and apt or able to hurt us.*

Be content) To be well pleased and apaid with the condition of life, and portion of goods which wee have, Heb. 13.5. *Be content with those things ye have*. 1 Tim. 6.6,8. When the minde is pleased with such things as God hath thought fit and meete for us, this is contentment; so as withall, wee bee ready to undergoe a meane and hard estate, if God will, ever judging our present condition best for us. The word in the originall signifieth a sufficiency of good.

Continually) Most constantly and with an invincible minde. Dan. 6.20.

2 Upon all necessities and just occasions, 1 Thes. 5.17. Rom. 12.12. And *without fainting or wearinesse*. Luke 18.1.

3 Every day once or twice, though not every houre of the day, as Numb. 28.4,6. 1 Thes. 5.17.

4 Without ceasing any day or hour or minute, Gen. 6.5.*

To contend earnestly for the faith) To maintaine the Apostolicall doctrine with all their might, withstanding hereticks which would impugn and corrupt it, by sound teaching, and example of godly living. Jude verse 3. *That you should earnestly contend*, &c. This Jude speakes to the Church, and not to Magistrates, which then were averse from Christ. So as here is no colour for seditious or tumultuous courses by weapons and armour, (other then

then that mentioned, Eph. 6.) to fight. and strive with others.

Continency, what it is.

It is a special gift of God whereby one is enabled to keepe himselfe chaste, without the helpe of marriage. 1 Cor. 7. 5. Incontinency is the contrary.

Espousing, Contrail, or Betrothing, what it is.

A free promise and mutuall agreement of lawfull marriage by consent of Parents, before meet witnesses, betweene one man and woman, in words of the present time, Mat. 1. 18. *Mary was betrothed to Joseph.* This is no Ceremoniall, but a Morall duty; for the very Heathens by light of Nature knew and practised it; whereof came the difference amongst them betweene *Sponsalia* and *Nuptia*, that is, Espousals, and Marriages. Such also is the proceeding between Christ and his Church; first they are espoused in earth, then married in heaven. See Exodus 22. 16. Deut. 21. 23. 2 Sam. 3. 14. Hosea 2. 19.

Contrition) The bruising of a sinners heart (as it were) to dust and powder, through unfained and deepe griefe, conceived of Gods displeasure for sinne, Psal. 51. 17. *A broken and contrite heart, thou wilt not despise.* This is Evangelicall Contrition, and is a worke of grace, the beginning of renewed repentance, as 2 Cor. 7. 10. *Godly sorrow causeth Repentance unto Salvation.* Papists erre, in teaching Legall contrition or sorrow, stirred up by the threatnings of the Law, to bee a worke of grace and part of repentance; whereas rather it is a part of the torment of hell: yet accidentally turneth to the good of the Elect, by making them more fit to receive grace, being humbled by the Law.

Conversation) Not one worke, or two, or a few Actions, but the whole course of our life, with every degree and step of it, from the time of our effectuall calling, and so forwards unto the end of our race. This course is termed an honest Conversation. 1 Pet. 2. 12. *Have your Conversation honest.* But our course from the time of our birth, untill the time of such calling, it is termed a vaine conversation, 1 Pet. 1. 18. *Redeemed from your vaine Conversation.*

2 Manners, outward behaviour towards men, Heb. 13. 5. Phil. 3. 20.

Conversion) The turning, or totall change of an elect sinner from sin to God: and in this signification is comprehended, both faith and repentance, even the whole worke of grace, Psalme 51. 14. *And sinners shall bee converted to thee.* This is Passive conversion, wherein wee suffer God to worke upon us, but our selves by our Naturall power, worke nothing, unlesse it bee to hinder the worke of Grace, what wee may.

2 A turning from some particular sinne or sinnes, whereby wee have offended God or man, Luk 22. 32. *When thou art converted.* Jer. 31. 18. *Convert thou mee, and I shall bee converted.* This is an active conversion, performed by men already regenerate, who being already renewed by grace, doe worke together with his Grace; Converting grace being accompanied with assisting and supporting grace.

God converteth a Sinner by putting grace of repentance into his soule. A Sinner converteth himselfe, when he endeavoureth his own conversion, diligently and constantly using all good meanes, publike and private.

Corban) A gift or an offering, Marke 7. 11. *If a man say to his Parents, Corban, that is, By the gift which is offered by mee, &c.*

Cords) Authority, Rule, Government, good Lawes, and commandements, Psalme 2. 3. *And cast their Cords from us; that is, the Doctrine and Discipline of Christ, whereby he ties us to him.*

2 The Doctrine of Faith, Repentance, Mortification, denyall of our selves, and bearing the Crosse, be these Cords.

3 Strength, might and policy, whereby the wicked tye the godly, as Oxen are tyed with Cords and bands. Psalme 129. *The Lord hath cut the cords of the wicked.* Also vaine and lying excuses and pretences.

[*Cords of vanity.*]

61 Worldly vanities of pleasures, profit, preferment, by which as by cords the Devill fastning them on mens mindes and affections, withdraweth them from God and his lawes, and the way to heaven, (to which else they would betake themselves) and draweth them along pleasantly in the way of wickednesse to a place of wretchednesse. See Proverbs 7. 21, 22. and 2 Tim. 2. 26.

For this word (*Of*) is here expostive, and is no more but (*As*) in these words, Vanity as Cords. *

Deceitfull Allurements, provocations, and occasions of sinning. Eley 5. 18. *Woe unto them*

them that draw Iniquity with cords of vanity. The same is also meant by *Cart-ropes*, viz. such idle pretences as the more men draw on sin, the more it is excused, as in *Adam*, Gen. 3. 8, 9, 10.

Note. Strong and efficacious excuses to entise men to sinne, and to detain them in it: some are drawne of sinne, which offend of weaknesse and ignorance. Others do draw sinne to them, as ropes draw a cart after, which sinne of purpose and malicious obstinacy.

Cords of man, and bands of Love.) Most singular and sweete clemency and kindnesse of God, to pull us peaceably to our duty. Hosea 11. 4. *I led them with cords of a man.* &c.

Corner-stone.) Properly the Head or maine stone, which sustaines the building; and figuratively Christ, on whom the Church relyeth and stayeth, being the strength and foundation of it. As the houses both of *Indah* and *Israel* were united in *David* the King, as a type, so the Church of Jewes and Gentiles is built on Christ, as an house leaneth on the Corner-stone. Psal. 118. 22. *The stone refused of the builders, is made the Head or Corner-stone.*

Corruption.) Rottenesse, such as the body feelles in the grave. Psal. 16. 10. *Thou wilt not suffer thy holy One to see corruption.* 1 Cor. 15. 42. *It is sowne in corruption,* or a body subject to Corruption, 1 Cor. 15. 50.

2 That vicious and haughty quality of sinne, spiritually wasting the soule, being contrary unto that Integrity and soundnesse in which we were created. Ephes. 4. 22. *Cast off the Old-man, which is corrupt through lust.*

3 Also it signifieth a pit wherein bodies doe corrupt. Psal. 55. 23. and 57. 6. and 94. 13.

Corrupt.) Foolish, unwise, Psal. 14. 3. *They are all corrupt,* that is, they have not understanding to perceive the things which God offereth, and doth to them.

2 Rotten and unfavory. Eph. 4. 29. *No corrupt communication:* that is, filthy in it selfe, and hurtfull to others.

Corrupt or rotten talke: in this phrase, there is a Metaphor or similitude: That as the mouth abhorreth rotten and filthy meate: so the eare of a good man loatheth lewde and wicked words.

To corrupt.) To live otherwise than we should, by doing any manner of sinne, or leaving undone good duties. Deut. 4. 14. *That ye corrupt not your selves.* Psal. 14. 1. Also to

deal deceitfully with a thing. 2 Corin. chap. 2. 27.

2 To defile, or destroy. 1 Cor. 15. 33. *Evill words corrupt good manners.*

Note. Man corrupteth himselfe by sinne, Gen. 6. v. 12. and God corrupteth man by destroying for sin. Gen. 19. 13, 14. The word Englished, destroying, in the originall signifieth corrupting.

Corrupt Children.) Such as know nothing but how to corrupt themselves, their wayes, their life and actions, their neighbours, by evill counsell and examples, waxing every day worse than other, being corrupt more and more, and corrupting all the formerly mentioned persons and things, Eccl. 1. 4. *Children corrupt, or corrupters.*

Covenant.) A League or agreement between two or more parties, being at variance. Gen. 21. 32. *Thus made they a covenant at Beer-sheba.* This is a civil Covenant. The word (Covenant) is called in Hebrew (*Birth*); which that the signification of friendly parting, and of explaining the conditions of agreement: For at the making of solemne Covenants, beasts were killed and parted asunder, and the covenant makers went betweene the parts. Gen. 15. 9, 10, 17. Ier. 34. 18. Hereupon is the phrase of cutting a covenant. Psal. 50. 5. and 83. 6. and 89. 4. The Apostles in Greeke call it (*Diastike*) a Testament, a testamentall Covenant, or disposing of things by will at ones death. Heb. 7. 8. Ier. 31. 31. 1 Corinth. 11. 25.

2 Our promise made unto God, for our yeelding obedience to his will. Nehe. 9. 38. *We make a sure covenant.* Or for performing duties to men. 1 Sam. 18. 3.

3 A League or agreement which God hath made with men for Salvation. Ier. 32. 40. *I will make an everlasting covenant with them.* This is a Religious covenant.

4 The word of God, which contains the Articles of our covenant and agreement between God and man. Psal. 25. 10. 14. *To such as keepe his covenants, and his Testimonies.* Exodus 19. 5. *And keepe my covenant.*

5 The promise whereby married persons bindeth themselves each unto others, for the pure use of wedlock, Mal. 2. 14. *This is called the Covenant of God.* Pro. 2. 17. Because God is the Authour of it: it is also made in his presence, and by invocation of his name, to performe duties commanded by him. This is marriage Covenant. A mixt covenant; partly civill, and partly Religious.

6 Circumcision, which is the signe of the covenant, Gen. 17. 13. *My covenant shall be in your flesh;* that is, the signe of the covenant, ver. 10.

7 The Tables of the Covenant, Rom. 9. 4. *And the covenants:* that is, the Tables wherein the articles of the covenant were contained.

Against the holy Covenant.) That the minde of *Antiochus Epiphanius* shall be exasperated against God, against his people, against the Tables of the covenant, against the Law and the whole worship of God. Dan. 11. 28.

Covenant of works,

Is a league touching the saving of some, on condition of their perfect obedience. This was made with Angels and *Adam* before their fall: and since that time, it is propounded in the Scriptures, to convince us of sinne, and to prepare us to Christ, Rom. 3. 20. Gal. 3. 24. *The Law is our Schoolemaster to Christ.* Levit. 18. 5. *The man that doth these things, shall live.*

Covenant of Grace,

Is an agreement concerning men, to be freely saved through Faith in Christ. Gal. 3. 11. *The just shall live by faith,* Iohn 3. 16. *God so loved the world.* Ier. 31. 33, 34. This Covenant, is either Old or New, in divers respects and circumstances, being one for substance.

Old Covenant.

This was given or published by *Moses*, and made with the Iewes onely, till Christs Resurrection, being placed in Ceremonies, which in time for Oldnesse vanisheth away. Hence called (*Old*) Hebrews, chap. 9. verse 13.

New Covenant,

Is made with Christian people, published by Christ most clearely, wherein more persons are renewed, and more Graces bestowed, being alwayes to endure one and the same. Hence it is called (*New*) Hebrewes 9. 13. Ier. 31. 31. *I will make a new covenant with the house of Israel.*

A mans Covenant.) An agreement amongst men, and touching the affaires and matters of men, Gal. 3. 15. *Though it be but a*

mans covenant. Note: if such a Covenant or appointment of men must stand firm and ratified, without abolition, or addition, much lesse ought the covenant and agreement which God hath made, touching giving eternall life freely by his Sonne through faith, to be violated and made frustrate by the adding of Circumcision to Baptisme, and righteousness by workes, unto the righteousness of faith, as a supplement without which no salvation can be had.

Covenant of peace.) An agreement which GOD hath made with his Church, to give it reconciliation by Christ, life, happinesse, and all good. Zach. 6. 15.

To confirme the Covenant with many.) To strengthen numbers of the elect in the covenant of grace, which Christ did by his Prophetically, Priestly and Kingly office. Daniel 9. 27. *He shall confirme the covenant with many.* See Roman. 5. 15. By the preaching and the mighty works which the Apostles did, there were innumerable both Iewes and Gentiles, through Christ his Spirit converted to the faith and stablished therein, as in the History of the Acts is manifest: after which the Sacrifice ceased, through the siege of *Vespasian*, which hindered all meanes of oblations, as Daniel Chapter 9. in the latter end of the 27. verse, foretold.

Covenant of Salt. See Salt.

Covenant-breakers.) Such as be unmindfull of promises and bargaines. Rom. 1. 30. *covenant-breakers.*

Covenant with death and hell.) Agreement with them. So doe wicked men imagine, Esay 28. 15.

Covenant of Levi.) The agreement which GOD hath made with the *Levites*, to blesse them with peace and life, if their duties be performed in their place. *Mala.* Chap. 2. verse 8. *Ye have broken the covenant of Levi.* verse 5.

Booke of the Covenant.) The Writing which did containe the Articles and conditions both on Gods part what hee promised to doe to the people, and on the peoples part, what duties they were to performe to God, according to the tenour of the Covenant, Exodus Chapter 24. and verse 7. *After he tooke the Booke of the Covenant and read it.*

Covering.) The rooofe of an house, a Veile, or ought else, which serves for defence, or keeping close.

2 The husband who is called the covering of his Wife, in respect of his duty to-

wards her, by protecting her, and of his Authority over her, in governing her: For the Veile and covering which women did weare, was a signe of their subjection, 1 Cor. 11. 6, 7. Gen 20. 16.

3 Stopping or making dumbe and silent Prov. 12. 6. *Iniquity shall cover the mouth of the wicked.*

4 The Ceremonies of the Law, which being too much respected, doe hinder us from Christ himselfe, Esay 25. 7. 2 Cor. 3. 16.

5 The Ignorance of mens mindes, Esay 25. 7. 2 Cor. 3. 16.*

Covering for the Tent] Properly a certaine large cloathing made of Rammes and Badgers skinnes sowed together, to hide and preserve the Tabernacle and things within it, against all injurie of the weather: but Typically it figured the safety of the whole Church and every member sitting under the shadow and protection of the most High, as David singeth, Psalme 27. 5. And as Esay alluding to this Ceremony, faith, Esay 4. 5, 6. Exod. 26. 14. *Thou shalt make a covering for the Tent, &c.* The board of pillars to uphold the Tabernacle, Exod. 26. 15, 19. signifieth that the Church for the ministry of it, is the pillar of truth, 1 Tim. 3. 17. and all the gifts of all members in the Church, are for the upholding of the whole body. 1 Cor. 12. 4, 5. The Tabernacle having a covering both without and within, Exod. 26. 14. and 27. 7. This signified the outward and inward condition of Gods Church, as Solomon doth resemble it Canticles 1. verse 5.

Note. This covering with Rammes skinnes, besides the safety of the Church covered and hid from the injuries of the world, doth signifie the heavenly graces wherewith Christ, and his Church in him are adorned; also their uniting together by the Spirit through faith and love.

Covering of sinnes] The forgiveness of sinnes for the death of Christ, which is as a mantle to cover them from the eye of Gods justice, Psal. 32. 1. *Blessed is the man whose sins are,* &c.

2 Concealing, keeping close or secret, when wee doe not tell a thing abroad, Pro. 10. 12. *Love covereth a multitude of sinnes,* which by a charitable private reproofe are hid and covered from the punishment of God, and shame of men.

To destroy the covering and the veile] To take away from the Jewes the hardnesse of their stubborne heart, their ignorance and

blindnesse of minde, which was as a covering and veile before their face, that they could not see Christ, the end of the Law, Esay 25. 7. 2 Cor. 3. 16.

To cover the feet] To do ones easement or to goe to stoole. Judges 3. 24. *Surely hee hath covered his feet.* 1 Sam. 24. 4. An unhoneest thing, uttered in honest words.

To covet] To love or desire money or earthly goods (for themselves) either our owne or others, Josh. 7. 21. 1 Tim. 6. 9, 10. *The desire of money is the root of all evil.* 10. Commandement.

2 To desire spirituall blessings, or heavenly glory, 1 Cor. 12. 31. *Covet after the best things.* Phil. 1. 23. *I covet to be loosed and to bee,* &c. This is a good covetousnesse, when spirituall blessings, or celestiall blessednesse, is even greedily and eagerly desired. Other things wee may desire, no further or otherwise than as helpe to these.

Covetousnesse] Desire of having more, or the inordinate love of money, Heb. 13. 5. *Let your conversation bee without covetousnesse.* This is called Idolatry, Col. 3. 5. Eph. 5. 5. Because the covetous man not onely prefers his treasure before God, but doth place his life in his substance, Luke 12. 15, 16. &c.

Counsell] The wisdom and direction of Gods Spirit and word, governing our course of life, Psal. 73. 25. *Thou wilt guide me by thy counsell,* Psal. 16. 7.

Counsell, properly is of the inferiour to his superiour, or of an equall. Superiours in authority, counsell not, but command. All know that the entreaty of such is a commandement. Therefore God being highest of al, his counsels be precepts. Popish counsels be meere forge-ries and humane devises.

2 An action of the whole and holy Trinity, deliberating and determining before the world of all things which should be, or not bee; especially of the salvation of Angels and men. Ephes. 1. 11. *Hee worketh all things after the counsell of his owne will.* This counsell dependeth upon Gods will, as the supream and onely moving cause, and not upon foreseene faith or workes, Rom. 9. 17, 18. Also a worke decreed in Gods Counsell, Esay 5. 19.

3 Advice taken about things to bee done. Prov. 20. 18. *Establish thy thoughts by counsell.* And by counsell make warre. Exod. 18. 17. This kinde of counsell is either good or evil, subtle or carnall.

4 The beginning and first degree of siane: to wit, evill lusts and desires. Psal. 1. 1. *Blessed is the man that hath not walked in the counsell*

sell of the ungodly.

5 A company of men assembled into a certaine place, to consult or take advice of publike matters. Acts 22. 30. *And all the counsell to come together.* Acts 23. 1.

6 The place where men are met together for common consultation, Acts 24. 20. *Whiles I stand in the Councell.*

7 The judgement which stood and consisted of twenty three Judges, who had the hearing and deciding of the weightiest matters of life and death. Mat. 5. 22. *Shall bee worthy to bee punished by the Councell:* A worke devised by Counsell, Eay 5. 19.

8 Knowledge or understanding, or thoughts of man. 1 Cor. 4. 5.

Counsell of peace] The doctrine of reconciliation and peace with God by Christ being preached both to Jewes and Gentiles. Zach. 6. 13.

To aske counsell] See To enquire of the Priest.*

Counsels of old] The decrees long agoe foretold and uttered by the Prophets, Eay 25. 1. *Thy counsels of old are faithfulness and truth:* that is, they bee most fixedly and constant, taking their due effect.

Counsellor] One who giveth al sound advice, as Christ doth by the doctrine of Scriptures; which therefore bee called our Counsellors, or men of our counsell, Psal. 119. 14. Eay 9. 6. *Counsellor.* Christ beareth this name, because he is to counsell us in our doubts, and resolve us in our difficulties.

Christ is called Counsellor, both because by him being his Fathers wisdom, the world was made and ordered, as Prov. 8. 14. And also by the preaching of the Gospel hee giveth counsell and wisdom to the Elect, to perceive and see how to attaine to everlasting life: See Luke 7. 30. Acts 2. 40.

Christ by his authority over us, may and doth command us as our Lord, and condemne us as our Judge: but by his love towards us, and knowledge of what is best for us, hee doth counsell and advise us, Rev. 3. 18.

2 Hee commandeth things to bee done by us as good: but hee counselleth us to receive good things offered to us, Revel. 3. 17.*

Many colours] An Imbroidered coate, various and manifold in threeds and colours, Gen. 37. 3. Such Kings daughters used to wear, 2 Sam. 13. 18. and with such God spirituall cloatheth his Church. Psal.

45. 14, 15. Ezek. 16. 10, 13. and thereby is noted the variety of wisdom, and manifold graces given to his people, Eph. 3. 10. 1 Pet. 4. 10. Cant. 1. 9, 10. And Christ had such above his fellowes, Psalme 45. 8. Heb. 1. 9.

Count] See Imputation.

Countenance] Love, liking, favour, or disfavour, witnessed by the countenance, Gen. 31. 5. *If thy fathers Countenance is not towards mee as it was wont.*

2 Gods favour witnessed and shewed forth in his graces and benefits, Psalme 4. 6. *Lift up the light of thy countenance.*

3 Gods displeasure, witnessed by withdrawing the signe of his favour, or by sending some judgements. Psalme 13. 1. *How long wilt thou hide thy countenance from mee?* Because men by their Countenance bewray their anger or love: hence it is, that being attributed to God, it signifies his displeasure, or his gracious favour.

4 The face, or looke of a man, Psalme 104. 15. *Oyle to make the Countenance cheerefull.*

5 Brightnesse, solemnity, felivity and alacrity, exprest in the entertainment of his guests. Dan. 5. 6. *The Kings countenance was changed.*

Light of Gods Countenance]

See Light.]

Country] A Region or Land where the people dwell. Hebr. 11. 9. *As in a strange Country.* v. 15.

A certaine compasse of ground without a City. Marke 16. 12. *As they walked into the Country.*

3 Heaven, where the Saints shall dwell forever, Heb. 11. 16. *They desired an heavenly Country.*

Courage] Valour and strength of minde, a good heart, being wisely bold and confident in a good cause, Josh. 1. 7, 8. *Be of good courage.*

Course of nature] That course or race, which after wee are borne, is prescribed us to runne and follow. James 3. 6. *It setteth on fire the course of nature.* Herein James seemes to allude unto a wheele, which with his violent swiftnesse and motion, doth conceive and fire, or waxeth wondrous hot.

Court] The first entrance into an house, an yard, or coming in. 1 King. 7. 12. *The Court-yard, or open places of the Tabernacle and Temple.* There was an inner court, and an outward. 1 Kings 7. 12. One for the Priests, another for the people, called the

great-court, 2 Chronicles 4. 9. 2 Kings 22. 5.

2 The roomes and places of the Temple, into which Gods people might assemble for publike worship, and hearing the Law, Psalme 84. 2. *My soule fainteth for the courts of the Lord, Psal. 116. 19.*

3 All those severall spaces and distances of ground which were in the Temple before yee came to the Holy of Holiest, or to the most holy place: of these spaces of Courts, there were six in number; every Court was twelve steps, one above another, and of every one there was a severall use. 2 Chr. 4. 9. *And he made the Courts of the Priest,* 1 King. 6. 36.

4 That space of ground which was within the utmost Railes, being called the first or the utter Court, Rev. 11. 2. *But the Court which is without the Temple, mete it not.* Into this Court, because the heathen and prophane people might come to see and heare, therefore it signifies in the former Scripture, Revel. 11. 2. *All Infidels and strangers from Christ.*

He could not] Hee would not, hee could doe no great works there, for their unbellesse sake. Marke 6. 5, 6. *Hee was not able, or it was not in his power,* John 5. 19. *The Sonne could (or can) doe nothing of himselfe.*

Craft] Trade, or occupation, Acts 18. 3. *For that was their Craft.* Here it is taken in good part.

2 Deceit, guile, and fraud, Ephes. 4. 14. *By the deceit of men, and with craftinesse.* Here it is taken in ill part.

Create] To make something of nothing, Gen. 1. 1. As the first matter. Gen. 1. 2. and the formes of all things. Gen. 1. 21, 27. Also Angels and Soules. *God created heaven and earth.* Heb. 11. 2. *The things we see, were made of things which did not appeare.*

2 To give and worke Grace where it is not, Eph. 3. 10. *Created in good workers.* Here is an allusion to our first Creation, as 2 Cor. 5. 5.

3 To restore grace, as touching the feeling and fruit of it. Psal. 51. 10. *Create in mee a cleane heart.*

4 To bee the Author and worker of a thing, Esay 45. 7. *I make peace and create evill. I the Lord doe all these things.* To create is to produce a thing from no being to a being, which is proper to God; who cal-

leth things that are not, as if they were, by his Almightinesse.

The Etymologie or reason of this name given to Regeneration, is the likenesse of this to that in many respects, and in this last a greater worke than the first, because

1. It needes more time. 2. Hath more impediments. 3. Hath more meanes. 4. Needed the comming downe of God from heaven. *to cleanse the heart from all unrighteousness by sanctifying* *its nature* *Corruptum* *by sanctifying* *grace*

Faithfull Creator] God, who safely and faithfully keepeth them whom he hath once made and taken charge of. 1 Pet. 4. 19. *As to a faithfull Creator.*

Creature] The whole frame of heaven and earth made out of nothing, and sometime some particular worke of God. Rom. 8. 20. *Because the creature is subject to vanitie.* Also verse 21, 22, 23. it is put for one particular worke or thing Created. Romans 8. 39.

2 All men, whether Jewes or Gentiles, Marke 16. 15. *Preach the Gospel to every creature.*

3 All sorts of men.

4 A regenerate person, 2 Corinth. 5. 17. Eph. 2. 10.

5 Any Office, Authority or employment which God hath appointed, 1 Pet. 2. 13. 1 Tim. 4. 34.*

The distribution of Creatures is divers; some in Heaven above, some beneath in the earth, and some in the waters under the earth, Exod. 20. 4. Againie Creatures are either visible or invisible, Col. 1. 16. Moreover some creatures have a being onely; as Heaven and Earth; Meteors in the one, and Metals in the other: or a being and life also; as Plants and Beasts which with life have senses joyned: or Being, Life, Sense, and light of understanding and reason, as Angels and men. John 1. 3, 4, 5. All these creatures made of nothing, immediately, or mediately; also the severall formes of every creature (and not the matter only) were made by the word of God out of nothing. (*God said*) Gen. 1. 3. And lastly, both matter and forme, bodies simple and compound, were made by Gods Almightinesse, without toole or instrument, passion or motion, or change, and that suddenly and in a moment by his infinite power, as easily as the speaking of a word: which serveth greatly both for establishment of our faith in God, and for amendment of our life. How much are we bound to trust and depend upon, and also to feare and obey such an omnipotent Creator, so full of wisdom e

dome and goodnesse?

Creatio est productio entis, or as Aquinas saith, *Est productio rei secundum totam substantiam ex nihilo*.

The Hebrew word (*Bara*) which is Englished (Create) beside the primary and most proper signification, which is to bring creatures from no being to a being, it is in Scripture applied unto sundry other operations of God; as 1 to *Natural Generation*. *Pla.* 104. 29. *Esa.* 54. 16. *Amos* 4. 13. create for procreate. Secondly, Unto events, good or evil, especially great and universall, *Ier.* 31. 22. *Esa.* 4. 5. and 45. 7. and 46. 11. and 59. 19. Create put here for effecting, conseruing or continuing a thing. 3 Unto regeneration; as *Psalm* 51. 12. *Ephesians* 2. 10. Create for renewing, or continuing in the state of Grace.

New Creature.) That quality of holiness, created in the hearts of the Elect at their first conversion to God, *2 Cor.* 5. 17. *He that is in Christ let him be a new Creature.* This is called the New man, and Spirit, and Law of the mind.

2 The Divine action of Creating the heart anew, *Gal.* 6. 5.

Cracked.) That which is contrary to straight; or to right, *Eccles.* 7. 15.

2 All swerving from the straight and right line of Gods word. *Psalm* 119. 3. *Surely they worke not iniquitie; or (cracked thing) for so it is in the original.*

Crum.) The least and lowest degree, or measure of Gods grace. *Mat.* 15. 17. *The whelpes eat the crummes; &c.*

Crosse.) That Tree or wood whereon Christ died, being made in form of a Crosse *Mat.* 27. 32. *They made Simon of Cyrene to beare his Crosse. Come down from the Crosse.* The Papists without all reason adore the Reliques of it, and attribute vertue to it, being but a Creature, if it were extant.

2 The whole passion of Christ, from the Cradle to his Death, but especially his sufferings upon the Tree. *Hebr.* 12. 3. *Who for the Joy was set before him, endured the Crosse.* Metonymy, *Eph.* 2. 16.

3 The Doctrine of the Gospell, that is, of free salvation by Christ crucified, *1 Corin.* 1. 18. *The preaching of the Crosse, to us that be saved, is the power of God.* Also verse 17. *Gal.* 5. 11. and 6. 12. Where the Doctrine which setteth forth righteousness by Christ crucified, is called the Crosse.

4 The preaching of Christ crucified. *Gal.* 6. 11. *They would not suffer persecution for the crosse of Christ.*

5 Every grievous or painefull thing sent of God, either to our mindes or bodies, *Mat.* 19. 19. 38. *Take up thy crosse and follow me.* Metaphor. This is the generall Crosse common to all men, as they be men.

6 Such afflictions as the faithful suffer for Christ, and for righteousness, *Gal.* 6. 14. *God forbid that I should rejoyce, but in the Crosse of Christ.* This is a speciall Crosse peculiar to Christians.

To take up his Crosse.) Not to beare and suffer, (for so malefactors doe) nor to pull the crosse to us which doth not belong to us, so busie medlers doe, and rash-headed Christians; but to undergoe with quietnesse and cheerefulnesse of minde, such afflictions as it pleaseth God by his providence to put upon, and to allot unto every one, *Mat.* 16. 24. *Let him take up his crosse and follow me.*

Crowne.) A round Garland set upon the head: in token of victory: or that which Princes weare upon their head at their Coronation, *2 Tim.* 2. 5. *He is not crowned, unless he strive lawfully.*

2 Kingly or Royall dignitie and power, *Psalm* 132. 18. *But on him his Crowne shall flourish.* Metonymie.

3 Whatsoever excellency or glory we have in us, or without, *Rev.* 4. 10. *They cast their crownes before his Throne,* *Lam.* 5. 16. *The Crowne of our head is fallen,* *Iob.* 19. 9.

4 That which either bringeth or encreaseth our Renowne, Comfort and Glory before men: *1 Thess.* 2. 19, 20. *We are our Crowne of rejoycing, We are our Glory and Joy.* *Proverbs* 12. 4.

Crowne of pride.) The most proud kingdom of Israel, whose people were puffed up and waxed exceeding proud thorow prosperity and peace, wherewith they were made drunke as it were, forgetting God and themselves like drunken persons which are fit for nothing, *Esa.* 28. 1, 2. *Woe beeto the crowne of pride, the drunkards of Ephraim.*

Crowne of Righteousnesse.) Eternall life, which is given as a free reward to such as leade a righteous life, which the God who is most righteous, hath promised, and will also performe. *2 Tim.* 4. 8. *Henceforth there is laid up for me a crowne of righteousness.* *Rom.* 6. 16, 23. *This is also called the crowne of life,* *Iam.* 1. 12. *Revel.* 2. 10. Because in the life eternall, there shall be honour and glory unspeakable; whereunto good workes are the way, but are not the cause. Hence the Papists doe corruptly gather the merit of workes.

See their Annotations on the second to Timothy, the 4 Chapter and 8 verse.

To Crowne with glory and worship.) To exalt and lift up the man Christ into celestial glory, to be above Angels and men, as head of the Church, full of Majestie, after he had beene a little time humbled to the death of the Crosse. Psal. 8. ver. 5. *And crowned him with glory and worship.* Hebrewes, Chapter 2. ver. 7.

Crowne of Glory.) The most excellent glory which the Saints have in heaven for ever, shadowed unto us by a kingly crowne, which of all earthly things is most glorious. 1 Pet. chapter 5. and verse 4. *Ye shall receive an incorruptible crowne of glory.*

2 A glorious and honourable thing. Proverbs 16. 31. *Age is a crowne of glory.*

To Crowne the yeare.) To make one yeare (for outward blessings) so farre exceed and excell another, as a crowned King excelleth his subjects. Psal. 65. 11. *Thou crownest the yeare with thy goodnesse.*

Crowne of Gold.) A most ample and glorious kingdome, such as David had over Gods people. Psalme 21. verse 4. *Thou hast set a crowne of Gold upon his head.*

My Crowne.) That I Paul for your sake shall be crowned of God, with the commendation of faithfulness, and rewards of blessednesse, when hee shall say to me: *Thou good and faithfull servant, &c.* 1 Thess. 2. 19.

Crowne of Thornes.) A Crowne made of Thornes, set upon Christs head in derision, and to encrease his paine. Matthew 27. 29. *They put a Crowne of Thornes on his head.*

To Crown us with compassion.) To make us famous and glorious, by mercifull deliverances, as if he would set a Crowne upon our head. Psalme 103. 4. *Hee crowneth us with compassion.*

To Crucifie.) To fasten one to the crosse, there to languish till death. Mat. 27. 35. *Crucified him.*

2 To mortifie or kill sinfull lusts by little and little. Galat. 5. 24. *Have crucified the flesh.*

3 To lay open Christ unto the scorne and mocke of the world. Heb. 6. 6. *Crucified Christ.*

4 To despise the world, and to be despised and set at nought by the world. Gal. 6. 14.

To be Crucified with Christ.) To obtaine

this by faith in Christ, that, that death of his Crosse which hath merited reconciliation, should bee effectually to mortifie and subdue the concupiscences of the flesh, Gal. 2. 20. *I am crucified with Christ.*

A Christian by earnest and devout meditation of the death of the Sonne of God joyned with the curse of God, groweth unto an inward true loathing of those his sins which were so dearly ransomed, with care and watchfulness not to offend so gracious a Saviour; which is our being crucified with Christ.

To be crucified among you.) Christ crucified, by the most plaine and evident preaching of Paul, to be in such sort set forth to the Galatians, as if they had seen him die among them, they could not have had a more lively portraiture or Image of his death. After this plaine and cleare sort is Christ his passion represented in the Sacrament of the Supper. Gal. 3. 1. Before whose eyes Iesus hath been crucified among you. Therefore no such obscurity and hardnesse is to be found in the writings of holy Scriptures, as Romanists pretend: neither ought Papists to trouble themselves with Crucifixes to remember Christ, or prophane persons to scorne plaine and simple preaching, without wisdom of words.

Cry.) Most earnest desires in Prayer, arising from the feeling, or feare of some misery. Psalm 40. 1. *Hee heard my cry.* Exodus 14. 25. *Wherefore didst thou cry unto me?*

2 Loud and boisterous speech or roaring, Eph. 4. 31. *Put away crying from you.* Also injuries which cause cries, Elay. 5. 7.

3 Weeping and vehement sorrow or mourning. Rev. 21. 4. *There shall be no more crying.*

4 Grievous and bitter complaints, such as the poore make in their great distresses. Iam. 5. 4. *The cries of them are entred into the ears of the Lord.**

5 The voice of any distressed person lifted up to God or man for helpe, Psal. 119. 145.*

Cryer.) A publike Minister, appointed and sent to proclaime (as a Cryer) the coming of the Messiah to worke our Redemption. Such an one was Iohn Baptist. Matthew 3. 3. *The voyce of a Cryer, Iohn 1. 23.*

To Cry.) To sigh in prayer, or with great earnestnesse to desire good things, Psal. 22. 2. *O my God I cry by day.* Rom. 8. 15. This

is our crying to God: also to utter a cleere and chearefull voice in the praises of God, *Esay 12.6.*

3 To reprove sinne earnestly, and to call sinners to repentance with great iuehemeny of voyce, *Esay 58. Cry aloud and spare not.*

3 To craue or demand vengeance from Divine Justice, *Gen. 18.20. The cry of Sodom is great. Deuter. 24. 15. James 5. 4. Gen. 4.10.*

4 To make others cry, by stirring up earnest groanes. *Galat. 4.6. See Rom. 8. 16. 26.*

C.

U.

Cup] A kinde of Pot, Maſer, or Goblet, whereby of old time they did meaſure a portion of drinke to each perſon in the family, *Luke 22. 17. And hee tooke the Cup.*

2 The wine contained in the Cup: alſo the bloud, whereof the wine was a pledge, *Mat. 26. 27,28. Hee tooke the Cup and ſaid, This is my bloud.*

3 The Croſſe or portion of affliction, meaſured and diſtributed to every one of the faithfull, *Mat. 20.23. Ye ſhall indeed drinke of my cup. v. 22.*

4 Death joyned with the wrath and curſe of God, *Mat. 26. 39. Father let this Cup paſſe from mee. John 18.11.*

5 Punishment or paine, inſiſted upon ſinners in great meaſure and ſeaſurefull manner. *Pſalme 111. 6. This is the portion of their Cup. Pſalme 75.8. Jer. 25.17. Often in the Prophets and Pſalmes it is uſed for Gods wrath and fury againſt the wicked: namely againſt Romiſh Rebels, Revelation 16. 19.*

6 A great portion of joy given to the faithfull. *Pſalme 23. 5. And my Cup runneth over.*

7 A Lot, a Condition, or Happy eſtate. *Pſalme 16. 5. The Lord is the portion of my Cup.*

Golden Cup] The Title of the Catholike Church, of *Peters Chaire*, and Chriſts Vicar, out of which (as it were) out of a Cup of Gold, Popiſh Prelates have offered unto Kings and Nations their abominable errors and Idolatries. *Rev. 17. 4. Shee a Cup of Gold in her hand.*

Curſe] Every puniſhment of ſinne happening in this life, alſo death in the end of this life, but eſpecially deſtruction both of body and ſoule after this life. *Deut. 28. 2,*

3,4,5. Rom. 6.23. The wages of ſinne is death, Matthew 25.41. Goe ye curſed. Revelation 22.3.

2 A thing accuſed, being ſeparate from Chriſt, and from eternall ſalvation, to bee forever deſtroyed. *Gal. 2. 9. Let him bee a curſe, Rom. 9. 3. 1 Corinth. 16. 22. Gal. 3.13.*

3 Excommunication or caſting out from God and his Church, *Gen. 4.12,14.*

To Curſe] To wiſh and pray for evil things and execrable, to befall others, or our ſelves, *Matthew 5.44. Bleſſe them that curſe you. Rom 3.14. Whoſe mouth is full of curſing. Rom. 12.14.*

2 To utter and pronounce curſes upon others. *Numbers 22.6,12.*

3 To take an oath with execration. *Pſ. 10.6.*

4 To make a creature which was amiable by creation, to become moſt odious and contemptible to all men, and all Creatures, *Gen. 3.14.*

5 To bleſſe, *Job 2.9.*

6 To prophesie ſome evil that God will ſend on the evil, rather than to wiſh that it may come. See *Pſal. 109.9.* and compare it with *Acts 1.20.*

Curraunt money] Paſſing to, or ſuch money as is allowed of Merchants: the uſe of money is for paſſage or communication, and not to hoord or locke up, *Genesis 23.16.*

Cuſtome] The Law, and that that ought to bee done in reaſon and right.

2 Uſe, or that which is wont to be done, being ſometimes contrary to law and reaſon. *1 Sam. 2.12. The Priests cuſtome towards the people was this. And 8.9. John 18.39. Wee have a Cuſtome. Gen. 31.35. And ſhee ſaid to her father, Let it not diſpleaſe my Lord, that I cannot riſe up before thee, for the cuſtome of women is upon mee.*

3 The place or Table where the Cuſtome was received, *Mat. 9.9. Hee ſaw a man ſitting at the Cuſtome.*

4 A payment made to Princes for their maintenance, and to declare ſubjection, out of Merchandife transported and imported, as tribute is paid out of goods, *Rom. 13.7. Render therefore to all their dues, tribute to whom tribute is due, Cuſtome to whom Cuſtome, ſeaſe to whom ſeaſe, honour to whom honour.*

5 The way of women, to wit, the naturall diſeaſe for which women uſe to be put apart, *Gen. 31.35. Levit. 15.19. And if a woman have an iſſue, and her iſſue in her fleſh bee blond, &c.*

Cutting

Cutting apieces) A severe punishment used amongst the Romanes for some heinous and grosse crimes.

2 That most fearefull punishment which shall bee given to Hypocrites after this life. Matthew 24. 51. *And hee will cut them in pieces.*

Cutting off) 3 Temporall outward destruction and calamity sent from God in this life. 1 Sam. 2. 31, 33. *I will cut off thy arme*; Or from Magistrates Gods Lieutenants, Pl. 101. 8. *I will cut off the workers of iniquity.*

4 Separation from the fellowship of the Saints, or a shutting out from the people of God, both now and for ever. Gen. 17. 14. *Even that person shall bee cut off from my people.* Mat. 3. 10. *And now also is the axe laid to the root of the tree: therefore every tree that bringeth not forth good fruit, is hewen downe and cast into the fire.* John 15. 2. *Every branch in mee that beareth not fruit, hee taketh away.*

Note. This phrase is understood, not onely of spirituall or eternall death, or separation from the Church by excommunication, but of temporall death, either by the extraordinary hand of God, or the Magistrates sword. See Luke 17. 10. and 20. v. 3, 5, 6. Exod. 31. Esay 9. 14.

5 To mortifie and subdue some wicked lust and affection, Mat. 5. 30. *If thy right hand offend thee, cut it off.*

6 Suddenly in a moment to be given and sent unto men, when they thought of no such matter. Dan. 2. 45. *The stone was cut out of the Mountaine.*

Excommunication or casting out from the Society of the Church, and eternall exercises of Religion, till repentance, Gal. 5. 12. *I would they were cut off that trouble you.* Here is an allusion to the cutting off, and paring away the fore-skinne of the flesh in circumcision, by the preposterous urging whereof the false Apostles greatly disquieted the Church at *Galatia* and elsewhere.

Messiah cut off) Christ taken away by the death of the Crosse, which happened in the end of 62 weekes, in the last weeke, to wit, the 70. weeke, 488. yeares after the restoring of the Temple, and 36. afore the destruction by *Titus* and *Vespasian*, Dan. 9. 26. *Messiah shall bee cut off*: hee is there said (*to have nothing*) because most of the Jewes by cruell persecution of *Herod*, Acts 12. and others after him, being waited; and the remainder of the godly in *Jerusalem* before the warre and siege began, warned by divine Oracle to depart, fled to a City called

(*Pella*) as *Eusebius* writeth: Christ had no ne of his in the City, but had utterly refused it, and left it to the desolation, such as the like was never read; see *Josephus* in his booke of the Jewith warres: it is foretold in the latter end of Dan. 9. 26. that a flood of Gods judgements should overflow in *Jerusalem*, to sweepe and carry all away before it, without difference of sexe, age, or condition.

Cush] Gen. 10. The *Ethiopians* and *A-rabians* are in Scripture knowne by this name. And the *Egyptians* are usually understood under the name *Mizraim*, as *Chemmis* in *Egypt* came of *Cham* Noah's son, as the *Medes* of *Madai*, and the *Grecians* or *Jones* of *Javan*, and *Thogarma* gave the name to *Armenia minor*, the *Cilicians* came of *Tarsish*, which is the name of *Tarsus* Pauls birth-place. The *Cretans* were called *Chelim* and *Cortim* of others; The *Dorians* and *Rhodi-ans* came of *Dodanim*: the *Paplagonians* called sometimes the *Raphathai*, came of *Ripha*, as the *Canaanites* of *Canaan*. *Lybians* once named *Puthai* of *Put*, *Elam* the father of the *Elamites*, in the highest part of *Asia*; the *Assyrians* came of *Assur*: *Caldeans* are ascribed to *Arphaxad*; as *Lydians* of *Lud*, so of *Aram* the *Syrians* or *Aramites*.

Damnation] The sentence of Damnation given forth against one; Rev. 17. *I will shew thee the Damnation of the great Whore*, that is, her Damnatory Sentence.

2 Temporall chastisement. 1 Cor. 11. 25. *They receive their owne Damnation*; that is, by their unreverent eating, they procure unto themselves temporall corrections, such as are named, v. 30. *Weaknesse, sicknesse*, &c. Luke 23. 40.

3 Eternall and extreame paines of the Reprobate in hell. Mat. 23. 14. *And they shall have the greater Damnation.* 2 Peter 2. 4.

4 Both temporall punishment from the Magistrate, and eternall paine from God Rom. 13. 2.

Dancing] A comely motion of the body, stirred up by the inward and spirituall joy of the heart, to testifie thankfulness for

for some great benefit, or deliverance from God. 2 Sam. 6. 16. *David Danced before the Arke.* 1 Sam. 18. 6. Exod. 15. 20. Jud. 11. 34. and 21. 21. Luke 15. 25. This kinde of dancing is lawfull and holy.

2 A motion of the body, seemely or unseemely, stirred up by naturall or carnall joy, to please and satisfie our selves or others. Marke 6. 22. *And the daughter of Herodias Danced, and pleased Herod, &c.* This kinde of Dancing is unlawfull, and wanton, unlesse it bee privately, by the one sex onely for moderate recreation.

Darknesse] The absence, privation, or want of naturall light. Gen. 1. 4. *God separated light from darknesse.* Mat. 27. 43. This is naturall darknesse.

2 Ignorance and unbeliefe, which is the absence and want of spirituall light, 1 Thes. 5. 4. *Ye are not in darknesse,* Eph. 5. 11. John 3. 19. 1 John 2. 11. This is spirituall darknesse, containing the fearefull estate of unbelievers in this world.

3 The wofull and uncomfortable estate of the damned in hell, which is the absence and want of heavenly light, Mat. 22. 13. *Cast him into utter darknesse.* Mat. 8. 2. This is eternall darknesse; the second death, 2 Pet. 2. 4.

4 Calamitie and sorrow, as light doth sometime signifie deliverance and joy, Lam. 3. 46. Esay 45. 6. Psal. 18. 28. *Thou (O Lord) wilt lighten my darknesse.* i. thou wilt turne my sorrow into prosperity and joy, Joel 2. 2. *A day of darknesse,* that is, of affliction and sorrow: and very often in the Prophets and Psalmes, Esay 8. 22. *Plentifull and hopelesse miseries.*

5 The minde of all men, such as it is since their fall, full of blindnesse and sinne. John 1. 5. *That light shined in the darknesse,* &c. Eph. 5. 8. *Awake.* It is more to call them darknesse, than to say they were darke or blinde.

6 Sinne and wretchednesse, the wages of sinne, 1 John 1. 5. *And in God there is no darknesse.*

7 A private and secret place, where some few persons onely bee present, Mat. 10. 27. *What I tell you in darknesse,* that is, at home in private, as appeareth by comparing ver. 27. the first part of it with the latter.

Chaines of Darknesse] Darknesse as it were Chaines, bound in most miserable and horrible condition. 2 Pet. 2. 4. *A Metaphor* or speech borrowed from condemned malefactors, which lie fast tyed in bonds and cords in the stench of the prison, or some

ugly loathsome dungeon, till they be thence drawne out to execution: so are the Devils held surely in torments most grievous till the last judgement, when Gods wrath shall to the full fall upon them. Whereunto that speech of the uncleane spirits in the Gospell seemeth to have relation, *Art thou come to torment us before the time?* The Devils are so punished already, as with continuall trembling they doe expect more torments, as the malefactor doth which is kept close and safe in prison after his sentence.

Utter Darknesse] Such Darknesse and miserie as is without the kingdome of heaven; for in the kingdome there is light and happinesse. Mat. 22. 13. It signifieth bodily and spirituall miseries, Esay 9. 2.

To bee cast into utter darknesse] To bee excluded from the Celestiall, and live forever in hellish misery, Mat. 22. 13.

Land darkned] A People covered and overwhelmed with Calamities and miseries, as with darknesse, Esay 9. 19. *The Land is darkned.*

Prince of darknesse] Satan the Captaine and Ring-leader of all wicked men, even of the whole hellish rout. Eph. 6. 12. *The Prince of the darknesse of this world.*

Darknesse over all the Land] A miraculous worke of God, Eclipsing the Sunne at the death of his Sonne throughout the country of *Judea*. As sometimes the Jewes had light in *Goshen*, when the Egyptians were all covered with darknesse: So now light was denyed to the Jewes for three houres, when all the world had it; which was such a wonder as *Ethnickes* registred it in their publike Records; being the more wondrous because it happened in the full Moone as the Passeever. Mat. 27. 45. *There was darknesse over all the Land.* It is familiar with Scriptures, when *Land* is named without addition, to understand thereby, *Judea* or *Canaan*: and *Land* to bee put for a Region or Country, wee finde Mat. 9. 2, 6. Luke 4. 64. They which thinke this darknesse to be universall over the whole world, follow *Terullian* for their Author.

Workes of darknesse] All evill and sinfull workes, which come from darknesse of Ignorance, and leade to darknesse of misery, and bee done of such as hate the light. Eph. 5. 11. 1 Thes. 5. 8. Rom. 13. 12. *Cast away the workes of Darknesse:* that is, such workes as blinde Gentiles live in, and commit.

To walke in darknesse] To lead such a kinde of life, as they doe, which shunne and flye the light of the word: a sinfull life.

1 John

1 Iohn, chapter 1. v. 6. *He that walketh in Darknesse &c.*

To love darknesse.) To take full pleasure and delight in unbeleeve and sinne. Iohn 3. 19. *Men loved Darknesse rather than light.*

To sit in Darknesse.) To remaine and abide secure in the estate of sin and wretchednesse. Luk. 1. 79. *To give light to them that sit in Darknesse.*

Forer of Darknesse.) The Dominion, rule, and sway, which Satan and sinne doe beare over all unregenerate persons. Col. 1. 13. *Who hath delivered us from the power of Darknesse.*

Fiery Darts.) The most fierce and dangerous temptations which Satan casteth at us (as fiery Darts) to destroy our faith. Ephe. 6. 16. *That yee may quench all the fiery Darts of the Diuell.* These Darts, faith doth so extinguish, as the faithfull are not hurt by them.

David.) Properly such a man so called, the sonne of Jesse, King of Israel, to whom was made the promise of the *Messiah* to come of his seed, and to sit upon his throne by just succession: but typically and figuratively Christ the spirituall King of his Church, of whom *David* both in peace and warre, in troubles, and in regard of enemies of all kindes, did carry a most cleare figure and representation, as in Esa. 9. 7. Ier. 33. 14, 15, 16, 17, 18. Hof. 3. 4, 5. Psal. 22. throughout. *Salomon* in the Dedication of the Temple, taking on him the Priestly function of praying and teaching, was a type of Christ, 2 Chron. 6. 1, 2, 3. &c. 2 Sam. 7. 15, 16, 17. &c. Psal. 132. 11, 12. &c. Esay 11. 1.

Sun darkened, and Stars.) Most grievous calamities, as in Ezek. 32. 8. Joel 2. 31. and 3. 15. Mat. 24. 29. Luke 21. 15. Esay 13. 10. Starres and constellation (which is something compact of many starres) be in *Chaldea*, whereof Esay speakes, most bright and cleer for the rarity and thinnesse of the Clouds there.

Blackenesse of Darknesse.) Most thicke and grosse Darknesse, even misery most horrible and fearefull. Iude 13.

Daughter.) A Woman-Childe, or a Female, as *Thamar* the daughter of *David*.

2 The holy Catholick Church, even the company or body of all true beleevers, called a Daughter in respect of GOD her Father, who hath spirituall begotten her, and loved her as his Daughter. Psalm 45. 9. 10. 13. *The Kings Daughter is all glorious with*

in.

3 Particular Churches or Congregations professing the faith of Christ, and begotten of that immortall seed of the word, which first came out of *Ierusalem*. Cantic. 1. 2. *I am Blacke, O yee Daughters of Ierusalem.* Those Churches are called Daughters of *Sion* and of *Ierusalem*, Esay 61. 11. *Because they were begotten by the Doctrine that came out from thence*, Esay 2. 3. *And the Law shall goe forth of Sion, and the word of the Lord from Ierusalem.*

4 False Churches, which make a great shew of piety, and yet are but the assemblies of Idolaters and Hereticks. Cant. 2. 2. *So is my love amongst the daughters.* Also in Cant. 6. 8. it signifies strange people and Nations.

5 A Niece, or a Sons daughter, Exodus 2. 21. *Who gave to Moses, Zipporah his daughter.*

6 Posterity, or off-spring, Luke 1. 5. *Which was of the daughters of Aaron.* It signifieth Women. Gen. 34. 1. and 36. 13. Also daughters is put for one daughter, *Dinah*, Gen. 46. 7. as sonnes used for son, ver. 23. which is usuall with the *Hebrewes* to put one number for the other.

7 A City. Mat. 21. 5. *Tell yee the Daughter of Sion*, that is, the City of *Sion*: Also people, Esay 10. 30.

8 Any Towne or Village or place bordering in or belonging to some City or greater place. Ez. 26. 6. Iosua. 15. 45. 2 Chron. 13. 10. Psal. 68. 11.

So *Sion* is called the daughter of *Ierusalem*, Zach. 9. 9. Mat. 21. 5. *

Daughters of singing.) The eares which take delight in Musicke, Eccl. 12. 4. *And all the daughters of singing, shall be abased.*

Daughters of Ierusalem.) Women which dwelt at *Ierusalem*. Luk. 23. 28. *Daughters of Ierusalem weep not for me.* And often in the Booke of *Lamentation*, it is so taken.

2 Churches begotten by the word, which came forth from *Ierusalem*: as afore Can. 1. 2. *O yee daughters of Ierusalem.*

It is usuall in Scripture, by Daughters to signifie Churches or Congregations. The reason is, because every chiefe City was counted a Mother. 2 Sam. 20. 19. *Thou seekest to destroy a City and a Mother in Israel*, (whereupon the Apostle calleth *Ierusalem* the Mother of us all. Gal. 4. 26.) The Villages that were neere and pertained to such Cities, are called Daughters, Iosua 15. 45. 2 Chron. 13. Psal.

Pl. 68. 11. And the Inhabitants there seated, or assemblies of people resorting thither, are likewise called Daughters, as being bred, borne and nourished there. See Lam. 2. 19. Matthew 21. 5. Zach. 9. 9. Jeremi. 4. 11. &c.

David.) 1. The King of *Juda*, and father of *Salomon*.

2 Christ himselfe comming of *David* kindred. Jerem. 30. 9. Ezek. 34. 23. and 37. 24. 25.*

Day.) The space of 24. hours, and this is the Naturall Day: or of twelve hours, which is the Artificiall Day. Iohn 11. 9. Gen. 1. 4. 5. Gen. 4. 7. 9.

Note. Some begunne the day at Evening, some at morning, some at noone-day, some at mid-night. *Moses* saith Evening and Morning were the first day. Gen. 1.

2 Time generally, Mat. 3. 1. *In those dayes* Luk. 1. 5. Gen. 2. 4. and 17. in Gen. 1. 5. it is used both for the artificiall and Naturall day.

3 The time of grace, under the light of the Gospell, Rom. 13. 12. *The Day is come*. Also verse 13. Hebrewes 4. 7. Acts 3. 24. All the Prophets spake of these dayes. It signifies the Night, Esay 10. 17. 2 Kings 19. 35.

4 The light of Truth, or the lightsome doctrine of heavenly Truth. Iohn 9. 4. *While it is day*. 1 Cor. 3. 13. 1 Thess. 5. 8.

5 The space that a man liveth in, or doth any notable Act, or suffereth any great thing. Iohn 8. 56. *Abraham rejoiced to see my day*: also a point of time. Gen. 2. 17. *That day &c.*

6 Yeare. Numbers 14. 34. Ezekiel 4. 6. *One day shall be for a yeare, &c.* Gen. 27. 46.

7 Iudgement, 1 Cor. 4. 3. *Of mans day*. So it is in the Originall for Iudgement.

8 The time of ones affliction, Psal. 116. 2. *In that my Day*, Obad. 12. Psal. 37. 12. Job 28. 20. Ier. 50. 27. Ezekiel 25. 29. Esay. 9. 4. Hof. 1. 11. Psalme 137. 7. Sam. 26. 10.

9. Iudaicall feasts and festivals appointed by the Law of God, as the Iewish Sabbath, Pentecost, Easter, feasts of Tabernacles, or Expiation, of Trumpets, New Moons: These dayes, some weak beleevers amongst the Iewes, did still observe and keepe through ignorance of their liberty, purchased by the Passion of our Lord, Rom. 14. 5. *One man esteemeth one day above another, &c.* Such as expound this of choyce of dayes, for abstinence and fasting, do much misse of

the Apostles meaning and drift (howsoever some Fathers favour that exposition) as *Ambrose*, *Origen*, *Chrysostome*, *Anselme*, &c. For the Apostle laboureth to compound the Controversie betweene beleeving Iewes and Gentiles, as is apparent by ver. 2. Also of such choyce of dayes for meate, we read of none in the Apostles time or long after: neither would he say that such did eat to the Lord, as by their owne invention observed dayes for abstinence.

10. A time of opportunity whether by day or by night, to doe any thing therein, whether good or evil. 1 Sam. 26. 8.

11 The new Testament in comparison of the old, which is darke with shadowes: so some understand, Rom. 13. 12.

12 The time of prosperity.

13. Any time of good opportunitie, or opportunity to doe good. Ioh. 9. 4.*

Dayes.) The short time of mans life, who is a creature (as it were) of a dayes continuance. Psal. 90. 9. *Our dayes are spent in thine anger*. Gen. 47. 9. It signifieth yeares, Gen. 25. verse 1.

2 The time and space wherein any thing continueth. Psal. 90. 10. 12. and 16. *Comfort us according to the dayes wherein thou hast afflicted us*.

3 Events good or evil, estates, calamities, that at any time befall men. Psal. 37. 18. Psal. 31. 15. Psal. 119. 84. Esay 7. 17. In this place of Esay the word, dayes, signifieth the state of time, and thereby the unhappy state or miseries of times by a Metonymic of the subject and Synecdoche.

Day by Day, or daily offerings.) Our continuall and daily prayers, and our set worship of God, acceptable to him by Christ, who was figured by the Lambe offered up every day, in the morning and evening. Num. 28. 3. *Offer daily two Lambes without spot*. See the practise of *Elisha*, 1 Kings 18. 36. Daniel 9. 21. *Cornelius* Acts 10. 23. for daily set prayers.

Three dayes and three nights.) Not three full or whole days and nights, for it is cleer by the Evangelists that it was not so: but a part here is used for the whole naturall day, which the Iewes began at evening, and the night being joynd as an appendix to the day, so as the first day on which Christ was crucified, must be reckoned with the precedent night, and to the last night, must be added the subsequent day. Matthew 12. 40.

Ancient of Dayes.) The eternall God, who hath neither beginning of dayes, nor end

end of yeares, Dan. 7. 19. *The ancient of dayes.* This a poore ground whereon to build their contumely offered to God, in setting him out by a picture of a gray-headed man, as if hee could wax old, with whom a thousand yeares is as one day.

1290 Dayes] Three yeares seven months and thirteene dayes, when Religion restored to the Jewes by *Judas Maccabew*, it should bee ratified by the publike Edict of *Antiochus*, Dan. 12. 11. *There shall bee a thousand and two hundred ninety dayes.* See 1 Mac. 11. 33. But the condition of the afflicted Jewes, is in verse 12. promised to bee yet more happy after 45 dayes, when their freedom from tyranny should come. 2 Macc. 6. 16.

Fulnesse of daies] Not onely long life and great age: but a willingness to dye without desiring long life on earth. Gen. 25. v. 8.

Day of slaughter] A day appointed for a solemne feast, where beaſts were slaughtered by the Jewes for sacrifice. James 5. 5. *As in a day of slaughter.*

Day of the Lord, or of Christ] The time of his coming in the flesh to live amongst us. Luke 17. 22. *Ye shall desire to see one of the dayes of the Sonne of man.* This time of Christs life is called the day of his flesh. Heb. 5. 7. *In the dayes of his flesh.* Malach. 4. 1.

2 The Christians Sabbath called Sunday. Rev. 1. 10.

3 The time of some particular judgment of God upon some people or places. Joel 2. 1. Amos 1. Obadiah v. 15.

4 The time of Christs graces offered to a sinner, Luke 17. 22. *

5 The time of his second coming to Judgement in Glory and Majesty. Luke 17. 24. *So shall the Sonne of man bee in his Day.* 2 Pet. 3. 10. *The day of the Lord shall come.* This is called the *Day of Wrath, Condemnation and Destruction* in respect of the wicked, Rom. 2. 5. 2 Pet. 3. 7. (*A day of Redemption and Delivering*) in respect of the godly, who are then to bee set free from all kind of evils. Luke 21. 28. (*A day of Revelation*) in respect of all men and Angels, who shall bee then revealed and manifested what they be, and what they have done. (*A day of judgement*) 2 Pet. 2. 9. because therein all persons are to be tryed and adjudged unto that condition and state unto which they must sticke for ever. Finally (*This day*) by an excellency, being the (*Last day*) and (*Great day*) full of glory to Christ, of Joy to the

good, of Sorrow to the wicked; John 6. 36. 2 Pet. 3. 11. after which there shall bee no succession of Dayes and Nights, but one perpetuall Day for the Righteous, and one perpetuall Night for the sinners and ungodly.

The Lords day] The first Day of the weeke, being the first Day of the Creation, called commonly (*Sunday*) Rev. 1. 10. *I was ravished in the Spirit on the Lords day;* so called, for that our Lord rising from death on that day, brought forth the light of a new and eternall world. It is also kept for Remembrance of the Myſtery of our Lords resurrection, on which day, for that end, solemne assemblies were kept by the faithful. 1 Cor. 16. 2. Acts 20. 7. *By our Lords appointment,* Acts 1. 3. Papists erre, in making the constitution of this day, to bee a meere Tradition of the Church, without any authority of Scripture.

Daie of the Lord] A time appointed by the Lord, wherein to assemble the Heathens to execute his judgments against the Edomites, Obad. ver. 15. *For the day of the Lord is near.*

Day of salbation] Time of the Gospell, wherein the glad tydings of Salvation are published and offered, 2 Cor. 6. 2. *This is the day of Salvation.*

Last daies, or latter daies and times] At length, a long while after, or hereafter in time to come. Gen. 49. 1. *Gather them that I may tell them what is to come in the last dayes,* viz. after they shall enter into *Canaan*, some good time hence, Deut. 4. 30. also Jer. 23. 20. *In the last dayes,* viz. when the time of your Captivity in Babylon, shall have an end, Jer. 30. 24.

2 The times next going before the finall and generall judgement, 1 Tim 4. 1. 2 Tim. 3. 1. and 2 Pet. 3. 3.

3 The whole time wherein the Gospell is preached, to wit, betwene the first and second coming of Christ, called by *Paul*, Fulnesse of time, as in Esay 2. 12. Mic. 4. 1. 2. Jer. 48. & 49. Ezek. 38. Hosea 3. 5. Joel 2. 28, 29. Acts 2. 17. Heb. 1. 2. 2 John 2. 18. 1 Cor. 10. 11. The reason why the times betwene Christs first and second coming are called last dayes, is because in these dayes all figures, types, propheties, were to be fulfilled.

Secondly, because the forme of the Church constituted by Christ and his Apostles, was not to bee any more changed, as it had bene till the flood. 2 In the vocation of *Abraham*. 3. In the deliverance out of

of Egypt. 4. In returne out of Babylon, &c.

Day of visitation] The time wherein God of his great mercy shall convert a sinner, 1 Pet. 2. 12. *My glorifie God in the day of visitation.* Luke 19. v. 44.

Good daies] A blessed and happy life, wherein many good things befall us. 1 Pet. 3. 10. *If any man love to see good daies.* Psal. 34. 12.

To come into daies] To grow in yeares, or to be aged, Gen. 24. 1. and 18. 11. The like phrase the Evangelist useth of some gone forward in daies for very old, Luke 1. 7, 18.

Daily Bread] That which is sufficient and necessary for our nature, or Bread sufficient for every day, Mat 6. 11. The Syriack reads it (Bread of our necessity) that is, meet and necessary food. The Papists doe erre, when they expound this of the Sacrament of the Altar.

Holy day] A day set apart to holy use. Esay 58. 13. *From doing thy will on mine holy Day.* Such are to be consecrate unto the honour of God alone.

At the end of Daies] At the end of the yeare, Gen. 41. 3. A full yeare of daies, Gen. 41. 1. 2 Sam. 14. 28. Because of certaine daies that begin the yeare, beside the months and daies are often used for yeares, Lev. 25. 29.

This Day] Every day, or the Day present which now is, Mat. 6. 11. *Give us this day.* Teach us, from Day to Day, to depend upon God for things of this life.

2 Shortly, ere it be long, Iosh. 23. 14. *This day I enter the way of all the earth.*

To day and to morrow] Time that now is and the time to come, even the whole time of his office, Luke 13. 32. *I will beale still to day and to morrow.*

Note. As to Day is for the time present, and to morrow for all time to come, so yesterday, and the day before are used for all time past, Gen. chap. 31. v. 2, and 5. Exod. chapter 4. verse 10. and 5. 7, 14.

To Day] The whole season of our calling to God, even all the time of this life wherein God offereth us grace, and calleth us to him. Psal. 95. 7. *To day if you will heare his voyce.* By this men are warned to heare the word with constancy all their life long, because it is full day so long as they live here.

At one day] Very shortly and at one instant, Rev. 18. 8. *Thy plague shall come at one day,* that is, suddenly and in a moment, 1

Pet. 3. 10.

Good daies: of these there are 4. forts.

1 The time or day of naturall life.

2 Of a spirituall life, which is blessed without with temporall, and feasted within with spirituall goodnesse, Psalme 112. 1. &c. and 144. 9. &c. Eccles. 1. 2. and 2. 12. 13.

3 Of death to the godly, Eccles. 7. 24. Rev. 14. 13.

4 Of judgement. Luke 6. 23. *

Day and night] Perpetually, for ever and without any end, Rev. 14. 11. *They shall have no rest Day or night,* Esay 27. 3.

2 Continually, without ceatings, so long as this world lasts. Rev. 12. 10. *Which accuseth them before our God, Day and night.*

Not in the day time onely, but in the night also, even every day, Luke 2. 37.

Ten daies] A small and short space of time (as it were) for ten daies long. Rev. 2. 10. *I see shall have tribulation ten daies,* that is, a few daies. A definite and certaine number, put for an indefinite and uncertaine.

Day of Midian] The time when the *Midianites* were by Gedeon marvellously confounded and destroyed, when the people of *Israel* were so freed from very great distresses, as yet their joy was not lasting. Esay 9. 4. Judges 7. 22. Esay 10. 25. This renowned victory twice by Ec. reported, is an example of Gods goodnesse and might, in delivering his.

Day of temptation] All the time wherein GOD tryed his people. Psal. 95. 8. *In the day of temptation in the wilderness.*

Day of Darknesse] Times of affliction and trouble, or sharpe and hard times, Joel 2. 2. *A day of darknesse and of blacknesse.*

Day starre] Either the more cleare knowledge of Christ by the preaching of the Gospell, which (in comparison of the darke shadowes, Legall and Prophetick writing) was as a Morning starre, bringing a fuller manifestation of the truth of God, than did the Prophets, whose predictions yet being accomplished, were as a light in a darke place, 2 Peter 1. 19. *Till the day starre,* &c. Or it signifies Christ himselfe now exhibited who is called *The light,* & brought heavenly light into the world, John 1. 4, 5, 9. as the day starre giveth elementary light. Peter saith (day starre) rather than Sunne, because the full knowledge of Christ is deferred till his second coming, we knowing now but in part.

One day as 1000 yeares) That with God there is no place for such distance of time, shorter or longer, as it is with men, 2 Pet. 2. 8. Such as draw this to prove the continuance of the world to bee but 6000. yeares, according to the number of the dayes in the weeke, do willingly dote.

Evill daies) Times full of sinnes and troubles, or troublesome and sinfull times, Ephesians 5. 16. *For the dayes are evill*, Genesis 47. 6.

Dayes be called evill, not effectively, because they make men evill, nor essentially, as if a day in its owne nature were evill, but accidentally, in regard of the evill actions and events which doe happen unto us in the day: in which sense Christ speaks, Mat 6. 34. Sufficient for the day is the evill thereof, viz. the affliction, grieve and hurts, that every day brings with it.

David) The name of one of the sonnes of *Ishai*, a King of *Ishai*, a type of Christ in his unktion, vocation, enemies, adversities, deliverances: Also sometime it signifieth Christ the King and onely Saviour of his people, Hos. 3. 5.

D.

E.

Deacons) A Steward of the Church treasure, being appointed to looke unto the poore, and to minister unto every one of them as hee had need. 1 Tim. 3. 8. Phil. 1. 1. *To the Bishops and to the Deacons*. Of their Office and election, reade, Acts 6. 1, 2. &c. Of their severall kindes, see Romans 12. 8.

Dead) One whose soule is separated from his body, either by naturall or violent death. 1 Pet. 4. 6. *The Gospell was preached to the dead*, that is, such as were naturally dead when this was written of Peter, but were alive when the Gospell was preached to them.

2 One whose soule and body is separated from Gods grace and spirit. Luke 9. 60. *Let the dead bury their dead*, Rev. 3. 2. 1 Tim. 5. 6.

3 One very near to death, Gen. 20. 3. *Thou art but dead*. Job 27. 15. *His remnant shall be buried in death*, that is, before they be wholly dead, while life is in them, they shall bee buried.

4 Such as have no being at all, but are extinct both body and soule, Mat. 22. 32. *God is not God of the dead*, viz. of such as bee utterly perished (as Sadducees thought, according to whose sense Christ speaks) but

of such as are alive in soule, and shall also in their bodies (which bee now dead) live againe, of these hee is God.

5 Such as were like dead persons, as the Jewes in Babylon, of whom no more hope that they should live in their owne Land, than that a man dead and put in the grave, should rise to life, Esay 26. 19. *Thy dead shall live*.

6 Things without life, which Wizards and Sooth-sayers abused to their superstitious divination, Esay 8. 19. *From the living*, (Gods Prophets which were alive) *to the dead*.

Dead workes] All manner of sinnes, Originall, Actuell, in thought, word, and deed. Heb. 9. 14. *Purge your Consciences from Dead workes*. Heb. 6. 2. Sinnes are thus called; First, because they come from persons spiritually dead. Secondly, they deserve eternall death, and lead thereunto, without forgivenesse. What becomes of veniall sinnes, if all bee deadly? If every sinne, even the least, is a worke of death and in strict Justice be worthy of destruction eternall, then no sinne is so light and veniall, as can bee done away without the merit of Christs death, onely by an aspersion of holy water, or kissing the Pax, &c.

Dead while shee liveth] A wanton Widow, spiritually dead in soule; whilest in the world shee liveth naturally. 1 Tim. 5. 6.

Dead in Trespases and sinnes] All unregenerate, naturall and unmortified men: even all the elect, as they bee and sticke in the corruption of their Nature. These are dead in sinne; first because through guilt of sinne they are void of true life, and worthy of death. Secondly, because they are under the power of their sinfull lusts, (as one that is drowned in the water) having no more power to do any duty of a godly life, than a dead man hath to doe the duties of naturall life. Eph. 2. 2. *Being dead in trespases and sinnes, you were quickened*. Eph. 4. 14. *Iee were strangers from a godly life*.

Twice dead] To bee liable and subject to a two-fold death, one which at their birth was due to them for their naturall corruption: another which afterward they drew on themselves by actuell defection, Jude 13.

Dead to sinne) A mortified person, one, in whom the death of Christ hath broken the force of sinne, that it cannot raigne. R. 6. 2. *How can they which bee dead to sinne, &c.* Where the Vigor and force of sinne, (which

is the life of sin) is crushed and extinct, there sinne cannot bring forth such bitter fruits; as it was wont before Sanctification to doe; therefore even as men which have so lost their bodily strength as it cannot bee recovered, are said to bee dead while they live: so though sinne still live in the godliet, yet they are dead to sinne; because the power and old strength of sinne is fore abated, and lessened daily.

Death] A separation of soule from body, Heb. 9. 27. *After death cometh judgement.* This death is either naturall, or violent, and is called a bodily and worldly Death.

2 A separation of soule and body from Gods favour in this world, Luke 1. 79. *And sit in the shadow of death.* This is spirituall Death.

The spirituall death by sinne in this life, begetteth the first death which is naturall in the end of our life; also the second death which endureth eternally after this life ended first in soule, and then in the whole man.

3 A separation of the whole man from Gods heavenly presence and glory, for ever. Rom. 6. 23. *The wages of sinne is death.* Rev. 20. 6. *They shall never see the second death.* This is eternall death.

4 A deadly thing, 2 King. 4. 40. *Death is in the Pot,* that is, a deadly thing is there. Rom. 7. 23. Sinne is there called the *body of death*, because it is a deadly thing.

5 All Calamities and miseries, not only of the world to come, but of this life, which be as the Harbengers, and forerunners of Death, Gen. 2. 17. *Thou shalt dye the death*, that is, thou shalt become subject to Death, and to all evils that bring us to death: 2 Cor. 1. 10. *Great death, put for Great dangers.*

In Gen. 2. 17. all sorts of Death, first and second, corporall and spirituall, temporall and eternall, bee meant, with the causes, signes, antecedents, consequents, &c. As whatsoever, as sickness, paine, sorrow, &c.

6 Destruction and overthrow, Hos. 13. 14. *O death I will bee thy death*, that is, thy deitroyer and abolisher; thy overthrow.

7 Pestilence, or Plague, which is a deadly sickness, bringing death, Rev. 6. 8. *His name that sate thereon, is Death.*

8 The perill or hazard of present death, 2 Cor. 11. 23. *In Death often,* &c. 1 Cor. 15. 31. *✱*

9 Things which being once created and living, are now perished and dead. Job 28. verle 22. *Destruction and Death, say, &c.*

Dead to the Law] That the Law of Mo-

ses after faith in Christ, hath not power to worke and increase sinne and condemnation, as it doth before our conversion to Christ; Rom. 7. v. 4.

Second Death] Eternall death and damnation of soule and body in hell, as the first Death is the dissolution of the soule and body, Rev. 2. 11. *Hee that overcometh shall not bee hurt of the second Death.*

To see, or taste of Death] To dye or depart this world, Luke 2. 26. *I should not see Death.*

Dead to death, and sorowes of Death] His most mortall and deadly heaviness and sorowes, or a death full of bodily griefes and soule torments, Acts 2. 24. *Hee do sed the sorowes of death.* Mat. 26. 38. *My soule is heavy to death.* Out of these sorowes and death, springs all true life and joy.

No bands untill their death] The constant prosperity of the wicked living in a continuall tenor of welfare till they dye, even like a webbe of cloath, made of even and strong thred, without knots or snurles Psalme 73. 4. *There are no bands in their Death.*

Shadow of Death] Death shadowish and darkesome, full of discomfort and heaviness. Job 24. 7. *But the morning is even to them as the shadow of death.* Luke chap. 1. 79. Psal. 23. 4. Esay 9. 2, 3.

To swallow up death in victory] To conquer for ever the second death; that it no more do rule and domineere over such as bee admitted to Christs spirituall banquet. Esay 25. 8. This was fulfilled when the Jewes after their long divorce from Christ for their unbelieve sake, being long dead in their infidelity, were againe restored and raised to the life of grace, as Paul prophesied of them, Rom. 11. 15.

Soule heabie to death] A soule as heavy and sorrowfull as theirs is which must die and bee tormented for ever. He speakes here not of corporall death, but eternall. Mat. 26. 38.

Debate] Strife, or variance, when men of contrary desires and opinions, differ and fall out amongst themselves. Rom. 1. 29. *Debate, &c.*

Decree] Prescript, Law, or Statute, and usually denoteth the rules and ordinances about Gods worship, as the Decree of the Paschever, Exod. 12. 24, 43. The decree of dressing the Lampe. Exod. 27. 21. Of the Priests office and garments. Exod. 29. 9. Of their washing. Exod. 30. 21. Of the sacrifices. Lev. 3. 17. and 6. 18, 22. So may

Impotent: unable for either Spiritual or Natural Generation

it be taken, Ps. 2. 6. *I will declare the Decree, &c.* for the rule of serving God fulfilled of Christians, by faith and obedience to his Gospel, when all Legall Ordinances had an end.

Debt.) 1 A summe of money which we owe to another, or that which is any way due to another.

2 Sinne, which is called a debt, because for sinne wee doe owe unto the lustice of God eternall death, and unto our Neighbour, whom we wrong by our sinne, we doe owe the recompence of the wrong done to him. Mat. 6. 12. *Forgive us our finnes.*

Debtor.) One which oweth duty to another, by vertue of some calling. Thus Ministers and Princes are debtors. Romanes 1. 14. *I am Debtor both to the wise, and unwise.*

2 Such one as by Law of charity, oweth reliefe to others. Thus the rich are debtors to the poore. Rom. 15. 27. *And their Debtors are they.*

3 One who is beholden to another for some benefit received. Rom. 8. 12. *We are Debtors to the Spirit,* because the Spirit doth regenerate us, and dwell in us, and witneseth our adoption to us, comforting us: for these benefits we are Debtors to the Spirit, being bound to be led and ruled by the good motions thereof.

4 One who is a Trespasser and offender of us, either in word or deed. Mat. 6. 12. *As we forgive our Debtors.*

Debtor to the whole Law.) Such a one as bindeth himselfe to the exact and perfect keeping of the Law in every point, because he will be justified by the works of the Law, and not by faith in Christ. Galatians 3. 3.

Deceit.) Subtilty, craft, or cunning, when men hide their evill meanings by some colourable words or deeds, that they may more easily hurt and entrap others. Rom. 1. 29. *Murder, Debate, Deceit,* Pro. 25. 24. *He that bateb, will counterfeit with his lips, but his heart layeth up deceit.*

Deceit or guile commeth of a word in Hebrew (as the learned observe) which signifieth to heave, or cast, or shoot with a Bow: and as warpen Bowes do cast and shoot awry, and deceive the Archer, Ps. 78. 57. so impostors or men of Deceit do first lift up a man with vain hope, that being disappointed, he may have the more heavy overthrow: see 1 Chron. 12. 17. Gen. 29. 25. so in Ier. 37. 9. the lifting up of the soule is put for Deceiving.

Man of Deceit.) An Impostor or deceitfull person. Psalme 43. 1. Psalme 7. 7. By man of Deceit is noted the secret sinner; as by (Man of blood) the open and violent trespasser.

Deceitfulness of sin.) The guilefull craftinesse of sin, entrapping us by faire flattering shewes, and sundry wily sleights. Rom. 7. 11. Heb. 3. 13. *Left any of you be hardened by the Deceitfulness of sinne.* So Ephes. 4. 22. *Deceitfull lusts;* because finfull lusts doe deceive naturall men with shewes and false appearances.

Not deceived.) Not immediately seduced by the Divell as Eve was; she was also in the transgression (first,) for Adam transgressed but after Eve, and by her suggestion. 1 Tim. 2. 14. They erre which extenuate or excuse Adam by his conjugall benevolence to his wife, it is against Gen. 3. 17.

To sport with their own Deceitings.) To please themselves with mocking the Church of God, and deceiving the faithfull, into whose publicke meetings they crowded themselves as true members of Christ, being indeed spots and blots, 2 Pet. 2. 13. Jude v. 12.

Deceitfull tongue.) A tongue which uttereth false and guilefull words, to deceive others. Pro. 21. 6.

Decent.) That which of it owne nature brings some dignity and comelineesse to divine actions, as a Table and a Table-cloth at the Communion, a Pulpit and Pulpit-cloth to a Sermon. See Comelineesse. 1 Corinth. 14. 40.

To Declare.) To make known things which before were unknowne to us, Iohn 17. 26. *I have declared thy Name to them.*

2 To cause something which was but meanely and weakely knowne, to be better and more cleerely known to us. 1 Cor. 15. 1. *I declare to you the Gospel.* Ioh. 17. 26. *And I will declare it.* viz. more and more reveale, and manifest it more effectually and fully, that their faith in mee, which is little and weake, may grow till it be great and strong. To declare sinne, is to glory in it without shame, as Sodomites did, Esay 3. 9.

Decree.) Gods purpose and determination concerning all persons and things. This is his generall Decree, See Counsell. Of which Decree, Election is part, which hath in it two things, fore-knowledge, or purpose, or good pleasure, whereby God knoweth some as his owne: secondly, predestination whereby he hath fore-ordained them to be conformed to his Son in grace and glory.

ry. Romanes 8. 29. 1 Peter 1. 2. Ephes. 1. 4.

2 His particular purpose of sending some speciall blessing or punishment. Zeph. 2. 2. *Before the Decree come forth.* This is a speciall Decree.

3 Determination of the Church, touching things to bee done, or not to be done. Acts 16. 4. *And they delivered them the Decrees to keepe.* These be Ecclesiasticall Decrees.

4 Purposes and thoughts of Princes, published unto their people, touching matters of war and peace. Esay 8. verse 10. *Pronounce a decree.* These be civill Decrees.

5 Statutes and Ordinances for the administering of Iustice, between man and man. Proverbs 31. 5. *Left he drinke and forget the Decree.*

Good Degree. Credite, estimation, dignity, liberty, and boldnes or freedom, to such as do their duty well, as Deacons: these may lesse feare reproach, and more unfearefully and freely discharge their office, than they which have been unfaithful and deserved reproach and shame by using them ill; such shall be alwaies in bondage and dread of being hit in the teeth with their faults. 1 Tim. 3. 13. *They purchase a good degree and liberty, &c.* Papiists abuse and corrupt this place, when out of it they teach that a Deacon doing well, gets a good degree of Priesthood; meaning, when they have played their part at the Masse, and ministred there to the Priest: then they are fit afterwards to be made Priests. This is a plaine mocking of Scriptures; for Deacons by Christs ordinance were to take care of the poore, and to distribute the publicke Almes: as in Acts Chapter 6. appeareth.

Also it was not Pauls meaning, that a Deacon should be a Minister, for which every Deacon is not fit; one may be meet to minister, for the poore, as a Deacon, and farre unmeet to minister in the Church as a Pastor: altho the Masse is scarce so ancient as Saint Pauls time; Paul little knew also what Popish Deacons meant.

Lastly, the Text it selfe expounds Degree, to bee liberty or boldnes in doing his Office, with a more quiet conscience before God, and without discredit before the Church, which is a fruit of a lively faith in Christ. Indeed Master Beza confesseth that by ancient Canons it was provided, that such as approved themselves faithfull in inferiour charges, were advanced to the greater, but that must be understood where

fitnesse and ability did concur.

Deliberance from Blood. Freedom from the fault and punishment of the sinne of murther. Psal. 51. ver. 14. *Deliver me from Blood.*

2 Freedom from the Tyranny and power of sinne and Satan. Matthew, Chapter. 6. verse. 13. *Deliver us from evil.*

3 Freedom from eternall vengeance. 1 Thessalonians, Chapter 1. ver. 10. *Which delivereth us from the wrath to come.* This is done by continual act of grace, preserving the believers in their holy Faith, as Peter speaks. Peter, Chapter 1. ver. 5.

4 Freedom and safety from outward dangers and enemies. Psal. 25. v. 22. *Deliver Israel O God from all his troubles.* 2 Tim. Cha. 4. ver. 17.

To deliberate from an evil worke. To preserve and free one from committing any thing unworthy his calling. 2 Tim. Chap. 4. ver. 18. *The Lord will deliver me from every evil worke.*

Deliver from, signifieth 1. To bring one out of an evil present; this is the proper sense, Psal. 34. 19. Luk. 1. 74.

2 Improperly and by a Liptote, to keepe or preserve one from an evil imminent or to come. Luke. 174. Rom. 7. 24.

That is, from the danger or means of present or of future evil. Mat. 6. 13. Compared with Ioh. 17. 15.

To Deliver one up to a Reprobate mind. Three things; first, a withdrawing of his grace, that it should not stay nor uphold them; secondly, a willing permission or suffering them to fall, and ministring occasion; thirdly, a giving them up to be ruled by their lusts, and by the Divell, as a Iudge giveth up a Malefactor unto the hands of the executioner. Thus was Judas delivered up to Satan. Romans, Chapter 1. ver. 18. *God delivered them up to a Reprobate minde.* And verse 24.

To deliver up the Kingdom to God. That the Kingdome and Regiment of Christ over his Church militant (such as now it is by execution of his Prophethip, in the administration of his Word and Sacraments; and of his Priesthood, by his Sacrifice and intercession; and of his kingly function, by the keyes committed unto his Ministers) it shall cease, that God may be all in all. 1 Cor. 15. 24.

To deliver up to Satan. To shut out justly (according to the word) offensive livers, by the sentence of excommunication. 1 Cor.

That yee deliver him to Satan. 1 Tim. 1. 20. *Whom I delivered up to Satan.* Such as bee worthily thrust out from the private fellowship of the Saints, and the publicke participation in holy things, are thereby declared to be under the power of Satan, and to appertaine no more unto the kingdome of Christ, till they repent. See Matthew 18. 17, 23.

☞ *To deliver up, or to, signifieth*

1 To surrender or give backe the right or possession, or both, of a thing to the Lord thereof.

2 To resigne or give over our right of a thing to a Successor.

3 To commit a thing to the care, and custody, and use of others, for the Masters benefit, Luk. 19. 13.

4 To bring one by false and perfidious meanes into the hands of his enemies, or to betray him. Matthew 26. 15, 16, 25.

5 To appoint or put a guilty person into the hands or power of an Executioner, or Officer of Justice, to be punished by him; or at least to permit the Executioner to take hold of him, and not to hinder the Officer, nor succor the guilty, 1 Cor. 5. 5. 1 Tim. 1. 20. Rom. 1. 24, 26. *

To be Delivered) To beginne to be delivered, and so by degrees to be preserved and saved, till at last their deliverance be perfected in the generall resurrection. Dan. 12. 12.

To deliver ones soule) To acquit and discharge ones selfe from partaking in the guilt and dangers of other mens finnes. Ezek. 3. 21. *If thou admonish the wicked, thou shalt deliver thine owne soule.* 1 Tim. 4. 6.

Deliberer) A neare kinsman, or one next of kinne, to whom it did belong to redeeme such Land or Inheritance as had been sold by a party which was a kinsman, and become unable and unsufficient to redeeme and buy it againe; according to the Law, Lev. 25. 25. whereof ye have the practise in Ruth. 4. 3, 4, 5, &c.

3 One that setteth at liberty and enfranchise (not possessions and Lands) but his people being by the righteous judgements of God for sinne, under the bondage of Satan, Rom. 11. 26. Esay 59. 20. This Deliverer or Redeemer, is the Lord Jesus Christ, who was a kinsman and nearer of blood to the Jewes, (of whom hee came according to the flesh, Rom. 9. 3.) by which right he and hee alone is the (Goel) or deliverer of his people from their finnes. For the use and

profit which Gods people ought to make of Gods deliverances, spirituall and bodily; it is two-fold, First, to trust in; and stay upon God with a firme faith. Secondly to repent and amend our lives. See Esay 10. 20, 21. Luke 1. 74, 75. Titus 3. 14. 15.

To deliver unto the Judge) To overcome and cast his Adversary, and by the sentence of the Judge to commit him to prison. Mat. 5. 25.

To be delivered into the form of doctrine] To have the impression or print of saving knowledge made in our hearts, by the doctrine of Grace (which is like a forme or a mold) transformed and altering the Elect into the likenesse of Christ, Romanes 6. 17.

To deny our selves] To forsake the motions of our owne corrupt reason and will. Luk. 9. 23. *If any man will come after mee, let him deny himselfe;* and Luke 14. 26. When that which is pleasing to our corrupt nature, and hindreth us in the course of godlinesse, is loathed and eschewed: This is the deniall of our selves, which is the very same with mortifying of the Old-man, and crucifying the flesh. Hereof a notable example in Heb. 11. 24, 25.

☞ *To deny our selves in evill, belongeth properly to privative holinesse; (i) Abstinence from, and omission of evill in generall, but particularly, not to trust our owne wits nor love our owne wils. **

To deny Christ) To renounce him and his Gospell, either in our profession or lives, either for a time, and of infirmity, as Peter; or for ever, and of maliciousnesse, as Julian the Apostate did, Matthew 10. 33. *Whoever shall deny mee before men,* 2 Pet. 2. 1. Even denying the Lord, Tit. 1. 16.

☞ Christ is denied many wayes, or in divers respects; Peter denied him as his Master on earth, or his acquaintance with him: Arius his Divinity, Apollinaris his Humanity.

Justiciaries deny him as Jesus to save them: others, as Christ to teach them, and will not heare him.

Others deny him as their Lord to govern them, and will not live according to his Lawes, nor be ruled by him. *

To deny us) Not to acknowledge us as his owne, but to cast us out as Reprobates, 2 Tim. 2. 12. *If wee deny him, hee will deny us.*

To deny himselfe) To bee unconstant and mutable in keeping of his word and promise

promise. 2 Tim. 2. 13. *God cannot denie himselfe, that is, his truth.*

Depart, being referred to God. His leaving or going from us, by the presence of his favours, when hee withdrawes his benefits or protection, spiritually or bodily, for as touching his essence and power, hee never departs from his creatures. Psalme. 71. 12. 18. *Depart not or goe not farre from us, O Lord.* Gods departing, is either in part, or wholly: either for a certaine time, or forever.

To Depart being referred to men.) To leave one by going out of his sight, Gene. 31. 49. *When yee shall be departed one from another.*

2 To leave off, and goe from the service and practise of sin, 2 Tim. 2. 19. *Let every one depart from Iniquitie.*

3 To forsake and goe from the fellowship of the wicked, sometimes touching their persons, when God commands, or our vocation will suffer, as well as from their finnes, Numb. 16. 27. *Depart from the Tents of these wicked men.* Psal. 6. 8.

4 To fall from the true doctrine of God, or from the profession of the true Christian faith, 2 Thess. 2. 3. *Except there come a departing first.* 1 Tim. 4. 1. *In the latter times some shall depart from the faith.*

Note. Howsoever some understand this departing of the people to be falling away from under the Romane Empire, which well agreeth with the event; yet beside that, the Apostle himselfe telleth us, that this departure is a generall falling from the true doctrine which must be begun; and yet some stretch it to that time when the sonne of perdition shall be disclosed, which is enough for fulfilling of the prophesie. 2 Thess. 2. Even of the Ancients some, as namely *Primasius, Chrysostome, Theodore,* doe expound of a spirituall departure.

Not to depart from God.) So firmly and constantly to cleave unto God and his worship, as never wholly and finally to leave him, Ier. 32. 40. A notable place for the perseverance of the Saints in grace to their end. If God will alwaies love and embrace them, and make them to cleave and adhere perpetually to him (as *Augustine* expounds this place according to Scriptures) then how can that Doctrine in Popery, of falling away from the grace of God, be true? See Psal. 37. 34. Iohn 10. 27, 28, 29. 1 Pet. 1. 5. Iohn 2. 19. Luke 22. 31, 32. Iohn 17. 9, 11, 12.

To be Depended.) To be excluded or shut

out, Heb. 4. 1. *Lest yee bee deprived.* The word properly signifies to wax faint in running of a race, and to give over ere wee come to the Goale: in which sense all men though sinne are deprived of Gods eternall glory, that is, they can never attaine that Goale of heavenly blisse, without Christ and his righteousnesse imputed by faith, Rom. 3. 22. *All have sinned, and are deprived of the glory of God.*

Depth, or Deepe) Some extreame misery, and grievous danger, Psal. 131. 1. *Out of the deep have I called unto thee, O God.*

2 Destruction or torment eternally suffered in the Deepe pit of hell, Rom. 10. 6. *Who shall goe into the Deepe?*

3 The lowest and nethermost parts of the world, Esay 7. 11. *Aske is either in the depths beneath, &c.*

4 The most hidden thoughts of God or men, Prov. 12. 4. Rom. 11. 33. *O the depth of the wisdom of God! &c.*

5 The first matter of things, the formelless masse of earth and water confused at the first. Gen. 1. 2. *Darknesse was upon the Deepe.*

Deepnesse of riches) Riches uniearchable, and most profound. Rom. 11. 33. *O the depth of his riches.*

Deep things of God) Things secret, hid, and kept close (as it were) in the breast of God, till they bee revealed to us by the Spirit and Word of God, 1 Cor. 2. 10. *The Spirit searcheth the deepe things of Gods.*

Deepe waters) Great dangers which threaten death, like deepe waters which overwhelm a man, Psal. 69. 2. *I am come into the deepe waters;* that is, deadly dangers.

2 The most secret and most inward thoughts and counsels of mans heart, Prov. 20. verse 5. *Counsell in the heart of man, is like deepe waters.*

Depth and height] Heaven on high, and earth beneath, Esay 7. 11. and 8. 21. 22.

2 The excellency and perfection of a thing, Eph. 3. 18.

Desert) A wilderness, or a forsaken place; barren and void of Inhabitants. Ex. 19. 2. *They came into the desert of Sinai, and camped in the wilderness.* See **Wildernesse.**

Descending] Comming downe from above, or from some high place to a lower.

2 Some visible signe of Gods presence, and especially the assuming of our nature in the person of his Sonne, that hee might dwell visibly amongst us, Iohn 3. 13. *No*

man hath ascended up into heaven, but he that descended from heaven. John 1. 14. Eph. 4. 9, 10.

3 The examining of a cause or the entering into judgement with good advice and consideration, Gen. 18. 21. *I will descend (or goe downe) now and see, &c.*

4 Sending downe from heaven. Psal. 7. 16. *His cruelty shall descend or fall upon, &c.*

5 Comming, without respect of place, high or low. Joh. 4. 47. *He sought to descend, or goe downe, &c.*

6 In the descending of Christ from heaven there bee three things contained; First, the Incarnation of the Word: Secondly, the Conception of his Manhood: Thirdly, his extreame humiliation. John 6. 38. is all one in sense with John 1. 14. and 1 Tim. 3. 16. Heb. 2. 16. Neither his manhood came downe as touching the substance, being borne of a Virgin in earth: nor his Godhead could descend, being infinite, filling all places, but assuming our nature into the fellowship of his person, is his descending.

To Ascend and Descend) To minister or doe the office of servants; as in a great family, where some servants descend or goe downe steps with dishes in their hands, or other things; and others doe ascend or come up the staires with cups, &c. Such is the Palace of heaven, where Christ sitteth as Lord and chiefe Housholder, giving commandements for the continuall government of the Church, his family, having the Angels as his ministers and servants to execute his will. John 1. v. last, *Angels Ascending and Descending.*

To Descend into the lower parts of the earth) To humble himselfe being true God, to take upon him our nature, and here on earth in the forme of a servant to walke and dwell among us, Eph. 4. 9. *Hee also descended into the lower parts of the earth.* The opposition of his ascending up on high, farre above all heavens (which containeth his exaltation in glory) doth shew that (*this descending into the lower &c.*) must signifie his humiliation, and debasing his Godhead in the flesh, to worke our redemption; and not that locall descension of his soule into hell, which the Papists absurdly from hence would collect. Let all true Christians make just account to descend first, and hee humbled by afflictions, as they desire to ascend into celestial glory, for there must bee a conformity betweene

head and members, both in suffering and reigning. Romanes 8. 17. 2 Tim. 2. 11, 12.

To descend into hell.) To goe downe into the grave, and there to be shut up under the power of death. Gene. 37. 35. *Surely I will descend (or go down) into hell or grave* Psal. 16. 7.

2 To be oppressed with sorrow extreame and deadly, of the minde or body. Genes. 42. 28.

*Descension into hell,
what it is.*

The extreame humiliation and abasement of Christ in his manhood, under the power of death and the grave, being kept there as a prisoner in bands, untill the third day, Act. 10. 40. 1 Cor. 15. 4. *He was buried and rose the third day.* Christ his locall going into hel, to draw out thence the soules of Patriarches, &c. is a meer Popish dream.

Desire.) Lawfull appetite, after a lawfull thing, Gen. 3. 16. *Thy desire shall be to thine husband.*

2 Unlawfull lusting after things lawfull, or after things forbidden, 1 Tim. 6. 10. *The desire of money is the root of all evill.*

3 The longing of a faithfull soule either for some bodily or spirituall good thing, whereof it feelles a want. Psalm 145. 19. *He will fulfill the desires of them that feare him.*

Desire of all Nations.) Such elect ones, as God out of all peoples, nations, and languages had chosen in Christ from everlasting, according to his good pleasure, Hag. 2. 8. *The desire of all Nations shall come.*

Desire of women.) The most tender affection and love in Mothers, such as in 2 Sam. 1. 26. Dan. 11. 37.

To desire with Desire.) Heartily and earnestly to desire a thing, Luke 22. 15.

Hearts desire.) The unfained good will of the soule, truly desiring the Jewes salvation, Rom. 10. 1.

This desire shall bee to thee.) That the will of *Abell* should be subject to *Caine*, as to his elder brother, by the order of nature, and by the ready disposition of *Abels* heart, Gen. 4. 7. *And his desire shall be to thee.* That this is the true meaning appeareth by the like phrase, which teacheth the subjection of the woman to her husband, Gen. 3. 16. 2 Also because properly sinne hath no desire to the soule, but the soule to it. 3. Because *Caine* had no such dominion over sinne, as he had over his

his brother. Lastly, the pronoun relatives (his and him) being the masculine gender in the originall tongue, cannot be referred unto (Sinne) the antecedent, which in the Hebrew is of the feminine Gender: and therefore foolishly doe Popish writers wrest this place to prove the naturall power of our will to subdue sinne: whereas were it understood of sinne, it would shew what *Caine* ought to doe, not what he were able by his free will to doe; for exhortations declare our duty and not our ability.

Note: Things which are esteemed and had in price, are called things of desire, as garments of desire, Gen. 27. 15. and bread of desire, Dan. 10. 3. Also a man of desires, Dan. 9. 23.

Desolate.) Left alone, heavy and comfortlesse, or one without husband and children. Psal. 25. 16. *For I am desolate and poore.* Mat. 23. 38. Gal. 4. 27. 1 Tim. 5. 5.

Desolation.) The laying of a thing waste, being brought to utter ruine, whereof follows discomfort and heavinesse, Esay 6. 12. *And there be a Desolation in the midst of the Land.*

2 **Eternall ruine**, when impenitent sinners at the end of their dayes, are turned into the deep and uncomfortable pit of hell, Psal. 73. 16. *And casteth them down into Desolation.*

Sudden Desolation.) Unlooked for, and most dreadfull Judgement, hurling downe, and laying waste all things, like a mightie fierce storme of haile, or suddain rising of waters, bearing downe all before it. Prover. 1. 27. *When your fear comes like sudden Desolation,* Job. 30. 14.

Desolate halles, Holes, &c.) That in all places high and low, townes, and fields, obscure and famous, the enemy should rest and abide, Esay 7. 19. *In all desolate vallies, &c.*

Despaire] Want of hope; it is either in opinion, as when godly men thinke themselves to bee without hope, in a pang of temptation, as *David* did: Or in truth, as in wicked men, who alwayes want hope, and sometimes professe the want of it, as *Caine*. 2 Cor. 4. 8. *We despaire not.* Acts 27. *We despaired, or all hope was taken away.* Despaire is contrary to hope, as unbeliefe and diffidence is unto faith.

2 There is a double Desperation. 1. of the means, or grace. 2. of the end, which is glory or salvation.

3 Want of care, or the contempt of all good meanes, either to doe or to receive

good. This is of all others the worst.

4 A godly diffidence of our owne sufficiency to doe good or resist evill; and of our desert to receive it of other. This is a way to godly confidence.*

To despise, when it is spoken of men.) To set at nought, and lightly to account of any thing, or person. Tit. 2. v. last. Mar. 9. 12. 1 Thess. 5. 26. Rom. 14. 3.

2 To neglect the use of a thing. In this sense the wicked are said to despise the bounty and patience of God. Also the word of God, Rom. 2. 4. *Despise thou the bounty of God?* Acts 13. 41. *Behold ye despisers.* Prov. 1. 30. When men make no use or profit of Gods Word, Chastisements or benefits, thereby they declare how they despise them, holding them as vaine things. Thus children are said to despise the counsell of their parents when they doe not follow it.

3 To give just occasion of contempt. 1 Tim. 4. 12.

To Despise, referred to God.) His accounting us vile in his own sight, or making us vile in the eyes of men. 1 Sam. 2. 30. *I will honor him that honoreth me, and him that despiseth me, will I despise.*

Not to despise.) To esteeme highly of a thing, and to value it at a great rate. Psal. 5. 17. *A contrite heart (O Lord) thou wilt not despise.* Heb. 12. 5. In these places lesse is spoken, than is meant.

To Destroy.) To pull downe and make waste a building or house, making it even with the ground, not leaving a stone upon a stone, as it is written, Luke. 21. 6. *A stone shall not be left upon a stone that shall not bee shrowne downe.*

2 To take away a thing quite so as it be no more. In this sense Christ is said to destroy sinne. Rom. 6. 6. *That the body of sin might be destroyed.* For at length (to wit) at our death, sin shall be quite taken out of our nature, 2 Tim. 2. 18.

3 To bring men unto a remediable downfall and misery, both in body and soule. In this sense, God destroyeth the wicked, Psal. 37. 38. *The transgressors shall be destroyed.* To cast into hell, 2 Thess. 2. 8.

4 To take punishment upon the wicked, by death, as Magistrates doe. Psal. 101. 8. *Sometimes will I Destroy the wicked of the Land, and cut off the workers of iniquitie.*

5 To hazard the salvation of our Brother, by giving offence or by laying a stumbling block before him. Rom. 14. 15. *Destroy*

not him with thy meat, for whom Christ dyed. To (Edifie) doth signifie either to turne and bring unto the faith of the Gospell, such as were strangers from it: or else to strengthen in the faith such as already do beleve, endeavouring to make them wiser to God, and better lived; and by law of contraries, to (destroy) doth imply as much as to keepe from coming to Christian Religion, or to drive from it (as much as lyeth in us) such as already have embraced Christ, by the scandalous use of things indifferent.

6 To execute the small judgement upon evil spirits, Mat. 1.24. *Art thou come to destroy us?* To make guilty, or to condemn as guilty: and because destruction and desolation abideth or is due to such as be found guilty and damned for crimes, therefore is this word used for desolating, abolishing, and destroying As Psa. 5. 10. Ezek. 6. 6. Joel 1. 18. Psalme 34. 22, 23. and 68. 22. and 69. 6.

[Destruction] Temporall death, Psal. 90. 3. *Thou turnest man to destruction.*

2 The casting downe of a person, or place, or people, in such sort as they be never able to rise againe, like to an old ruinous house, which being false downe, cannot be built againe. Hos. 13. 9. *O Israel destruction is of thy selfe.* 2 Pet. 3. 7. Psal. 36. 12. *There they are false that worke iniquity, and shall not be able to rise.*

3 A snare or trappe, such as Fowlers, and Hunters spread. Exod. 22. 33. *It shall bee thy destruction.*

[Destruction of the flesh] The taming or mortifying our corrupt nature. Thus Beza taketh it; the leanness and wasting of the body, through great heaviness and affliction of minde for sinne: Thus Piscator expoundeth it, 1 Cor. 5. 5. *Unto the destruction of the flesh.*

To destroy, is to prophetic destruction. Ezek. 43. 3. as to divide, is to foretell a division, Gen. 49. v. 7.

[Devill] A Calumniator, or Accuser, which accuseth us before God day and night. Rev. 12. 9, 10.

2 One who is like the Devill, of a devilish quality. John 6. 70. *Have I not chosen twelve, and one of you is a Devill?* that is, the child of the Devill, as like him as a childe is like the father; also Idols, Deut. 32. 17. 1 Cor. 10. 20, 21.

3 A wicked spirit, the Prince and Captaine of the rest. Mat. 25. 41. *Prepared for the Devill and his Angels.* Devill in Hebrew

is named of a word which signifieth a Waster, in opposition to God Almighty, Psal. 106. 36.

[Devill and his Angels] One wicked spirit, who of his malicious accusing God unto Hevab, when hee tempted her, Gen. chap. 3. v. 3, and 4. was called the Devill, and accuser or calumniator: as an head and Captaine of all uncleane spirits, is here mentioned in the singular number, as elsewhere often, having his Angels joyned to him, as seduced by him, and inferiour to him; like as all good Angels and elect men and women are subject to Christ as their head. Mat. 25. 41. *Prepared for the Devill and his Angels.* This principall Devill is called in Scripture Satan, also Beelzebub who was chiefe of Devils.

Note. The wicked Spirits have divers names given them in holy Scripture, either to signifie their nature as Spirits, or their office, as Angels of sending forth as messengers; or their malice against God and men; as Satan, spirituall wickednesses, Devill, Dragon, Old Serpent; or their great might, as principalities, dominions, powers; or their effects, as uncleane spirit, deafe and dumbe spirit, father of lies, murtherer, &c. Other operations and workes, as Tempter. The use of all which, is to stirre up the true Christian to hate him and his workes, also to be watchfull, given to sobriety and prayer. 1 Pet. 5. 8.

[To cast out Devils] To drive or thrust out of mens bodies and mindes by his divine power, the Devils which personally dwelt there (as in their house or hold) Mat. 8. 31. and 9. 33, 34.

[To be partaker of the table of Devils] Not to eat the Devils, or take their substance into our bodies: but to have the spirit of Devils, and to be moved by them. So to bee partakers of the Altar, is to bee incorporate into that Religion which was used at the Altar; likewise to be partakers of the body of Christ, is not to eat it, and take his flesh into our stomachs, but to bee one spirit with him, by which wee live to God, 1 Cor. 10. 21.

[Condemnation of the Devill] The same punishment which is inflicted upon the Devill. 1 Tim. 3. 6. *Lest being proud he fall into the Condemnation or Judgement of the Devill:* that is, by meanes of pride and high mindedness bee cast into hell fire, in manner as the Devill is: by which to my seeming it is plaine, what the sin of the Devils was, namely an ambitious affecting, aspiring un-

to

prince of
darknes
bringer of this
world
Angel of the
bottomless pit
Saddan
Lucifer
Sollyon
Beelzebub
Goeciver
Belial
The tempter
An adversary
Dragon
Serpent - Lion - Murtherer - Tormentor - God of this world 1 Cor 4. 4 -
any tormentor or persecutor Mathe 18. 34 - Rom 2. 10

to, and arrogating divinity to themselves, not content with their owne condition; unto which very sinne the Devill afterward by the Serpent tempted Eve. Ministers being young men and young Schollers, by presumption and pride, are in no small danger of eternall destruction.

Seven Devils] Many Devils, a number certaine put for an uncertaine, Luk. 8.2. *Out of whom went seven Devils.*

To command Devils] By his voyce effectually to bid them depart, from any whom they posselt and vexed. Luke 8. 29.

Devise] A thought, counsell, or purpose of doing some thing. Psalme 33. 10. *Thou bringest to nought the Devices of the people.*

2 The event that doth follow upon a mans devices. Prov. 1. 31. *They shall bee filled with their owne Devices,* that is, with the fruite of their devices, or with that which comes of their owne purposes and plots.

Devout] One truly Religious, who hath vowed and bound himselfe to the true worship of the true God, abhorring Idolatry, Acts 10. 2. *Cornelius a devout man.*

2 A superstitious person, which seemeth Religious, and is not, but is given to will-worship. Acts 13. 40. *The Jewes stirred up devout women against Paul.*

To Devour] To eat without chewing, and to swallow downe whole. Genesis 41. 21. 24.

2 With cruell fiercenesse to teare and spoyle spiritually mens soules and bodies, as a Lion devours the silly Lambe. 1 Pet. 5. 8. *Seeking whom he may devour.* A Metaphor. Gal. 5. 15.

3 To spoile and undoe one in his outward estate, without pity. Thus mighty men oppresse and devour the poore, as great Fish and Beasts devour and eat up the small. Jer. 51. 3.

4 To waste and spend riotously. Luke 15. 30. *Hee hath devoured his goods with Harlots.*

5 To apply and take to our owne use that which was given and appointed once to Gods service, or to keepe backe in our hands, that which was due to him. Prov. 20. 25. *It is destruction to a man, to devour that which is sanctified.*

6 To deceive and defraud others of that which is theirs by cunning pretences and shifts, Mar. 23. 14. *Ye devour Widowes houses, under colour of long prayers.*

To devour with whole mouth] To con-

sume and eate up, as wilde savage beasts use to doe, inhumanely and without any sparing, Esay 9. v. 2. *They shall devour Israel with whole mouth.*

To devour much flesh] In beastly and savage manner to subdue and consume most great Nations and many people, as wilde ravenous beasts eate up and devour flesh of other beasts whom they catch as their prey. Dan. 7. 5. *Arise and devour much flesh.* This was verified of the kingdom of Persia, whose three ribbes in his teeth, Luther expounds of his three chiefe Kings, *Cyrus, Darius, and Xerxes*: but *Junius* of the three quarters and coasts of the world. See chap. 8. 4.

Deuteronomy] A second law, because the law which God gave in Mount Sinai is rehearsed (as if it were a new Law) in this booke of *Deuteronomy*, which is a Commentary or expolition of the Morall Law, or ten Commandements.

Dew] A water, or small raine, which softly dropping and falling upon the ground every mornings, doth keepe it moist, and make it fruitfull. Cant. 5. 2. And by resemblance or likenesse, it doth signifie and set forth the things following.

Note. Dew, as it is a meanes to make the earth fruitfull: so it cannot bee given but of God. Jer. 4. 22. And the withholding of it is a curse. 2 Sam. 1. 21.

2 The fruitfulness of good Doctrine, and of the word of God. Deut. 32. 2. *My speech shall still as the Dew.* A Metaphor. It signifieth both the Doctrine and Graces of the Gospell, and the Spirit of Christ upon men. Esay 45. 8. and 26. 19. Hos. 14. 6. 57. Psal. 133. 3.

3 The profit and commodity which comes of Brotherly love, or of the Communion of Saints, Psal. 133. 3. *As the Dew of Hermon.*

4 Innumerable multitudes of the elect, plentifully gathered into the Church of Christ, as the dew that drops from Heaven, Psal. 110. 3.

5 The short continuance, or sudden vanishing of the goodnesse which is in Hypocrites, Hosea 6. 4. *Your goodnesse goeth away as the morning dew.*

As the dew of Herbs] That as the dew of heaven bringeth forth hearbs and fruit, out of the seed corrupted in the earth: so the lives and soules of the Jewes should bee quickened of God wonderfully; which was fulfilled at the deliverance both from the *Babylonians*, and shall bee also in their restoring

restoring by the Gospell, where their raising up shall bee as life from the dead. Esay 26. 19. *Thy dew shall bee as the dew of herbs.* Romanes 11. 15.

D.

I.

To digge a pit] To cast about, to devise and plot the hurt of others. Psal. 7. 15. *He hath made a pit, and digged it, and himselfe is fallen into it.* Thus men digge.

2 To prepare and send destruction upon sinners. Psal. 94. 13. *Till the pit bee digged up for the wicked.* Thus God digs.

Digged] Bought, Genesis 50. 5. Deut. 2. 6.

Dignities] Most high and eminent Rulers, which were most glorious of all others, yet not free from reproachfull termes of lewd and false prophets, such as Rome is full of, blaspheming, even Kings and Emperours which dissent from them, or any way crosse them, 2 Pet. 2. 10. *Not afraid to speak evill of Dignities.* These because of Gods ordinance the holy Angels beare reverence to them, being patrons of them and their kingdomes by Gods appointment. Dan. 10. and 11.

Diligence] The earnest bending of the minde to doe a thing well, and frequenting often times so to doe. 2 Pet. 1. 5. *Give all diligence to joyne,* &c. Eccl. 9. 10.

Diligent hand] A man which loveth labour, and gets his living in the sweat of his face. Prov. 10. 4. *The diligent hand shall have plenty:* or makes rich.

Direct] To governe, rule and order a thing unto happy successe, when the grace of God in the heart assisteth us to doe well, and his providence blessing us, causeth our worke to fall out well to us. Psal. 90. 18. *Direct the worke of our hands upon us.*

Discerner.] To put a difference between things and persons, which be like one another, being able distinctly to know one from the other; and touching things and persons which doe differ and be unlike, to perceive which are most excellent, and to allow them. 1 Cor. 12. 10. *Discerning of spirits.* Romans 2. 18. *And tryest the things which differ.* Phil. 1. 10.

Discretion, referred to men.) That gift of God (called Iudgement) Phil. 1. 9. Psal. 112. 5. Whereby sundry Christians are enabled to try and judge of things and persons to be such as they are. By this gift, Peter discove-

red Simon Magus, Acts 8. and Paul bewrayed Elymas the Sorcerer, Act. 13. 10. and John Mark, Acts 15. 38. It is a worthy gift proper to godly wise men; Pro. 20. 5. Psal. 112. 5. Most needfull it is for a Minister of the word to have a good measure of this gift.

2 The wisdom which God declared in making and disposing the world; and the severall parts thereof, to his glory and mans good. Ier. 51. 15. *He stretched out the Heavens by his discretion.*

Disciple.) A Learner, or Scholler, who submitteth himselfe to another, to be taught any Learning. Acts 20. 30. *To draw disciples after them.* Mat. 11. 2. *John sent two of his Disciples.*

2 One who learneth the Doctrine of Christ; that hee may beleeve, and practise it. Acts 11. 26. *The disciples were first called Christians in Antioch.* Luke 14. 16. Also the Jewes which beleeved the doctrine of the Prophets.

3 The Apostles, who in a peculiar manner are often called the Disciples of Christ, Mat. 8. 1. and 10. 1.

4 Hypocrites, which heard and professed his Doctrine, without love to it, or faith in it. Ioh. 6. 66. *Many of his Disciples went from him, and walked no more with him.*

Disobedience to men.) An unwillingnesse to doe what is commanded, and a readinesse to doe the contrary, 2 Tim. 3. 2. *Disobedience to parents.*

Disobedience to God.) A vice which causeth men to do what God forbiddeth, and to leave undone what he commandeth, either because his precepts be troublesome to our sloathfull nature, or above our corrupt reason, Rom. 5. 19. *By the disobedience of one man.* Eph. 3. 6. *Children of disobedience.* Esay 1. 19.

To Disobey.) To refuse to hearken and doe, according as God commandeth and forbiddeth in his word. Deut. 28. 15. *If thou disobey the word of the Lord thy God.* Esa. 1. 20. *But if ye refuse &c.*

Dispensation.) Ministry or calling of Apostleship. 1 Cor. 9. 17. Eph. 3. 2. A Dispenser is a Steward, and Dispensation is Stewardship. Now there be 4. things required as necessary to a Steward. 1. That something be committed to his trust to be disposed of. 2. Authority to dispose it. 3. Declaration of the persons to whom it may be disposed. 4. The manner how, and the means whereby. See Eph. 3. 3, 5, 7, 8.

Disorderly.) Idly, sloathfully, with-

ou labouring in a good calling, yet busily inquiring into the doings and affaires of other men. For these two, Idleness and Curiosity, are commonly coupled, they be against the order of Nature, and ordinance of God. See Gen. 2.3, 17. 18. 2 Thess. 3.6.7. compared with v. 11. *They worke not, but walke disorderly, and be busibodies.*

Dispose. To put a thing in order, or every thing in his owne place. 1 Cor. 11. 32. *I will dispose (or set things in order) when I come.*

2 To direct and turne a thing to this or that end, Gen. 50.20.

3 To give out and distribute (as a Steward) the Treasures of God. 1 Cor. 4. 1, 2. *It is required of Dispositors &c.*

Disposition. An effect of Gods most wise providence, mightily ordering and fitting all counsels and actions, both his owne and others, to their due and proper ends, Gen. 50.20. *But disposed it is good.* Proverbs 16.9.

Distresse. Any great trouble, danger, or grievous affliction, whereby men are so itraightned as they know not at all what they may doe. Psal. 107.7. *He delivered them out of their distresse.* 2 Cor. 1.8.

Distrust. Want of trust, when men doe not rely and rest upon God for temporall provision and protection, or for eternall salvation. Psal. 78.22. *I bey beleved not in God but distrusted his helpe.*

Divine. One that excelleth in the knowledge and teaching of divine and heavenly Mysteries. Revel. 1. Iohn (the Divine).

Divine sentences. A sentence most provident and prudent, full of foresight and prevention. Pro. 16.10. *A divine sentence shall be in the lips of a King.*

Diviner or soothsayer. One which by a devillish spirit that is in him, doth prophesie and tell before, what things shall come after. Deuter. 18. 10. *Let none be found among you that is a Diviner.* Esay. 8.19. Genes. 41. 8. Ezek. 21. 21. *Consulting by Divination.*

Spirit of Divination. One that by a devillish spirit studieth to withdraw others from the worship of God, and true holiness of life. Levit. 20.6.27. *If a man or woman have a spirit of divination.*

To Divine. To tell things to come, as a soothsayer by the helpe of an evill spirit.

2 To divise and finde out wayes and meanes how to know that which is hard to

be knowne. Gen. 44.5. *Know ye not that such a man as I can divine.*

Note: Such as expound this of Divination, they offer violence unto, and wrest the words both in ver. 5. and 15. and before 30. 27. Also they unjustly burthen *Ioseph* with a great fault, as if he would attribute to himselfe, and glory, as if hee had not received from God the gift of knowing things secret, which he did not before *Pharaoh*, being new come out of prison. chap. 41. 16. The plaine meaning then agreeing to the words is, that by this devile, *Ioseph* could try and finde out the crafty and deceitful wiles, whereby they sought to delude him.

Division. Disagreement in doctrine or affections. Rom. 16.17. *Marke them which cause division.*

To Divorce. To refuse ones wife, or to put her away from being his wife. To make a separation and departing. 7. 1 Mat. 19.3, Cor. 7. 14. 15.

Bill of Divorce. A writing, or Letter which the husband gave unto his wife, to witnesse that he had refused her, and willingly put away or turned her off from being any more his wife. Deut. 24.1. *Let him write her a bill of Divorce, and put it into her hand.* The Jewes did not this by precept from God, but by permission from *Moses*, who allowed such a letter of divorce for the safety of such wives as had cruell and hard-hearted husbands, as it is written, Mat. 19.8. *Moses suffered you for the hardnesse of your hearts to put away your Wives, but from the beginning it was not so.* Therefore such Jewish divorce was evill morally, but not civilly. Divorce for Adultery allowed by Christ. Mat. 5.33. also 19.5. The Papiists hold, that the bond of marriage (being an holy Sacrament, as they say) cannot upon any cause be broken, but is inviolable till death: and therefore if Adultery be committed by either party, they allow a divorce (*a thoro*) from bed onely, and doe not give leave to the Innocent party to marry againe. See their Annotation in *Rhem.* Testament, on ver. 18. of the 16. chap. of Luke.

D.

O.

Doctor. One who teacheth others and causeth them to learne any knowledge. This is the generall signification.

2 One who soundly teacheth the doctrine of Christ, skilfully confuting errors, which be contrary to it. Eph. 4. 11. *Pastors and Doctors (or Teachers.)*

3 One, who teacheth effectually and within

within, making us beleeve what wee learne and know of him. Matthew 23.6. *For one is your Doctōr even Christ.* Esay 54.13. *All thy children shall be taught of the Lord.* Ier. 31.33.

4 One that ambitiously affecteth the honour of a teacher and a guide. Mat. 23.10. *Be not many Doctōrs,* Rom. 2.19. *Thou persuadest thy selfe that thou art a guide to the blind,* that is, one that can goe before others as a guide or a Teacher. This honour the Pharisees willingly tooke to themselves, being unworthy of it, Mat. 5.14.

Be not called Doctōrs] That the ambitious seeking after Titles, ought to bee eschewed, Matthew 23.10. *Be not called Doctōrs.*

Doctrīne] That which is taught, or set others to learne. This is the generall signification.

2 The instruction of the Church in that truth, which is according to godlinesse. 1 Tim. 4.13. *Give attendance to doctīne.* Tit. 1.2. Here it is taken in good part.

3 Any manner of instruction, how corrupt or evill soever it bee. 2 Tim. 4.2. *Doctīne of Devils.* Here it is taken in ill part.

4 The Act of teaching. Marke 3.2. *And said to them in his Doctīne,* that is, whiles he was teaching them, or in the act of teaching he said.

Some of doctīne] The doctīne of the Gospell, which is like a forme, mould, or stampe changing the Elect into the Image and likenesse of it selfe, by imprinting in their hearts (through the Holy Ghost) those very graces of faith, hope, love, and obedience, which it teacheth and requirerh, Rom. 6.17. *Ye have obeyed the forme of doctīne,* &c.

Doctrīne of Christ] Such Doctrīne, as hath Christ for the Author, matter, and scope or end. Heb. 6.1. *The beginning of the doctīne of Christ,* that is, which commeth from Christ, teacheth Christ, and leadeth unto Christ. No other Doctrīne, signifieth, no diverse doctīne from that which Paul taught. 1 Tim. 1.3.

Doctrīne of Godlinesse] That Doctrīne of Grace which doth teach us the way how to worship God aright, and maketh us his true worshippers, that is, godly persons, 1 Tim. 6.3. *The Doctrīne which is according to godlinesse.*

Doctrīnes of men) Such opinions and doctīnes as have none other than men for the Authors of them, without any ground

out of the word. Col. 2.22. *After the Doctrīnes of men.* These are called the precepts of men, Mat. 15.9. *Strange Doctrīnes,* Heb. 12.9. and a *winde of Doctrīne,* Eph. 4.14. being like Boates tossed up and downe with contrary winde.

Doctrīne uncorrupt, wholesome, sound.) Such Doctrīne as is not mixed with Leaven of error, but is in it selfe pure, & makes them which received it to be sound in the faith, and of uncorrupt and pure manners, and to be saved in soule and body. Titus 1.9. *Altogether with uncorrupt Doctrīne.* 1 Tim. 1.10. 2 Tim. 1.13. and 2.17. He comparerh false Doctrīne to a Gangrene, which killeth.

Doctrīne of Devils.) Such erroneous opinions as come from the Divell as Author, and keepeth them which receive it, fast in his snares. 1 Tim. 4.1. *They shall give heed to doctīnes of Devils.*

To doe the will of God.) To beleeve the promises of mercy: for this is the wil of God Ioh. 6.40. *And to endeavour the keeping of his Commandements and Lawes.* Mat. 7.21. *He that doth the will of my Father.* This is Evangelicall doing, according to which, all the godly bee doers of the will of God, is by faith to be in the feare of God; and to such the will and doctīne of God shall bee further revealed, Ioh. 7.17.

2 Perfectly to keepe the morall Law, or tenne Commandements, without failing in any point, either for matter, manner, and measure of doing, or end. Rom. 2.13. *The doers of the Law shall be justified.* This is Legall doing, which is to bee found onely in the man Christ, and the holy Angels.

Doing.) The execution and fulfilling of Gods Decrees and Counsels. Psal. 11.35. *Our God is in Heaven, he doth whatsoever he wil,* Esay. 45.7. *I doe all these things.*

2 The performance of Gods precepts, either by endeavour, or in perfection. Psal. 15.7. *He that doth these things, &c.* Gal. 3.2. *Hee that doth these things shall live.*

3 The working of some evill workes. 3 Iohn 11. *He that doth evill, &c.*

To Doe well.) To offer sacrifices, and doe all outward good workes of a lively faith in Christ, out of a pure heart, and a good Conscience. Gen. 4.6. *If thou dost well &c.* Thus Abel worshipped God by faith in the promises without Hypocrisie, and that made his worke good, and him selfe a well-doer; whereas Cain was an evill doer and his worke evill, 1 Iohn 3.12. (though he did the thing which God Commanded) because he

he wanted confidence in Christ, and was an Hypocrite.

[To doe evil] To send some punishment, or evill affliction. Amos 3. 6. *Is there any evill in the City, and the Lord hath not done it?* Thus God doth evill.

2 To offend God in some sinfull deed, through weaknesse. 2 Sam. 12. 9. *Wherefore hast thou done evill in his sight?* Thus godly men doe evill.

3 To live wickedly, fulfilling the lusts of sinne with pleasure and greedinesse. 3 John 11. *Hee that doth evill hath not seene God.* Thus ungodly men doe evill. John 3. 20.

[To doe faithfull] To doe as becomes a faithfull and beleiving person, namely to entertaine, harbour, and bring on their way the brethren, such especially as be strangers. 3 John 5.

[To doe good] To prosper and blesse, Gen. 32. 9. *I will doe thee good.*

2 To lead a godly life. 3 John 11. *Hee that doth good is of God.*

3 To distribute or communicate unto the necessities of the Saints. Gal. 6. 10. *Doe good to all.* Here it is more strictly taken, but it is used more largely in 3 John 11. And often elswhere it signifieth the performance of duties, of the first and second Table.

[To doe] To provide, labour and prepare, Gen. 30. 30.

[Dogge] A creature vile and base, whose property is to snarle, bite and brawle, loving ease, and greedy after meate.

2 A despised and abject person, which is of vile account. 1 Sam. 17. 44. *Am I a dog?* 2 King. 8. 13. *Is thy servant a dogge?* 2 Sam. 3. 8.

3 The Gentiles which were strangers from Christ. Matthew 15. 26. *I may not take the Childrens bread, and give it to dogges.*

4 Falsc Prophets and Teachers, who (like Dogges) impudently barke against the truth, and shamelessly raile against the true Teachers, Philippians 2. 2. *Beware of Dogges.*

5 Contemners of the word, to wit, such filthy uncleane liver, as desperately hate and scorne all good admonition, and their admonishers, Mat 7. 6. *Give not holy things to dogges.* 3 Pet. 2. 22.

6 An whore, which letteth out her body for hire. Deuteronomy 23. 28. *Thou shalt not bring the price of a dogge into the House of God.*

7 Negligent, covetous, and unfaithfull Ministers, which seeke their owne things, and not the things of Christ. Esay 56. 10, 11. *These greedy dogges can never have enough, they looke every one to their owne wayes, &c.* Dumbc and greedy Dogges be carelesse and covetous Shepherds, which minde not the safety of the flocke, but the benefit of the Fleece.

8 The Devill, the Prince of this world. Pl. 22. 30. Or it may be meant of the malicious Jewes, or both.

[A living dog, better, &c.] That it is best to enjoy things which be present, and not with expectation of future good things to deceive themselves, Eccl. 9. 4, 5. The saying and opinion of Epicures, like to that in Esay 22. 13. 1 Cor. 15. 32. *Let us eate and drinke, &c.* whose affections and fashions by imitation, Solomon expresseth, Eccl. 10. 7, 8, 9.

[Dominion] Rule, Lordship, and power, either moderate or lawfull Lord. Jude 25. *To God onely bee dominion.* Or immoderate and hurtfull, of unlawfull Lords or Tyrants, Rom. 6. 14. *Sin shall not have dominion over you.*

[To despise dominion] To set at naught and have in vile account, not the persons of governours, but government it selfe, even the very order which God is Author of, they spare not to speake ill of it; as doe at this day the Anabaptists, Libertines, Davidists, and Academici, with others. Jude 8. Whereas Michael would not use a rayling word against the impure Spirit, these men repoach the holy Ordinance of God.

[Doore] That whereby an ordinary entrance into, and passage out of a house is made.

2 Christ, by whom an entrance is made into the Church of God, as by a doore one entred into an house, John 10. 1, 9. *I am the doore, if any man enter, &c.*

3 Opportunity or occasion of doing much good. 1 Cor. 16. 9. *A great doore and effectual is opened unto mee,* that is, a very large occasion of profiting many.

4 Our hearts, which are as doores, whereby entrance is given to Christ, to come into us, and to dwell with us, Rev. 3. 20. *I stand at the doore,* Pl. 24. 7.

[Doore of faith] The doctrine of the Gospel, by which (as by a doore) we enter into God, and hee entred into us. Acts 14. 27. *God hath opened the doore of faith unto the Gentiles.*

[Doore of hope] The first entrance into

he hoped for inheritance and blessings of God, Hosea 2.15. *And the valley of Achor, for the doore of hope.* This Achor was the valley into which the Israelites first came, being once gotten over *Jordan*, when they went to take possession of *Canaan*, Joshua 7.16.

Doore of utterance) An open and free mouth to preach the Gospell, Colossians 4.3.

Doore of my lips) The lips, which are as a doore, by which our words passe out. This doore is opened by two keyes; one of benefits, the other of the spirit: The locke which shuts it, is the feare of God, Psal. 141. 3. *Kepe the doore of my lips.* Psal. 51.15. *Open thou my lips O Lord, &c.*

Double) Great measure, Revelation 18. 6. *Give her double according to her workes.*

Double) 1 The number of two is properly meant hereby.

2 The repeating of the same thing, or speaking the same twice, which is done to shew, 1 The certainty, 2 The celerity thereof, Gen. 41.32.

3 The greatnesse of the matter, Gen. 2. 19. 3 Any indefinite number more than one, or measure more than little.

4 Uncertaine or of divers thoughts, Jam. 1.8. and 4.8.

5 False or lying, or speaking a thing to one person or one time; and againe denying it, or speaking the contrary to others or at other times. *

Double portion] Two parts or twice so much as double portion. Deut. 21.17. *Two parts.*

Double honour) Much and great honour. 1 Tim 5.v.17. *Let Elders which rule well bee had in double Honour,* that is, in singular love and reputation. 1 Thes. v. 5. chap. 13. and larger maintenance, as appeareth by 1 Tim. 5.18.

Double spirit) A great portion of the spirit, or of spirituall gifts, 2 King. 2.9. *Let thy spirit be doubled upon mee.*

Double minded) A minde that goes two wayes, a wavering unstable minde, James 4. 8. *Purge your hearts yee double minded.*

Doubting) The mistrust of heart about the providence and promises of God, when the soule doth not rest quiet and surely in God, but sticketh and staggers, hanging as it were betweene two. Rom. 4. 20. *Abraham doubted not through unbelief.* Mat. 14.31. *Why doubts yee, O yee of little faith?* Doubting in

wicked men comes from want of faith, and meere infidelity: but in the godly it comes from weaknesse of faith.

2 Wavering, and uncertainty of minde 1 Tim. 2. 8. *Lift up pure bands without doubting.* Jam. 1. 6.

3 Perplexity and anxiety of minde, when one is so straitned, as he cannot see which way to turne him, or what to doe, 2 Cor. 1.8. *We altogether doubted even of life.* 2 Cor. 4.8. *We are in doubt.*

Dove) A creature of a very meeke and harmlesse nature; also fruitfull, by meanes of often breeding, Mat. 10.16.

2 The holy Ghost, which is like a Dove for meeknesse and innocencie, Mat. 3. 26. It is written, the holy Ghost came downe from heaven like a Dove, Joh. 1. 32. To shew it was no materiall Dove, but an appearance or shew of one, (much lesse was the Spirit converted into a Dove) wherein hee did please to manifest himselfe for that time and purpose, afterward vanishing. Also the Dove is said to abide upon Christ in a twofold respect, first, of his humanity, because the Spirit was perpetually present with it to fill it with graces perfectly, both for number and measure. Secondly, in respect of his Deity or God-head, because the Spirit which is the third person, is eternally joined with Christ the second person, by or in a most marvellous unity of one and the selfe-same essence and nature.

3 Holy Church or company of belevers, which is chaste and sincere, full of spirituall beauty, like a Dove, resting safe in a rocke. Cant. 2.5. *My Dove, &c.* A Metaphor.

Like a deceitfull Dove] The Israelites to hold on their folly and sottishnesse, with great credulity, and simplenesse, calling for helpe to such as were their enemies, and would become their snare, Hos. 7. 11. *Ephraim is like a deceived Dove without a heart.*

Note. A Dove is commended for fecundity or plentifull increase: also for simplicity and innocency: wherein the Dove is a figure or type of the Church, which beside her increase is also innocent, being exposed to injuries on all sides, yet suffering all without any revenge.

Eyes of a Dove] Gracious, chaste, and most single, like to the eyes of a Dove, Can. 1. 15. *Thine eyes are like the eyes of a Dove.*

Dowry] A gift of man unto the woman or her parents, before and in respect of marriage

riage. Gen. 34. v. 12. See the Law hereof, Exod. 22. 16, 17.

D.

R.

Dragon] A fierce and cruell Beast, full of strength, and very terrible for his force and power. Psal. 148. 7. *The Dragons and depths.*

2 The Devill who is called a great and red Dragon in respect of his exceeding strength and bloudy cruelty against the Saints: which must serve, to make us watchfull and fervent in prayer against his grievous assaults. Revelation 12. 3, 9. *And the great Dragon the old Serpent. A Metaphor.*

3 The greatest evils and enemies which may befall and beset us in this life. Psal. 91. 13. *The young Lyon and the Dragon, thou shalt tread under thy feet:* that is, thou shalt overcome even thy strongest enemies. The King of Babel for cruelty likened to a Dragon. Jer. 51. 34. Also Ezek. 29. 3. *And Antichrist, Rev. 13. 4.*

Poison of Dragons] The evill workes of wicked men, which are like poyson of Dragons, detestable to God, and dangerous to men. Deut. 32. 33. *Their wine is the poyson of Dragons.*

Places of Dragons] The waste Wilderness. Psal. 44. 19.

Habitation of Dragons] Forfaken and desolate Cities. Jer. 51. 37. *Babel shall bee an habitation or dwelling place for Dragons;* that is, without an Inhabitant.

To draw] To make willing to beleve in Christ, them who by nature are unwilling. John 6. 44. *None can come to mee except the Father draw him.*

2 To make us more and more willing to follow Christ, by adding grace unto Grace; a second to the first; and to the second a third, Cant. 1. 3. *Draw us and wee will runne after thee.*

3 An effect of the exceeding great power of Satan, prevailing even against the great lights of the Church, to put them out, and to pull them from their standings. Rev. 12. 4. *And his taile drew the third part of the starres out of heaven.*

To draw sinne by Cordes] To heape up sinne upon sinne, violently, by all means. Esay 5. 8. *Woe to them who draw sin by Cartropes, &c.*

To draw waters) To shed abundance of teares for sinnes done against Gods Law, as if Buckets of teares were drawne out of

the Well of a sorrowfull heart. 1 Sam 7. 6. *They drew water, and poured out before the Lord, and fasted that day. Hyperbole.* Also to take comfort from the promises of grace, Esay 12. 3.

To draw all after him) To reconcile upon the Crosse by merit of his death, all the elect unto God, purchasing for them with the forgivenesse of sinnes, the Holy Ghost also, by whose mighty power through the preaching of the Gospell, they may bee drawne from the world to Christ, to cleave to him by faith. John 12. 32.

Dream) A nightly vision, or a vision in the night. Mat. 1. 20. *And an Angell appeared to him in a Dreame,* Joel 2. 28. *They shall dreame dreames;* that is, they shall have plenty of divine Revelations.

2 False visions, and lying prophesies; Jer. 23. 26, 27. *The Prophet that baith a dreame, let him tell a dreame.*

3 The uncertaine and vanishing condition of worldly rich men, Psalme 73. 10. *As a dreame when one awaketh, &c.*

A dreame is an imagination which the minde of man conceiveth in sleepe. Of dreames, some be with representations and similitudes, as *Pharaohs*, &c. and some without, as *Abimelechs*; Some naturall, arising from temperature of body, or affection of minde, which have deceit, as Eccl. 5. 7. and Esay 29. 7. Some bee divine when God speaketh, Gen. 20. 3. or an Angell, Mat. 1. 23. or a man, Acts 16. These to bee regarded, Some bee diabolically, Deuteronomy 13. 1, 2. Some for comfort, some to afflict.

To dreame) To thinke a thing not to be (for the suddennesse and strangeness of it) which yet is indeed, Psalme 126. verse 1.

Dreames) One dreame being manifold, or consisting of many branches and parts. Dan. 2. 1. *Dreamed Dreames,* See verse 31, 32.

Drosse) False Doctrine, and corrupt Religion, Esay 1. 22. 25. *Thy silver is turned into drosse.*

2 Hypocrites and wicked men, Psal. 119. *Thou wilt destroy all the wicked like Drosse.*

Drunkennesse) Excesse in drinking, when wine or strong drinke is taken in so abundantly, till it inflame and set the lusts on fire. Esay 5. 11. *Woe unto them that rise up early to follow drunkennesse, and to them that continue till night, till the wine doe inflame them,* Prov. 23. 29. There is a notable description of the haine of drunkennesse, by the danger

rous effects outward and inward, which it bringeth forth in mens bodies and foules. Read the place and consider it.

2 Blindnesse and perturbation of a mind not able to discern true things from false, *Esay 28. 7. The Prophet and the Priest have erred by strong drinke, they stumble in Iudgement.*

In this signification the Whore of Babel is said to make drunke the kingdomes of the earth with the golden Cup of her fornications, that is, with her most false and pestilent errors offered out of a Cup of Gold, to blinde and besot them. *Revel. 17. 2, 4. Ier. 23. 9.*

3 Furious division, such as is amongst drunken men, which doe rashly smite one another. *Ier. 13. 14. I wil fill them with drunkennesse, and will dash them one against another. A Synonymie.*

4 Feasting and liberall fare, as *Gen. 43. 34. And they drunke and bad of the best drinke. Helt. 3. 15. The King and Haman sat downe to drinke. Helt. 7. 1. A Synecdoche.* This word signifieth to drinke large unto mirth, but with sobriety. *Hag. 1. 6. Iohn 2. 10.*

5 Plentifull abondance of good things. *Psal. 65. 9. Thou visitest the earth, and hast made it Drunken, that it, thou hast watered it abundantly, and made it rich. And ver. 10.*

6 All kinde of inordinate living. *1 Thel. 5. 7. They that are Drunke. A Synecdoche.*

7 Wanton riotousnesse, and infamous lust. *Hab. 2. 15. A Synonymie.*

To Drinke.) To be partakers of some temporall Iudgement or affliction from God. *Obad. 16. As ye have drunke, &c. so all the heathen shall drinke continually, &c. Mat. 20. Yee shall indeed drinke of the cup, &c.*

Drinke offering of wine.) The ready cheerefulnesse of the children of God to offer up themselves to God in Martyrdome (as a Drinke offering) to testifie their faith, and for the service and ministry of the Church. *Num. 15. 5. The 4. part of an Hin of wine shalt thou prepare for a drinke Offering: which rite is thus expounded by Paul, Phil. 2. 15. 2 Timothy 4. 6. I am already offered up as a drinke Offering.* These drinke Offerings as also meate Offerings, were annexed unto all slaine Sacrifices, whether burnt Offerings, or of thanksgiving. See Numbers 15. 3, 4, 5.

Strong Drinke.) A kind of Drinke which both Greekes and Latines call Sicera, being made of honey, barley, and dates; it hath force to make such drunke as take it.) they

gave it to such as were executed, to stupifie and dull their senses, and make them senselesse of paine. See Proverbs 31. 4, 5, 6. *Esay 5. 11. Woe to them which follow strong Drinke.*

D.

V.

Dukes.) Governours and Leaders, but inferior to Kings. *Gen. 26. verse 15. The Hebrew word Alluph is a chief leader, or guide, in Greek, Hegemon, a ruler or governour: it signifieth also Dukedomes, verse 30. as Kings are put for Kingdomes, Esay 23. 15. Dan. 7. 17. 23.*

Dumbe.) One that cannot speake for lack of naturall ability. *Matthew 9. 32. Marke 7. 32.*

2 One that cannot speake and teach others, for lacke of grace and knowledge. *Esa. 56. 10. Their watch-men are all Dumbe, they have no knowledge.*

3 One that will not speake though he can, being quiet and silent under Gods hand. *Psal. 39. 9. I was dumbe and opened not my mouth.*

Dumb spirit.) A spirit which maketh him dumbe, whom he possesseth. *Mar. 9. 17. 25. A Synonymie of the cause.*

Dung.) Gods enemies trod under foot as dung and mire. *Psal. 83. 11. They became the Dung of the earth. Mal. 2. 3.*

2 All things, even the most precious and glorious, without Christ. *Phil. 3. 8. I judge all Dung.*

Dust.) A weake and vile Creature. *Gen. 18. 27. How shall I that am but Dust speake to my Lord? Gen. 3. 19. Dust thou art.*

2 A meane estate. *Psal. 113. 7. He lifteth the needy out of the Dust.*

3 Death or the estate of the dead. *Gen. 3. 19. To Dust thou shalt returne. As also mans body. Eccl. 12. 7.*

4 That part of man which is made of Dust, to wit, his body. *Psal. 30. 9. it also signifieth innumerable. Gen. 28. 14. Gen. 13. 16. and 32. 12. Num. 23. 10.*

Dust put upon the head.) Deepe heavinesse and sorrow, in respect, either of some great sinne; or of some great judgement. *Ioth. 7. 5. And they put Dust upon their heads. Act. 13. 51.*

To shake off the dust of the feet.) To witnesse by this signe, how execrable and loathsome they are, which refuse and contemne the Gospell, the very Dust is infected with their sinne. *Mat. 10. 14. Shake off the Dust of your feet.*

Dwelling.)

Dwelling.) A true, mighty, and fixed presence, either for good or evil, according to the nature of the thing that dwelleth. Iohn 1.14. *The word was made flesh, and dwelt among us.* Thus the Spirit and the Word are said to dwell in us. 2 Cor. 5.16. Col. 3.16. Ephes. 3. *Christ dwelleth in our hearts;* that is, they be conversant with us, and doe keep mansion in our hearts, ruling and over-ruling us, as a Master ruleth and guideth his house. Also sinne dwelleth in the regenerate. Rom. 7.17. *Not I, but sinne that dwelleth in me,* forcibly hindering, and by his presence mightily crossing and striving against the good motions of grace, in the heart of a sanctified person.

2 Constant trust in Gods providence and promises. Psal. 91.1. *Who dwelleth in the secrets of the Almighty.*

3 To remaine, abide, and continue, Iohn 6.56. *He that eateth my flesh dwelleth in me, and I in him.* Also to set ones selfe for a short time as a stranger, Exod. 2.15. Acts 1. 29. Exod. 2.22. Exod. 12.40.

4 To have place or entertainment, Psal. 5.4. *No evill shall dwell with thee.*

5 Familiaritie or communion, both perfect and immediate, between God and the Elect, Revel. 2.1.12. *And hee will dwell with them.*

6 Solace, comfort, and protection, by Gods comfortable presence, Revel. 7.15. *He that sitteth on the Throne, will dwell with you.* Also it signifieth the perpetuall union of two natures in Christ, in whom the Godhead dwelleth bodily, Colos. 2.9. viz. substantially, and not by communication of vertue, as God dwelleth in the Saints.

To dwell in seeled houses.) To rest wholly in their owne private affaires and pleasures of this life, contrary to the duty of godly persons, who ought to preferre piety and Gods service before their owne either commodities or comforts, Hag. 1.4 *Is it time for you to dwell in your seeled houses?*

To dwell in God.) To bee joynt constantly unto God, which is by faith as by an Instrument: Charity is but a witnesse of of our society with God, 1 Ioh. 4.16. *Hee that dwelleth in love dwelleth in God.*

To dwell together.) The societie and conversation of man and wife, for the performance of marriage duties, Matthew. 1. 18. *Before they came to dwell together,* 1 Peter 3.5.

2 To pitch his Tabernacle as ye would say, to make a short abode here, as they which live in Tabernacles or bootes, doe not tarry long in one place, Ioh. 1.14. *He dwelt amongst us:* that is, not onely in our nature; but in the presence of us the Apostles and other Jewes, he did a while for a time converse.

Dwelling of the Spirit in us, or of Christ in his members.) Three things: First, that his presence is effectually and mightily to possesse and governe the faithfully which are his Temples, having dominion over them, inwardly enlightening to know, and powerfully guiding to doe the knowne will of God. Secondly, that his presence is continually, not as of a guest, who lodgeth for a night in an Inne, and is gone next day, nor as a sojourner that sitteth, but as an Owner and Possessor to abide for ever, as in Ioh. 14. Thirdly, the manner of his presence, not by infiniteness of power, as hee is present to all creatures to sustaine them, but by his grace and healthfull effects, uniting to Christ, regenerating to bee his lively members, witnessing our adoption, &c: Rom. 8. 9. Eph. 3.17.

Dwelling, habitation, or mansion, is a name given to the Tabernacle which Moses made and God dwelt in, 1 Sam. 2.32. 29. and afterward to Salomons Temple, 2 Chr. 36. 15. and Heaven it selfe is also thus called, Deut. 26.15. where there be many Mansions, Iohn 14. 2. Also the Tent which Moses made, and Salomons house was thus called, 2 Chr. 29.6. The Temple is called the habitation of his glory, because Gods glory filled the Tabernacle, when God first tooke possession of it, Exo. 40.34.35. Psal. 26.8. and elsewhere, the habitation of Jehovah, Lev. 17. 4. and of his Name, Pla. 74.7.

Dwelling in Tents signifieth, either the keeping at home, as Gen. 25.27. Iud. 5.24. or his being with his sheep-folds; for the shepherds dwell in Tents, Esay 38.12. and such was Jacobs trade and his childrens, Gen. 46. 34. Or else thirdly, his pilgrimage in the land, Heb. 11. 9. Hereupon Jacobs Tents are used for the state of the common-wealth of Israel, Numb. 24.5.

To be in light, or to dwell in the light, signifieth, God can endure no fallshood, hypocrisie, lies.

To dwell in the clouds, signifieth, that God is inaccessible to us: also the cloud is a token of Gods presence, 1 Iohn 1.7. 1 Tim. 6.16. 1 Kings 8.12. Lev. 16.2.

D.

Y.

E.

A.

D.

Y.

Eg dpe.) To give up the ghost, Gen. 5. 20. *And he dyed.*

2 To be continually in the danger of death, 1 Corin. 15. 31. *Die daily.*

3 To become guiltie or worthy of death. Also to be in feare and danger continually of dying, when the Iudge shall call for him. Also to begin to die and become subject to mortalitie or death. So *Adam* died as soone; as hee had tasted the forbidden fruite, Genes. 2. 17. The messengers of death beginning then to seize on him.*

Lo dpe to sinne.) To breake the force of sinne, and every day to weaken it something, Rom. 6. 2. *How can they which are dead to sinne, live therein?* Thus the godly die even while they live.

Lo dpe in the Lord.) To yeeld up our spirits in the faith of Christ, under hope of Salvation by him, with repentance for all our sinnes, Revel. 14. 13. *Blessed are they which die in the Lord.* This is to fall asleep in Christ, 1 Thess. 4. 13.

Lo dpe for the Lord.) To give our lives for the testimony of Iesus, as Martyrs doe, Acts 21. 13. *I am ready to die for the Name of the Lord Iesus.* Thus died *Iames*, Acts 12. 2. and *Antipas*, Rev. 2. 13.

Lo dpe to the Lord.) These foure things: first, to acknowledge that as we have life by his giving, so death commeth by his sending. Secondly, with cheerefull patience to submit our selves to all diseases, and to death it self. Thirdly, as in our life, so in our death to desire that God may bee glorified of us, being very carefull that nothing bee spoken or done to dishonour him. Fourthly, to give up our ghost in good confidence that Christ will save our soules presently at their dissolution, and raise up our bodies to life at the last day. Note, that living to the Lord, and dying to the Lord, are joynd together; such life, such death.

Lo dpe in sin.) To perish by impenitency, or to goe into everlasting death through continuance in sinne, Ioh. 8. 24. *Ye shall Die in your sinnes.* Thus shall all they die, which beleeve not in the onely begotten Sonne of God.

Lo dpe to our selfe.) In our death to bee forsaken, without any to care for us or to respect us, Rom. 14. 7. *None of us die to our selves.* Thus ungodly men die, who as they acknowledged not, nor trusted in any God whiles they lived, so they have no God to

look to them to save them in their death, when they perish as forsaken bond-men. But thus the godly do not die: for the Lord whose they are, and whom they faithfully served in their life, doth preserve them safe both in their life and death, also will raise them from death to life.

Lo die the death.) Certaintie of dying, Gen. 2. 17. *Thou shalt die the death.* Doubling of the verb noteth certaintie, speedinesse and fearefulnesse of death. See the like, Gen. 2. 16. and 3. 16. and often elsewhere; an Hebraisme, Gen. 11. 3.

Lo die the death of the righteous.) To have a death like to the death of the righteous; or to have an end like unto his. Num. 23. 10. *That I might die the death of the righteous, and my end may be like his.*

Lo die in Adam.) To be subject to death, by the guilt of *Adams* disobedience, 1 Cor. 15. 22. *In Adam all die.*

Dying.) The miserable estate and condition in which the faithfull, but especially the Ministers of the word bee in this life. 2 Cor. 4. 10. *Wee beare about in our bodies, the dying of the Lord Iesus.*

E.

A.

Eagle.) A bird, the King of birds, whereof *Pliny* mentioneth divers kindes, unto which it is common, to be gathered together to a dead Carion, through the smell or sent of it: also to flie aloft, and to carry their young upon their wings in a tender care of them, &c. Iob. 39. 31, 32, 33, 34.

2 Beleevers, which upon the wings of a lively faith soare aloft, and mount up to Christ Iesus, whose crucified flesh hath a sweet savour, that attracteth and draweth them to him, as the savour of the dead car-kasse can cause the Eagles to resort unto it. Luke 17. 37. *Where the car-kasse is, there will the Eagles resort.*

* Or thus: If there be such wit in Birds (as Eagles) that they will come so farre to one car-kasse; a great shame it is to beleevers, not to be gathered to the Author of life, by whom they are truly fed unto an everlasting life.

* These senses and collections be not contrary,

trary, but diverse; and may well stand together.

Or thus: as Eagles assemble to the Carion; so the beleever shall be perfectly joyned to Christ in despite of Satan, according to that, 1 Thess. 4. 17. *And so they shall be ever with the Lord. When the Son of man shall come to judge the world, all the faithfull shall be gathered to him.* An Allegorie.

Eagles wings] The mercifull providence of God, saving and protecting his people from dangers, Exod. 19. 4. *I carryed you upon Eagles wings.* Eagles fly aloft, and cary their young on their wings, to put them out of danger; which signifieth Gods loving providence, procuring the safety of the Church, and of every member of it. A Metaphor.

2 Swiftnesse, speedinesse, and by sudden flight vanishing away, Prov. 23. 5. *Riches take wings like an Eagle, and fie into Heaven.*

Great Eagle] That most mighty and rich king of Babel; to wit, Nebuchadnezzar, Ezek. 17. 3. So expounded in verse 12. of this Chapter. A Metaphor.

Eare] The instrument of hearing.

2 The understanding which comes by hearing, Deut. 26. Metonymic. Revel. 2. 11. *He that hath eares to heare &c.*

3 Service, obedience, or perpetuall subjection. Psalm. 40. 6. *Mine eares hast thou opened;* that is, thou hast framed me to thy perpetuall service, Exod. 21. 6.

Gods Eare] Either his infinite knowledge (as if he heard all things) or his readinesse to heare and to grant our requests. Psalm. 94. 9. *He that made the eare shall be not heare?* Psalm. 116. 2. *He hath inclined his eare unto me.* A Metaphor.

Earnest] Something given to binde a bargain; as a shilling, to binde the payment of an hundred pounds.

Note. It is in Hebrew *Erabon*, hence the Greeke *Arrhabon* is borrowed, and it signifies a pledge, pawne, or earnest.

2 A pledge or pawne, Gen. 38. 17, 18. *What is the earnest (or pledge) that I shall give thee?*

3 An hostage given in warre. All these are (as an earnest) to confirme and assure a thing. 2 Kings 14. 14.

Earnest expectation] A looking after something with great greedinesse and unwearied continuance. Romans 8. 19. *The earnest expectation of the Creature, &c.* Here is a Protopopeia or fiction of persons: there is a person put upon the unreasonable Creature, of one who expecteth & looketh after some man or matter, as it were with heads and necks stretched out, to behold and spy that

which they eagerly desire to see and enjoy: so the Creature (as a woman in a travell) Rom. 8. 22. fervently coveteth it owne restoration by a naturall instinct which is put of God into the Creature, whereby it is moved secretly to covet and attend the end for which it was made; which is that perfect estate wherein it was made of God, and from which by mans sinne it fell, and unto which still it tendeth by a naturall inclination, even as heavy things naturally tend downward, and light things upward.

Earnest of the Spirit] The gift of the Spirit which is like an earnest in a bargain: for the first fruits, or the saving gifts of the spirit, to wit, Faith, Hope, Love, and Repentance, doe in such sort assure the godly of having their full happinesse in heaven at last, as hee that hath received an earnest, is sure to have the full summe paid him, or the full bargain accomplished; Ephes. 1. 14. Also 2 Cor. 1. 22. *And hath given the Earnest of the Spirit.* In this sense the Apostle in the foresaid places, useth the similitude of a Seale, which also serveth to confirme a promise; and therefore fit to signifie the assurance which the Spirit of adoption doth give the faithfull of their inheritance in heaven, in due time to be seene and enjoyed of them.

Earth] Dry land. Gen. 1. Psalm. 24. 1. *The earth is the Lords.* Also it signifies that matter whereof all terrestriall and celestially bodies were made. Gen. 1. 3.

2 Land and Sea, and all that is in them, Gen. 2. 1. Thus God created both heaven and earth, Psalm. 124. 8. *Which made heaven and earth.* Also by a Synecdoche Earth is put for all things created. And for the water which covered the earth being dried by a strong East wind. Gen. 8. 1.

3 The inhabitants or people which dwell on the earth. Psalm. 101. 1. *Sing unto the Lord all the earth.* Gen. 6. 11. Gen. 9. 13. by a Metonymie of the place containing, being put for the persons contained in it, as Iosh. 23. 14. Esay, Chap. 24. verse 19. 20. See Esay 11. 5. 9. for the elect on the earth.

4 Earthly minded persons, Psalm. 10. 18. *That earthly man (or man of the earth) cause to leave no more: the wicked and impudent which be on the earth.* Esay 11. 4.

5 That which is fraile and weake. 2 Cor. 4. 7. *We have this Treasure in vessels of Earth,* or Earthly: signifying thereby, fraile and weake men, to whom the treasure of the Gospel was committed, to be by preaching scattered abroad. It signifieth the Ele&, El. 11. 10.

6 The increase or fruit which commeth

out of the earth, Gen. 3. 17. *In sorrow thou shalt eate of it: that is, (the earth) all the daies of thy life.* *Metonymie.*

7 A Region, Land, or Country, Mat. 9. 26. Marke 15. 33. Luke 4. 35. In all which places the word englished (*Land*) is (*Earth*) in the original by a *synecdoche*.

8 Onely the Land of *Israel*, Romanes 9. 28.

9 That which is vaine and vile, favouring nothing of heaven. John 3. 31.

10 A similitude or comparison taken from the earth, or earthly things. John 3. 12. *

(*Earth empty*) That the land of *Judab* and *Israel* should lacke both Inhabitants and treasure. Es. 24. 1.

(*Earth mourneth*) The people to bee sorrowfull, and through heavinesse to pine away, Esay 24. 4. *Earth mourneth*: and in the next verse the earth is said to bee defiled, namely by the wickednesse of the persons which tread thereon.

A ladder set upon the earth, Gen. 28. v. 12. as the ladder representeth Christ the Sonne of man, on whom the Angels of God ascend and descend, John 1. 51. and in Gen. 28. 12. is applied in speciall to *Jacob*, and his journey; so the earth signifies his humane nature and conversing with men, and the heavens signifies his divine nature and mediation for men with God. John 16. 28. Heb. 9. 24.

(*East*) Easterne people which dwelt in *Syria* and *Mesopotamia*, as the Philistims dwelt in the West, Esay 2. 6. They are full of the East, or above the East, excelling them in superstition and art-magicke, whereunto they are given exceedingly.

(*Earth, and the plenty thereof*) The whole frame of the world and all Creatures which bee contained in heaven, earth, and seas, abundantly, as starres, beasts, fowles and fishes, and whatsoever springs out of the earth for mans use. 1 Cor. 10. 26. Fulnesse of the earth, as Esay 5. 3.

To fill twels with earth) Prefigured the corruption of cleare Doctrine of the Gospell with earthly glosses and traditions. Gen. 26. 15.

To be Casted of his enemies) To comfort him in the just punishment of his own people, become (through their Idolatry and Apostasie) enemies to their God. I will ease mee of my enemies, that is, I will quiet and cheere my selfe when my wrath is satisfied and fulfilled in their punishment, Esay

1. 24.

(*Casse*) A stubborne resting and continuing in an evill and sinfull course, with pleasure and delight in it. Prov. 1. 32. *The easie of the sooles slayeth them.*

(*Casie*) That which may well be borne, or which wee may use with none or little incumbrance and burthen to us. Mat. 11. 30. *My yoke is casie*; to wit, unto the regenerate. See *Pobe*.

There is a Facility or easinesse twofold.

1 Of persons, when they bee accessible, affable, exorable, it is the same with kindness.

2 Of their workes or things to be done, which consisteth of two parts.

1 In the fitnessse, multitude, power, presence, conjunction of the meanes or causes.

2 In the paucity, impotency, absence, disunion of the counter-causes or impediments. *

(*East Country*) Land of the East part of *Arabia*. Gen. 25. 6. Hereupon mention is made of the Land of the East, Job 1. 3. and *Job* himselfe was in likelihood, the sonne of one of these sonnes or nephewes of *Abraham* by *Keturah*.

(*To eate*) To chew meate with the teeth, to make it fit to enter the stomach. This is naturall eating.

2 To receive and take part of all sorts of meates, even such as were forbidden by *Moses*. This *Peter* did among the Gentiles at *Antioch* to confirme by his example, that Christian liberty from the yoke of *Moses* Law, which the Doctrine of the Gospell taught and set forth; but afterwards when some *Jewes* came thither from *Jams* (that is, from *Jerusalem*) he overthrew that hee had established by his teaching and example, in that he applied himselfe as a temporizing dissembler (in that one act) unto the Jewish custome, being with the *Jewes*. Gal. 2. 12. Before certaine came from *Jams*, he did eate with the Gentiles. Note, that by this latter act and deed of his, he gave occasion to thinke that the Ceremonies of the Law were necessarily to be kept of all that would be saved; whereas by his former eating indifferently all kindes of meates with the believing Gentiles, hee had built them up in the abrogation of those Ceremonies, so destroyed hee what once hee built: such imperfection is even in the best men.

3 To live by bribery, or gifts given by wicked people for the impunity of their

their finnes, this is to eat the finnes of the people. *Hofea* 4. 8.

A sinne whereof Ministers by their flattery, or evill silence at mens finnes, and Magistrates by not punishing, and much more by upholding mens finnes are guilty too often.*

To Eate Christ] To receive him by beleeving in him, as meate is received into the stomach by eating, so Christ is received into the Soule by beleeving. *John* 6. 35. *He that beleeueth in mee shall never hunger more, and bee that beleeueth in mee shall never thirst.* This is spirituall eating. Thus is the flesh of Christ eaten, when we doe by faith beleeve, that it was given for us, and is the price of our sins to God. The Capernaicall and Papiſticall eating of Christ, is both absurd and abominable; for so Infidels and wicked men, yea, very Mice and Rats may eat him, and have eternall life by him, if his very flesh were corporally present in the place where the Sacrament is administred.

To Eate all things] Not to pamper the belly by gluttony and excess, but indifferently without choyce to use meates forbidden by *Moses* Law, as well as such which were allowed, upon knowledge of their liberty purchased by the passion of our Lord, from such Legall and ceremoniall observances. *Romans* 14. *One beleeueth that he may eate all things.*

To eate heartes] To feede upon pease, beanes, and all manner of pulse, or the vilest meates that were, rather than to eate meats forbidden by the Law; such was the weakness of beleeving Jewes, *Rom.* 14. 2.

To eat and live for ever] To eate the tree of life, on a purpose and hope to recover that life eternall which hee had, worthily lost by his eating of the Tree of knowledge. *Gen.* 3. 22. Note, that *Adam* should not have lived for ever, though he had eaten; (for by sinne hee was destitute of the force and fruit of the Tree, which should have conserved naturall and continued spirituall life, on condition of his obedience) but the vaine confidence and presumption of *Adam* is here noted, such as hypocrites have to get salvation (*ex opere operato*) by the bare action, or receiving of the Sacrament.

Not to eate blood of Beasts] Not to prophane or dishonour holy things by employing them to common use; for blood was for expiation in sacrifices. *Gen.* 9. 4. *Lev.* 19. 16. *Lev.* 17. 11, 12.

2 To be very carefull not to shed mans blood to satisfie our lust, *Gen.* 9. 4, 5. *Deut.*

12. 13.

The law which forbiddeth eating of the fat. *Lev.* 3. 17. and 7. 13, 14, 15. hath the same signification, which the blood before did signifie, as touching our honouring holy things.

Not to eate uncleane beasts and birds] That nothing is lawfull for us (no not for common use) unlesse it be sanctified by the word and prayer, *Levit* 11. 1, 2, 3, 4. &c. untill verse 12. compared with *1 Tim.* 4. 5.

2 That wee ought not be carried away with strange doctrines and manners of the Heathen, but to have our hearts established in the Lord, with grace, *Heb.* 13. 9. *Lev.* 20. 25. 26.

To eate Butter and Honey] To be nourished and brought up with such sustenance as is fit for an infant to feede on till he came to age and discretion, *Esay* 7. 15, 16. *Butter and honey shall be eate:* this must not be understood of the Sonne of the Virgine (*Immanuel*, ver. 14.) but of the young sonne of *Esay*, *Shear-Israhub*, ver. 3. whom God had given as a signe of deliverance of *Juda* from the *Syrians* and *Israelites*, who both perished in so short a time as this Childe could grow up: for both those kings perished within the fourth year of the reigne of *Ahasz*, whereas *Immanuel* was borne long time after, *2 Kings* 15. 30. and 16. 9.

2 To have such plenty, as there should be none of the richer especially, to whom to sell; such a number should be exported captives to *Babylon*, & so few inhabitants left in *Judah*. *Esa.* 7. 22. *Butter and Honey shall every one eate that is left in the land.*

To eate as a Canker] To overthrow the faith of others, as a gangrene doth overthrow a body by eating part after part, *2 Tim.* 2. 17. 18.

To eate our owne judgement] To procure Iudgement to our selves by our eating unworthily the Lords Supper, *1 Cor.* 11. 30. *Hee that eateth this bread unworthily, eateth his owne Iudgement;* that is, he is cause of punishment to himselfe, by eating unduly.

To eate a roule or a booke] To receive, and (after a sort) to draw and take in both the argument or matter, and also the gift of prophesie, *Ezek.* 3. 1. *Some of man eate this roule.*

2 To study and learne the Scripture, till one know the points of Doctrine, and have the power thereof in the heart. *Revel.* 10. 9. *Take the booke and eat it up.*

To eat bread] To feede, or to eate meat. *Mark.* 3. 20. *They could not so much as eat Bread,* that

Eat sig
eat - am
some - do
boy - chew
enjoy - to
whate -
to feel or
know - to
oppose - a
kind - to
believe -
to have
followership
to feed on
Gods Word
to feast
to do Gods
will with
delight
to muse
to meditate
to meditate
actively - to
impress
on the mind
to study
the word of
God closely

that is, take their meat and repast.

To eat and drinke.) To live, and be safe, Exod. 24. 11. *They saw God, and did eat and drinke.*

2 To live voluptuously, being given to the pleasures of this life, 1 Cor. 15. 32. Gen. 25. 34.

To eat up Gods people.) To exercise wrong and cruelty towards the godly. Psal. 14. 4. *I be^g up my people like bread,* even as usually and willingly as they ate bread, they doe oppresse the godly.

Ecclesiastes.) A person united againe to the Church, upon his repentance done and published before the Church, Ecclef. 1. 1.

2 A booke or portion of Scripture, called *Ecclesiastes*, because it is a witnesse of his (Salomons) uniting to the Church after his grievous fall.

Eden.) Either pleasure; then it is a Noun appellative: or the name of a place and Region (wherein stood Paradise) called so upon the great delights and pleasures which abounded in Eden, Gen. 2. 8. *Eastward in Eden.* Hereof is often mention in Scriptures, 2 Kings 10. 12. and Esa. 37. 12. Ezek. 21. 24. and 28. 13. where Eden is termed the garden of God: also Gen. 4. 15. and 13. 10. and Esay 51. 3. Which plainly sheweth that thence Eden is the proper name of a Region in Babylon, of Chaldaea and other Regions bordering upon it. (as *Nod*, Gen. 16.) it is plaine therefore, that they are deceived which imagine Paradise situate in Eden, to be the whole world, or in the ayre, under the equinoctiall zone, or circle, or to containe *Armenia*, *Syria*, *Egypt*, and *Affria* in it: or restraine it to a fruitfull field in Babylon, or confine it to *Syria* only: whereas how Paradise and the Region of Eden were bounded, cannot certainly by any stories sacred or prophane, be understood, as *Paras* thinketh. Sure it is, that *Moses* writeth of Eden as a place in his time well knowne of him and the Iewes, and in Gen. 2. doth by some floods and other circumstances describe and determine it. Eastward it was, but how large, whether yet defaced wholly, or when, as it is no matter of faith, so no certainty to be had, but with much uncertainty, *August. prestat dubitare de occultis, quam liti-*

gare de incertis.

Edom.) 1. The colour of red, in the Hebrew tongue. Gen. 29. 25

2 The name of *Esau* for two causes, Gen. 25. 30. and 36. 1.

3 The posterity of *Esau* with the Edomites. Amos 1. 11.

4 The King of Edom. Num. 20. 18.

5 The Countrey inhabited by the posterity of *Esau*. Psalme 137. 7. Ezekiel 25. 13.

6 The whole world or earth over which the Apostles (the feet and shoes of Christ) should go to preach. Psal. 60. and 108. 6. compare it with Rom. 10. 15. Mat. 28. 9. *S. Augustine.*

7 A City in Idumza. Ioshua 3. 16.*

Edific.) To build, or to make an house.

2 To doe all manner of duties, either to bring our neighbour unto Christ, or if he be wonne, that he may grow from faith to faith; for the faithfull they are Gods house and building, his Temple and stones of the new *Ierusalem*; and the furthering of these in Christianity is edifying and building of them up. 1 Theff. 5. 11. *Edifice one another.* Rom. 15. 2. Eph. 4. 12. A Metaphor.

Edification.) Either the action of one, who seeketh by instruction to build up others in godlinesse, or the event and fruite of such an action. Eph. 4. 12. 16. *For the Edification of the body of Christ.* 1 Tim. 1. 4.

Of no Effect.) That which is void, frustate, fruitlesse, idle, and vaine, having lost force and efficiency, Gal. 4. 4. Rom. 3. 31. Gal. 2. 21. Rom. 6. 6. In all these places, one word is used in the Greeke Text.

Eldership.) The Colledge or whole company of Elders which labour in the word and the regiment of the Church. 1 Tim. 4. 14. *Given thee with the laying on of the hands of the Company of the Eldership.*

Elder.) An ancient, or one stricken in yeares, or of great age. 1 Tim. 5. 1. *Rebuke not an Elder.* This is an Elder in respect of age. Elder is put for greater, to wit, in age, as Gen. 26. 16. and 27. v. 1.

2 A temporall Governour and Ruler among the Iewes, Exod. 24. 1. Also Exod. 29. *The Elders of the Children of Israel*, Exod.

17.5. *Take with thee the Elders of Israel.* Mat. 21.23. Act. 4.5. These were Lay, or civill Elders. Elders by office and dignity in the Common-wealth. Gene. 50. 7. Num. 11.16. Ruth 4.2. 1 Tim. 5.17. for Church rulers.

3 One that hath authority over a flocke, to rule or teach it. 1 Tim. 5.17. *The Elders that rule well, are worthy of double honour,* 1 Pet. 5.1. *The Elders which are among you.* This is an Ecclesiasticall Elder, & deale in the Edification of the Church, Tit. 1.5.7.

4 An Apostle. 1 Peter 5.1. *I also that am an Elder,* 2 Ioh. 1. *The Elder to the Elect Lady.*

5 Progenitors, or fore-fathers, which lived in former ages. Mar. 7.3. *Holding the tradition of the Elders.*

6 All which have any ecclesiasticall function, namely, Teachers and Pastors, 1 Epistle of Pet. chap. 5.1.

7 Pastors, Deacons, and other Church-officers. Acts 14.23. A Synecdoche.

8 The Iudges or seventy Senatours of the great Court at Ierusalem, called *Sanbedrin*, Mat. 16. 21.

To elect or choose.) To decree the election of some to be saved by Christ the Mediator, Eph. 1.4.5.

Election.) A choosing of some out of many, as if out of a great heap of flowers, or herbs, gold, or precious stones, or other things, yee would gather the chiefe. Now where some are chosen, others are refused, and where some be refused, all bee not chosen. They erre, who hold Election unto life to bee common: or to depend on fore-seene faith or workes, for it is most free.

2 The choosing of some to obtaine salvation by Christ, according to the good pleasure of God, Rom. 9.11. *Election of Grace.* This hath two acts, 1. of the end, called the decree: 2. of the meanes, called the execution of the decree.

3 The choosing or appointing some unto publicke functions, by voices, or by a common consent, Acts 14.23. *When they had ordained Elders by Election in every Church.* Iohn 6.70.

4 The Elect themselves, Rom. 11.7. *They Election hath obtained it.* The company of selected Jewes are here meant.

Elect Angels.) Certaine Angels chosen from amongst the rest to eternall life, 1 Tim. 5.21. *I charge thee before God and the Elect Angels.*

Gods Elect.) Such men and women, as are freely chosen of God in Christ Iesus un-

to everlasting salvation, without respect of faith or workes, foreseen only, because God would shew them mercy, Titus 1.2. *According to the faith of Gods Elect.* Romanes 9.9,10.

2 Christ, whom alone God elected and chose to be the Messiah and Saviour, Luke 23.35.

Elect Lady.) Some excellent and honourable Dame. 2 Ioh. 1. *To the Elect Lady.* In this sense *Theophilus* is called most Noble Luk. 1.3. being a chiefe and principall person, renowned as well for piety and good works, as for birth and nobility.

Election what it is.

Gods eternall decree, freely choosing as some Angels, so also a certaine number out of lost mankind, to obtaine salvation by faith in Iesus Christ, unto the praise of his glorious grace, Rom. 9.11. Acts. 13.48. Eph. 1.4.5.

Elect, or chosen in the Lord.) One which is a selected and choise person, of chiefe and excellent godlinesse, declaring Election from all eternity, Rom. 16.13.

To make Election sure.) To confirme that decree of our election (which is firmly purposed on Gods part) to our owne hearts, which is done by the fruits of the Spirit in us rehearsed before, 2 Pet. 1. 5,6,7. For these graces shew a mans faith and Iustification, and this shewes our calling: and calling cometh from election, as *Paul* teacheth, Rom. 8.9. 2 Pet. 1.10. *Making your calling and Election sure.*

Election of grace.) Free election or that election which comes from the free mercy and favour of God, Rom. 11.5. *According to the Election of grace.* If election be of grace, then it is not of workes; for then grace were no grace, saith the Apostle, and that is no way free, which is not free every way, saith *Augustine.*

Elements, or rudiments of the world.) The Fire, Ayre, Water, Earth, called Elements, because they be the beginning, whereof other visible Creatures are compounded, 1 Peter 3.10.12. *Elements melt with heat.*

2 The Legall Ceremonies of the old Testament, which were Principles or Rules, whereby God ruled and instructed his Church (as it were) under a Schoolemaster in those daies. But being now joynted to the Gospell, or held as necessarie to salvation, they are to bee taken heed of, Col. 2.8. *Beware lest ye be spoyled by the traditions of men, ac-*

ording to the Elements of the world. Thus it must be read after the originall text, Gal. 4. 9. See **Hydments**.

Elias] That particular Prophet and man of God, called (*Eliā*) the restorer of Religion in his time, 1 Kings 17. 16. According to the word of the Lord which hee spake by the hand of *Eliā*.

2 **John Baptist**, which came in the Spirit and power of *Eliā*, to restore religion in his time, Mat. 17. 11. Certainly *Eliā* must first come and restore all things, v. 13. And his Disciples perceived that hee spake this of **John Baptist**, Mal. 4. 5.

E. M.

Emulation] A strife, who should goe before other in receiving favours and honours, Gal. 5. 20. *Debate, Emulation*, Here it is taken in ill part. There is an example of it in Mark. 9. 33.

2 A strife between two or more persons, who should goe before and excell other in doing good. An example hereof, wee have in Rom. 11. 14.

To Embalme] To season a dead body with Spices, to preserve it from savouring, Gen. 50. 2. These spices were the fruits of certaine hearbes and trees, pleasant in savour and taste, as *Ginger, Pepper, Nutmegs*. The use of this Embalming was civill for honours sake, physcally against putrefaction; mysticall to bee a token of the incorruption to come in heaven.

Empty] Voyd, or one which hath nothing that good is, Luk. 1. 53. *The rich he will send empty away*.

E. N.

End] Tearme, conclusion or last end of a thing; also scope or marke, Rom. 6. 22. *And the end everlasting life*, 1 Peter 4. 7. *End of things is at hand*, Phil. 3. 19. 1 Pet. 1. 9.

2 Payment, or reward, Romanes 6. 21. *The end of those things is death*. Phillipians 3. 19.


3 Perfection and complement, 1 Tim. 1. 5. *The end of the commandments is love*. See Rom. 13. 10. 1 Cor. 10. 11. Here it signifies both limit and perfection, Daniel 11. 38.

4 Summe, Eccl. 12. 13. *Let us heare the end of all*.

5 End of times, signifies a short time, Dan. 11. 38.

6 Day of judgement, when this world (as it is) shall end, Mat. 24. 3, 6.

7 That for whose cause a thing is appointed or done, Rom. 10. 4. *Christ is the end of the Law for righteousness*. The end or cause for which the Law was given, is to justify. This it cannot doe through our sinne, Rom. 8. 3. but Christ by fulfilling the Law, is become righteousnesse to beleivers; and so is the end of the Law: also Christ is the end or scope whereat the Law and Prophets aimed, the perfection and consummation of the Law, in that hee fulfilled it. As touching shadowes of the Law, Christ is the end of the Law in the first signification; but as touching the Doctrine and obedience of the Law, hee is the end thereof in the third and seventh significations, an end by determining shadowes, and fulfilling duties.

8  The intention or purpose of him that doth or speaketh any thing, because this tendeth or aimeth to some end.

The intention of a thing, and the thing intended differ much: the first is an act of the minde, the second the matter of that act without; the first goeth before, the second followeth. The end of a thing and the effect thereof are in effect or meaning but one thing, and differ but in this. The end is an effect, but yet onely intended or purposed and not done; the effect is the very thing done and perfected that was before intended.

9 The first degree or beginning of any destruction or desolation of a thing, though long before it bee thoroughly done. Daniel 9. 24.

10 The last part or degree or perfection of our redemption from sin, and of Christs worke to deserve it. 1 Corinthians 15. 24. *

Endeavour] A setting or bending of our minde earnestly to doe some duty. Acts. 24. 16. *I endeavour in all things to keepe a cleare conscience*, Phil. 3. 13. *And endeavour my selfe to that which is before*. This is all which the Gospell requireth of the beleivers to endeavour (not absolutely to have) holiness of life.

Enemy] A person, who out of an hatred toward us, seeketh to hurt by word or deed, either secretly or openly. This word is both applyed to Satan and men, Luke 6. 35. *Love your enemies, doe well to them that hate you*. Mat. 13. 25. *The enemy came and sowed Tares*. This is a true reall enemy. It signifieth that which fighteth against God and

and his Word, or workes of grace; thus Satan, sin and death, be enemies, 1 Cor. 15. 26.

2 A supposed Adversary, which in truth neither hateth nor hurteth us, but in our opinion onely, 1 King. 21. 20. *Hist thou found mee out, O my enemy?* Thus godly Ministers and good men bee enemies to impenitent sinners, whom they reprove. Gal. 4. 16. *Am I become your enemy, because I tell you the truth?* This is an imaginary enemy.

Enemies] All men as they are borne into this world, corrupt and infected with sin, which had made a separation betweene us and God; God for sinne hating men, and men through sinne hating God. Rom. 5. 8. *If when wee were enemies we were reconciled to God.* This enmity was mutuall; not our evill actions and qualities onely, but for and through them our persons were hated of God before our Conversion. For reconciliation is of our persons, being alienated by sin, and estranged from God, Isa. 59. 3. Eph. 2. 3.

Enmity] Bitter and unreconcilable hatred and division, Gen. 3. 15. *I will put enmity.* Rom. 8. 7. *The wisdom of the flesh is enmity with God.*

2 The cause of enmity, to wit, transgression of the Law, Eph. 3. 16. *Having slain enmity.*

Engrafted word] A word, (as seede or a Ciens) planted and set in the heart, by the labour of ministers, whose office is to plant and water, James 1. 11. 1 Cor. 3. 16. *A Metaphor.*

To enlarge] To make wide that which is straight and narrow, to become more capable and fit to receive Gods gifts. Psalme 119. 32. *When thou shalt enlarge my heart.*

Enlightning] The putting into us the light of knowledge, making such to see and know the truth of the Gospel who were ignorant before, Heb. 6. 4. *They which were once enlightened,* Lu. 24. 45. *Then be opened their understanding.*

2 The putting into men the light of reason at their first creation, John 1. 9.

3 There is a threefold light imparted to men. First, of reason common to all men by creation, of which John 1. 4. 8. The second of knowledge, or speculative understanding of scriptures, common to hypocrites, with Gods Children; of which Heb. 6. 4. The third is the light of faith peculiar to the Elect, who see Christ and know him truly unto eternall life, of which, Eph. 4. 8. elsewhere often.

To Enlighten the eyes] To make the light of Gods countenance to shine upon one in distresse, shewing himselfe favourable againe. Ps. 13. v. 3. *Enlighten mine eyes, lest* &c.

2 To give men the faculty to see the mysteries of GOD, which otherwise they could not see, being blinde by nature. Psal. 19. 8. without the word wee are darkened it selfe. Eph. 5. 7. 8.

Enigne] The preaching of the Gospel (erected as an Enigne) for the calling and gathering the elect of all people to Christ, to learne of him the way of divine service, and eternall salvation. Isa. 11. 10, 12. *Which shall stand for an Enigne.*

To enquire of the Priest and the Judge] To aske counsell in doubtfull cases and hard controversies, either civill which pertaine to the politicke Magistrate, as about Murthers, &c. or Ecclesiasticall, the cognisance whereof belongeth to the Priests, as about Leprosie, Jealousie, &c. for decision of such as resort for advice and determination, unto the Priests and Levites, or Judges, who were to pronounce Sentence, not *ex scrutinio pectoris*, but *ex sententia Legis*, by the sentence of the Law, Deut. 17. 8, 9. *Thou shalt come to the Priest, and to the Judge.* That this particule [and] is not copulative, but disjunctive, severing the two Officers according to the diversities of causes and pleas to be handled, appeares plainly by ver. 12. and that the judgement of the Priest must bee hearkened unto, no further than it was grounded upon the Law of God, is manifest by v. 11. How this will helpe the transcendent power of the High-priest of Rome, or his blending and confounding of Civill and Ecclesiasticall functions, I see not.

To enquire of God] To seeke judgement of God, or as the Chaldee hath it, to seeke doctrine from the face of the Lord, which was done by Moses, bringing their matters to God, Exod. 18. 15, 19. See Numb. 27. 5, 6. and chap. 15. 33, 34, 35. For doubtfull things they used to enquire of the Lord by his Prophets, 1 Sam. 9. 9. Hereupon Moses told the Judges appointed under him, that the judgement was Gods, Deuteronomy 1. 17.

To enter into the Chamber]

1 Literally to bee private or to avoid company, Mar. 6. 6.

2 Morally, to examine our owne hearts.

3 Mystically, to ascend into heaven with our soules, and descend with our bodies in-

to the grave. Isa. 57. 2. *

To enter into joy] To bee partakers of the goods and heavenly commodities of our Lord. Matthew 25. 21. *Enter thou in-
to, &c.*

Not to enter into judgement] Not to ex-
act strait reckoning, requiring of mee all
that thou mayest. Pf. 143. 2. *Enter not into
judgement with thy servants.*

To enter in at the strait gate] To de-
ny our selves, and take up the Crosse and
follow Christ. This is to enter in at the
narrow gate. Matthew 7. and ver. 13. To
prepare our selves to a strict and precise
course.

To enter into the kingdome God] To
become a true Member of the militant
Church (which is the mysticall body of
Christ,) over which hee reigneth as head
and King. John 3. 5. *Except yee bee borne a-
gain of the Spirit, yee cannot enter into the king-
dome of God.*

2 To bee reckoned worthy and meet to
bee Teachers in the Church militant. Mat-
thew 5. 20. *Yee shall not enter into the king-
dome of God.* That the place should thus bee
expounded, appeareth by the verses next
going afore.

To enter the way of the world] To dye
according to the ordinary course of nature,
Josh. 23. v. 14. *And now I enter the way of the
world.*

Envy] That affection which makes men
grieve and fret at the good and prosperity
of others, Gal. 5. 21. Rom. 13. 13. Envi-
ous zeale or emulation, Genesis 26. verse

14.

2 Wickednesse and evill generally, by a
Synecdoche, Jam. 4. 5. Gen. 8. 21.

Envious] Any person, who repineth
and grudgeth at the welfare and happinesse
of others. The word is applyed in Scrip-
ture, either to Satan or men, Psal. 37. 1.
Fret not thy selfe, nor be envious, Mat. 13. and
verse 28. One word in the Hebrew signifieth
envy, zeale, and jealousy; and is some-
time taken in good and ill part; sometime
it is a stronger affection than wrath or an-
ger, Pro. chap. 27. v. 4.

E.

P.

Epistle] A Letter sent from one to a-
nother, about common affaires, 2 Sam. 11.
verse 14. *David sent an Epistle to Joab by
Uriah.*

2 Those holy writings of the Apostles,
sent unto the Churches for their instructi-

on in godlinesse, Col. 4. v. 16. *When this
Epistle is read of you.*

3 Any thing which doth represent and
tell forth the minde of another. Thus the
holy Scriptures may bee called Gods Epi-
stles.

4 That which giveth a good witnesse
and commendation, (as an Epistle) 2 Cor.
3. 2, 3. *Yee are our Epistle, and the Epistle of
Christ.* The Conversion of the Idolatrous
and wanton *Corinthians* unto the faith of
Christ, did more witnesse and commend
the Divine power of Christ, and vocation
of *Paul*, than any commendatory Epistle
could possibly doe.

Or a person or persons converted
by the Spirit, Word and Minister of God,
to the service of God; that as hee did read
the will of God in his Word, so all men
may in his life and conversation, being now
godly, read in his conversion; and so the
Word, and Will of God written in large
letters. *

To peeld an Ephah and a Bath] Such
great scarcity of fruit in fields and vine-
yards, as hee which soweth shall not reape
the tenth part of his seed. Esay 5. 10. *Ten
Acres of vineyard shall yeild one Bath, and the
seed of an Homer shall yeild an Ephah.*

Ephraim] Either one man the second
sonne of *Joseph*, younger brother to *Ma-
nasses*, Gen. 48. v. 17. Or an whole Tribe,
Gen. 48. 20. Or the ten Tribes, whereof *E-
phraim* was the mightiest. Esay. 7. 2. and 9.
21. and 11. 13.

E.

R.

Equall with God] The selfe-same God,
of the same substance, power and glory,
Phil. chap. 2. v. 6. *Hee thought it no robbery to
be equall with God.*

Equality] A due proportion, while the
abundance and superfluity of the rich, is
applyed to the reliefe of the poore, 2 Cor.
chap. 8. verse 18. *That there may bee equa-
lity.*

E.

R.

Error] A going from the right path,
or straying out of the way.

2 Some opinion or action, swarving
from the rule of Gods word, Mat. 22. 29.
Yee erre, not knowing the Scripture, Psal. 95.
10, and 11. There is an error in action,
as well as in opinion; in deeds, as well as
in Doctrine.

✠ Error

Error in opinion is twofold:

1 Directed to others, or of other persons and things besides our selves.

2 Reflected, or when wee think of our own selves and our thoughts that they bee right and good. This of the two is farre the worst, and most hardly cured, Prov. 3.7. & 26.12. Acts 26.9.*

[Escape or evasion] fig. A company or remnant that escapeth danger, Genes. 45.7. Esay 10.20.

E.

V.

Evangelist One, who bringeth or telleth good newes.

1 A Minister of the Gospell joyned unto the Apostles (as assistant, not as equal in degree) in preaching glad tidings of salvation, and establishing Churches, Ephes. 4.11. *Some to be Evangelists*, 1 Tim. 1.3. 2 Tim. 4.5. Titus 1.5. Of this sort these, *Timothus, Titus, Silvanus, Apollos*.

2 One, who wrote the history of Christs life and death. Thus were there onely foure: *Matthew, Marke, Luke, and John*. Note, if the Apostles being 13, with the Evangelists being many, were unable to suffice the whole, how shall one Pope bee sufficient for all the world?

Eben That is 2 Cor. 1.3. *Blessed bee God, Even the Father of our Lord Jesus Christ*.

[Eben] 1 A word of interpretation, and is as much as, that is to say, 2 Cor. 1.3.

2 A word of diminution & signifieth, Almost, Psal. 107.v.18. Phil. 2.27.

3 A word of extension and signifieth as Altogether, 2 Cor. 10.13, 14. Ezek. 20. 11, 13. 21.

4 A word of Conjunction, and is as much as Also, Rom. 8.22.*

Eberlasting One, who is without beginning or end. 1 Tim. 1.7. *To the King everlasting*, Psal. 90. 2. *Thou art God from everlasting, to everlasting*. Rev. 1.8: In this sense is Gods purpose called Eternall. Ephes. 3.10. He is absolutely eternall in himselfe, and cause of eternity in others.

2 That which shall never have end, though it had a beginning: as everlasting glory, fire, paine, life, judgement, Mat. 25. 46. Heb. 6.2.

3 Some things have a beginning but no end: as Angels and mens souls.

2 Some have an end but no beginning, as Gods Decrees or predetermination.

3 Some have both, as this world, and the

inferiour creatures, 2 Pet. 3.10. 1. Ioh. 2.17.

4 Onely one thing which is God, hath neither beginning nor ending of himselfe, and yet is the *beginning*, that by which all other things are, and the *end*, for which they are, Rom. 11.34. *Inim*.

5 Long lasting is also sometimes understood by this word Everlasting, as Psal. 24. 7.9.*

Eberlasting Gospel The Doctrine of grace, which God himselfe delivered from the beginning to continue to the end, without altering or perishing, whereas all other doctrines invented by men, fall away, Rev. 14. 6.

From eberlasting to eberlasting God to bee without beginning, and without end, in respect of his owne eternall being; and in respect of his people, to bee their God from everlasting by predetermination, and unto everlasting by glorification, Psal. 90. 2. *Even from Everlasting to Everlasting, thou art our God*.

Eternall King The King of worlds or ages, which liveth ever, 1 Tim. 1.17.

For Eber Without any end, eternally, Luke 1.33. *And shall reign for ever, and of his Kingdome shall bee no end*, 1 Thes. 4. 17. *We shall ever be with the Lord*, Psal. 45. 2.

2 For a long time, Psal. 132. 12. *Their Sons shall sit upon thy Throne for Ever*. And verse 14. 1 Sam. 13.13. Psal. 110. 4. Gen. 19. 15. And in all those places, where (for Ever) is applied to the Ceremoniall Law of *Moses*, which vanished at Christs coming: yet it is said to bee ordained for ever, because it was to endure a long season, some 2000 yeares, till the death of Christ upon the Crosse, Exod. 12. 14, 24. Col. 2. 14. 17.

3 Till the yeare of Jubile, which might happen to be a great while, Exod. 21.6. *And shall serve him for ever*.

4 Till the end of mans life, Exodus 19. 9. *That they may beleve thee for ever*, Deut. 15. 17.

Eberpene This word put in some places rather then All (to which it is equivalent) because it shewes, in good things and persons: 1 That God hath a speciall care of their good. 2 And they ought to have so of themselves, viz. in evil persons and matters. 1 That God doth consider every evil act and persons as exactly, and particularly, as if there were but that one in the world. 2. That every one must particularly and severally examine himselfe, Gal. 6.4. 3. That every man shall bee left

alone to answer for his owne faults, and also to suffer for them, Gal. 5. 6.*

Evill] Afflictions and dangers, and whatsoever losses and harmes sent from God, Amos 3. 6. *There is no Evill in the City*, Esay 45. 7. This is an evill of punishment, or a penall Evill, 2 Kings 22. 20. Esay 9. 12, 14, 21. Deut. 31. 17. Psal. 58. 4. Genesis 44. 29.

2 Injuries and wrongs done to us from men, Prov. 17. 13. *Hee that rewards evill for good*, Prov. 20. 22. Or that which is unprofitable, 1 Cor. 13. 6.

3 Sinne and iniquity, Mat. 6. 13. *Deliver us from evill*, Rom. 7. 15. *The evill which I hate, that I doe*, Esay 5. 20. This is evill of fault or crime, or a morall Evill, see Esay 13. 11.

4 Satan, who by an excellency is called the Evill one, Luke 11. 4. *This is the Prince of evill*, 2 Thess. 3. 7. In Rom. 14. 20. it signifies hurtfull to man; and sinfull against God.

5 Sinfull. Mat. 7. 11. *If you which are evill*.

6 A corrupt conscience, or wicked custom, Mat. 5. 37. *comes of evill*.

That Evill one] The Devill, or Satan, who is so called for that hee is in his owne nature corrupt and most evill, being the head and captaine of all evill persons (Devils and men) and the inspirer and furtherer of evill purposes and workes; John 17. 15. Mat. 5. 37. and 6. 13, 19. and 1 John 2. 13. Evil or good signifieth not any thing at all against it, but resting in the will of God, Gen. 24. 50. & Gen. 37. 24.

Evill] The Devill is evill not in substance or person, but in nature or quality; Not by Creation from God, but by voluntary departure from God and goodnesse: Evill he is originally and perfectly, but not infinitely; to all eternity, but not from all eternity.

The like we may say of evill men, except in their originality of evill. The regenerate are evil, but not perfectly, nor from eternity, nor to eternity.

To see Evill] To know it and seele it, to perceive it experimentally, 2 King. 22. 20. *Thou shalt not see the evill*. If the Saints departed doe not know the estate of the Church in earth: much lesse doe they know the thoughts and prayers of man. The selfesame conclusion doth *Augustin* make from Esay 63. 26. *Abraham* is ignorant of us, *Israel* doth not know us. Hence is farther gathered that the dead doe not know what is done here in earth. Likewise the Ange-

licall Doctor (as *Papists* doe call *Thomas Aquinas*) upon Job 14. 21. collecteth, that dead persons know not sensible things, much lesse spirituall and insensible secrets of the heart. Indeed the godly departed doe generally thanke God for their owne and our redemption, Rev. 5. 8, 9, 13. Also in generall out of their perfect love, they desire a final deliverance of the Church from her warfare, with the destruction of the enemies thereof; but to say that in particular they know our wants, and doe make intercession for particular men, this is Popish heresie, flat against Scriptures. Very evill, signifies very much displeasing; as to bee good in ones eyes is much to please or content, Gen. 21. 11. & 20. 15.

Evil Spirit to depart] To remove (by the musick of *David*) those mad furious melancholick fits, which came from the evill spirit sent upon *Saul* by God, 1 Sam. 16. 4.

Eunuch] A gelded man, whereof our Saviour Christ maketh three sorts, Mat. 19. 12. Esay, 56. 3, 4.

1 Eunuch by nature, so borne: 2 by necessity, being so made of men: 3 by the gift of Continency from God: These may live unmarried, without hurt to their salvation; all other beside these are called to marriage: See Mat. 19. 16. 1 Cor. 7. 9.

2 A Noble or mighty man, of great authority with Princes; such an one was *Potiphar*, Gen. 37. 36. *Potiphar an Eunuch of Pharaoh, and his chiefe Steward*. Acts 7. 27. Gelded men were used for Chamberlaines in Kings Courts to keep the women, Eth. 2. 3. & 4. 4.

E.

X.

To Exalt one] To think ones selfe righteous, despising others, as the Pharisee, Luke 18. 14. *He that exalteth himselfe*. Also to receive the adoption of sons, which is an excellent dignity, Jam. 1. 9.

2 To lift up and preferre himselfe above his betters, as they that did strive for the uppermost seats at Feasts, Luke 14. 11.

3 To honour and advance one unto renown and credit, Luke 14. 11.

To Exalt himselfe] To lift and advance himselfe above all greatnesse and honour which is in earth, whether it bee subordinate Magistrates, who in Psal. 82. are called Gods or supreme Rulers, whom the Grecians call (*Sebasmata*:) yea, to call in and translate to himselfe the glory peculiar unto the

the

the true God of heaven, 2 Theff. 2. 4. *Who exalteth himselfe above all that is called God.* This prophesie is verified in the Pope of Rome, beside whom never any affirmed, that at his pleasure he could open and lock heaven, and had full right to send whole Chariots and cart-loads of soules to hell, and to translate Empires and Kingdomes at his pleasure. *C. Si Papa distinkt.* 42. avouching of himselfe, that hee hath authority in heaven, earth, hell, and purgatory; suffering his Parasites to call him the Lord God, and Gods Vicegerent and supreme Divinity upon earth. *Stapleton Prefac. ad Gregor.* 13. And setting his feet in the necks of Emperours and Kings (earthly Gods) giving them leave to hold his stirrop, to goe bare-head, leading his Palfrey, to make them his footstool, exacting unto himselfe a triple Crown and also adoration, as his owne Creatures have confessed.

Paul writeth not that hee extolleth himselfe above all that is God, or that he shew himselfe the onely true God: but above all which is called God, shewing himselfe as if he were God; therefore it is a meere imagination of them who thinke that the Antichrist shall make himselfe to bee a true God indeed, and shall worship no God; whereas onely by his tyrannicall, lawlesse, and godlesse behaviour, in usurping, in commanding, doing and undoing, and dispensing, binding against all Lawes divine and humane, hee shall beare himselfe as God.

[Examination] A diligent and narrow search and tryall of a mans selfe, whether he bee in Christ, and with what imperfection and wants hee holds the graces of Christ, 2 Cor. 13. 6. *Examine your selves, know yee not your selves, &c.* 1 Cor. 11. 28. This is our private examination of our selves.

2 Diligent search and triall of others, whether they bee such as they professe, and would seeme to bee, Rev. 2. 2. *Thou hast examined them that say they are Apostles, and are not.* This is publike Examination of others by lawfull Governours.

3 Taking knowledge of, and neare looking into our hearts, our workes, and causes, Psalm 26. v. 2. *Examine my reines;* and Psalm 139. 23. This is our Gods examination of us men.

4 An enquiring into our spirituall state, whether joyned with, or ending in a purpose and some performance of amendment, 2 Corin. 11. 28. Or rather a preparing of our selves by repentance wrought

out of examination. *

[Example] A type or sign for us to look upon for our admonition, to bee warned by it, 1 Cor. 10. v. 11. *These things came unto them for Examples.* Signes to warne us to flye such sins, lest wee have like plagues.

2 A patterne or sampler for us to looke upon for imitation, to bee followed of us, Joh. 13. v. 15. *For I have given you an example.* Phil. 3. 7. & 1 Pet. 2. 21.

[Excellency of dignitie] One most excellent in dignity and might, and preheminence, Genesis 49. 3. *The Excellency of Dignity.*

[Excesse] That which is too much in any thing, when one goes beyond, or passeth due measure and bounds, Ephes. 5. 18. *In wine is excesse.* 1 Pet. 4. 3. *Excesse in eating and drinking.* Verse 4. *Excesse of riot.* Of Excesse cometh dissolutenesse and filthinesse of manners.

[To Exclude] To shut *Paul* the Apostle out from the love of the *Galatians*, that they (the false Apostles) might bee loved, Gal. 4. 13.

[To Excommunicate] To blot out ones name from amongst Gods people, or to cast one out from the visible outward Communion of the Saints, Joh. 9. 22. *Hee should bee Excommunicated out of the Synagogue,* Joh. 12. 42. Note that the Jewes had three kinds and degrees of Excommunication: The first called by a word which signifieth, removing, when one was removed from the Ecclesiasticall Assemblies. Secondly, if hee amended not, then hee was *anathema*, excommunicate with a great curse. Thirdly, if hee persisted obstinate, then he was made *anathema Maramatha*, accursed till the Lord come, that is, for ever.

[An Excommunicate thing] A thing separate from common use, and may bee applyed unto holy uses, upon paine of a curse unto him that should convert it unto his own use, as in Joh. chap 7. v. 1. *A trespassse in the Excommunicate thing.*

[Excommunication vbi est it.]

It is a solemne and fearefull publike censure of the Church, cutting off lawfully, according to the Word of God, and casting out of their publike society and private fellowship, such members as publicly offend in some grievous crime, or bee obstinate contemners of the lawfull admonitions of the Church for private faults; that by such shame they may bee driven to repentance, and others by their example kept from infection of sinne, Math. 18. 15. 1 Cor.

5.5,6,7. 2 Thes. 3. 14 which places plainly shew what Excommunication is, who are to execute it, upon whom, for what matters, to what end, and how long. The abuse of Excommunication in Popery, is manifold and most grosse, especially herein; that being a spirituall censure, they apply it to the deposition of Kings, and alienation of subjects from their oath of Allegiance, and other temporall matters.

Excrable) Things or persons accursed, and appointed to bee destroyed. Iosua. 6. 18. *Beware of the execrable thing, lest you make your selves execrable.*

Excellencie of dignity and strength.) signifieth the dignity of Priesthood and government, or Kingdome, Gen. 49. 3. That first borne were Priests and Governours, see Gen. 25. 31.

Exercise) Bodily recreation, or moving the parts of the bodie, for the preservation of health.

2 Outward austerenesse of life, in watching, fasting &c. 1 Tim. 4. 8. *Bodily exercise profiteth little*; that is, whereby one exerciseth his body to abstinence in Ceremonies.

3 The practise of godlinesse, and studying the Scriptures. 1 Tim. 4. 7. *Exercise thy self to godlinesse*, Psal. 1. 2.

Exhort) To quicken and stirre up faint and dull Christians unto the duties of godlinesse, by reasons out of the Word. Heb. 3. 13. *Exhort one another whilst it is called to day*. This is one part of the publike Ministry, 1 Cor. 14. 3. Tit. 2. v. last. The same word in the originall, signifies to beseech, Rom. 12. 1. 2 Cor. 6. 1.

2 To performe the whole work of the Ministry. Acts 13. 15. *If ye have any word of Exhortation, speake on*. Synecdoche. Exhortation, which is but one action of the Ministry, put for the whole duty of a Teacher.

Exodus) A departing out. Thus is the second Booke of *Moses* termed, for the passage of Israel out of Egypt, whereof that Booke containeth the story.

Exorcist) One, who by a speciall gift of God, did cast forth foule spirits out of the bodies of those which were possessed with them. This gift was in the primitive Church, and lasted but for a time; for the practise of this gift, see Acts 16. 18.

2 Such as usurped and counterfeited this gift, but had it not, Acts 19. 13. *Certaine Exorcists tooke upon them to name the Lord Jesus*. Such be the Exorcists of the Romish

Church; meer jugglers.

Extortioner) One that wringeth and wresteth from others, more than right, under the colour of an office, taking above his appointed Fee. 1 Corin. 6. verse 10. *Extortioners shall not inherit the kingdome of heaven*.

Expiation feast) That the Church assemblies, Ministers and people offending in their dayly service, are every day purged through Christ. Levit. 23. 27, 28. *There shall be a Feast of Expiation or atonement*. The service of this Feast day, was by the anointed Priest, to purge the holy place, by putting blood upon the hornes of the Altar, seven times, Levit. 16. 17, 18, 19. Which signified that every assembly is acceptable to God, onely through the blood of Christ by remission of finnes. Heb. 9. 23, 24. Also the blood of a laine Goat being brought within the veile, must be sprinkled upon the Mercy-seat, Eastward, with the finger of the high Priest, Lev. 16. 15. which signified that even heaven it selfe is defiled by our finnes, untill it bee made cleane with the blood and obedience of Christ, as the Apostle insinuateth to the Hebrewes. 9. 12, 13.

E. Y.

Eye) That member of the body, whose faculty it is to see lightsome things, and to direct our way.

2 The knowledge which God hath of all things, Pro. 15. 3. *His Eye is in every place to behold good and evil*. Psal. 11. 4. *His eyes will consider, his eye lids will try the children of men*. Metaphor.

3 Gods mercifull and watchfull providence, Psal. 34. 15. *His eye is over the righteous*. Metaphor.

4 In God it signifieth the Object of his Providence and Delight, that is, some speciall person greatly regarded of him, Zachar. 2. 8. *He that toucheth you, toucheth the Apple of mine eye*. *

Eye, referred to men) The understanding or the 'udgement of the minde, which is as the eye of the Soule, Psal. 119. 18 *Open mine eyes*, Acts 26. 18. Numb. 24. 3, by a Metaphor Eph. 1. 18.

2 An evill affection appearing and expressed by the Eye. Mat. 5. 29. *If thine eye offend thee, plucke it out*, Iob. 31. 1.

3 A guide to direct, Iob. 29. 15. *I was an eye to the blind*; that is, a guide to the ignorant, to shew them right and wrong.

4 The whole man, by Synecdoche. Rev.

E.

Y.

E.

Y.

1.7. *Every eye shall see him*; that is, all men.

Eyes like a flame of fire] The wisdom of Christ piercing (like fire) into the deepest secrets and most hidden things. And his feet like Brasse, signifieth the stableness of his counsell and workes, Dan. 10.6. Rev. 1.13, 14, 15.

To have God before our Eyes] To respect God, that we may feare him, and trust in him, Ps. 10.

Pure Eyes] The infinite holiness and justice of God, which cannot looke upon any sin without extreame hatred and loathing of it, Hab. 1. 13. *Thou art of pure eyes.*

Single Eye] A minde enlightened unto a lively faith in Christ Jesus, Mat. 6. 22. *If thine eye be single, all the body is full of light*; that is, when the heart is endued with a pure and sincere faith, it enlightens and directs the whole man in all Christian wayes, as a good Eye directs the whole body.

After the sight of the Eyes] According to the manner of men by outward appearance. Esay 11.3. *Hee shall not judge after the sight of the eyes, &c.* that is, his understanding shall bee so quicke and perfect, as Hypocrites with their outward workes and words shall not deceive Christ, who seeth what is within man, John 2.24. Acts 1. v. last. John 21.15, 16, 17. *Hee is the searcher of the heart.*

Eyes of a foole] Rash meddling and fond gazing of foolish men, after things unprofitable, and unnecessary, letting goe things more needfull, Pro. 17.24. *The eyes of a foole are in the corners of the world.*

Eyes of the wise] The circumspection and prudence of wise men, espying and finding out all things, both good and hurtfull, that the one may bee followed, and the other eschewed, Eccl. 2.4. *The eyes of the wise are in his head.* As eyes set aloft in the head are as watchmen to look out for the weale of the whole body, so is wisdom unto the man that is wise: it lookes out and tryeth all things, that he may doe the good, and refuse the contrary.

To open the eyes] To restore the faculty of seeing, or to make them see which were borne blinde, John 9.10. Mat. 20.33. *That our eyes may be opened.* Or to make such to see, as were for a time made blinde, 2 Kings 6.20.

2 To give use of seeing to such as have the faculty. Gen. 21. 19. *Then God opened her eyes, that she saw the well.* Numb. 22. 31.

Or to cause one acknowledge what he saw before, Luk. 24.3. Gen. 21.19.

3 To give experimentall knowledge of a thing, Gen. 3.7. *And their eyes were opened, &c.* God opened the eyes both of body and minde, giving them sight and conscience of their outward shameful nakednesse, and their inward soules impurity, which in the act of sinning they saw not.

To wink with the Eyes] To refuse to see that truth, which (if men would) they cannot but see, Mat. 13. 15. *They winked with their eyes.*

Which Eye hath not seene] That which doth exceed all naturall capacity of men; to wit, the Mystery of the Gospell, Esay 64. 4. 1 Cor. 2.9.

Eye-service] Duty and service done to please, onely while the master is in sight, being sloathfull and carelesse in the absence of their masters, Eph. 6.6. *Not with eye-service as men-pleasers.*

Plucking out of the Eye] A readinesse out of entire love to part (for Pauls sake) from a thing most deare to them. Hyperbole. Gal. 4.15. *Yee would have plucked out your owne eyes.*

To have Eyes and not see, Eares and not heare] To heare and see Gods Workes and Words with the sense of the body, but without the assent of the minde, taking no profit to amendment of life, but being rather more dulled and blinded by them, Esay 6.10. Mat. 13.15. Rom. 11.8. Acts 28. 26, 27.

To darken the Eyes] To make dimme (not the eyes of the body) but the minde, which is the eye of the soule, that they might not understand what to choose and desire for their good. Psal. 69.v. 22. *Darken their eyes, &c.* that is, deprive them of understanding and discretion, that as blinde men grope in the darke, so they may be blockish, in the noone shine and cleare light of truth shining round about them: a judgement before threatned, and now inflicted, upon the rebellious Jewes, for their malice against Christ and his word; to feare all men from shutting their eyes against the manifest will, and glory of Christ. Eyes and Eares signifie sight or presence, also audience or hearing, Gen. chap. 23. verses 10, 18.

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2 The knowledge which God hath of all things, Pro. 15. 3. *His Eye is in every place to behold good and evil*. Pla. 11. 4. *His eyes will consider, his eye lids will try the children of men*. Metaphor.

3 Gods mercifull and watchfull providence, Psal. 34. 15. *His eye is over the righteous*. Metaphor.

4 In God it signifieth the Object of his Providence and Delight, that is, some speciall person greatly regarded of him, Zachar. 2. 8. *Hee that toucheth you, toucheth the Apple of mine eye*. *

Eye, referred to men) The understanding or the iudgement of the minde, which is as the eye of the Soule, Psal. 119. 18 *Open mine eyes*, Acts 26. 18. Numb. 24. 3. by a Metaphor Eph. 1. 18.

2 An evill affection appearing and expressed by the Eye. Mat. 5. 29. *If thine eye offend thee, plucke it out*, Iob. 3. 1.

3 A guide to direct; Iob. 29. 15. *I was an eye to the blind*; that is, a guide to the ignorant, to shew them right and wrong.

4 The whole man, by Synecdoche. Rev.

E.

Y.

1.7. *Every eye shall see him*; that is, all men.

Eyes like a flame of fire] The wisdom of Christ piercing (like fire) into the deepest secrets and most hidden things. And his feet like Brasse, signifieth the stableness of his counsell and workes, Dan. 10.6. Rev. 1.13, 14, 15.

To have God before our Eyes] To respect God, that we may feare him, and crust in him, Ps. 10.

Pure Eyes] The infinite holiness and justice of God, which cannot looke upon any sin without extreame hatred and loathing of it, Hab. 1. 13. *Thou art of pure eyes.*

Single Eye] A minde enlightned unto a lively faith in Christ Jesus, Mat. 6. 22. *If thine eye be single, all the body is full of light*; that is, when the heart is endued with a pure and sincere faith, it enlightens and directs the whole man in all Christian wayes, as a good Eye directs the whole body.

After the sight of the Eyes] According to the manner of men by outward appearance. Esay 11.3. *Hee shall not judge after the sight of the eyes, &c.* that is, his understanding shall bee so quicke and perfect, as Hypocrites with their outward workes and words shall not deceive Christ, who seeth what is within man, John 2.24. Acts 1. v. last. John 21.15, 16, 17. *Hee is the searcher of the heart.*

Eyes of a foole] Rash meddling and fond gazing of foolish men, after things unprofitable, and unnecessary, letting goe things more needfull, Pro. 17.24. *The eyes of a foole are in the corners of the world.*

Eyes of the wise] The circumspection and prudence of wise men, espying and finding out all things, both good and hurtfull, that the one may bee followed, and the other eschewed, Eccl. 2.4. *The eyes of the wise are in his head.* As eyes set aloft in the head are as watchmen to look out for the weale of the whole body, so is wisdom unto the man that is wise: it lookes out and tryeth all things, that he may doe the good, and refuse the contrary.

To open the eyes] To restore the faculty of seeing, or to make them see which were borne blinde, John 9.10. Mat. 20.33. *That our eyes may be opened.* Or to make such to see, as were for a time made blinde, 2 Kings 6.20.

2 To give use of seeing to such as have the faculty. Gen. 21. 19. *Then God opened her eyes, that she saw the well.* Numb. 22. 31.

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Or to cause one acknowledge what he saw before, Luk. 24.3. Gen. 21.19.

3 To give experimental knowledge of a thing, Gen. 3.7. *And their eyes were opened, &c.* God opened the eyes both of body and minde, giving them sight and conscience of their outward shamefull nakednesse, and their inward soules impurity, which in the act of sinning they saw not.

To winke with the Eyes] To refuse to see that truth, which (if men would) they cannot but see, Mat. 13. 15. *They winked with their eyes.*

Which Eye hath not seene] That which doth exceed all naturall capacity of men; to wit, the Mystery of the Gospell, Esay 64. 4. 1 Cor. 2.9.

Eye-service] Duty and service done to please, onely while the master is in sight, being sloathfull and carelesse in the absence of their masters, Eph. 6.6. *Not with eye-service as men-pleasers.*

Plucking out of the Eye] A readinesse out of entire love to part (for Pauls sake) from a thing most deare to them. Hyperbole. Gal. 4.15. *Yee would have plucked out your owne eyes.*

To have Eyes and not see, Eares and not heare] To heare and see Gods Workes and Words with the sense of the body, but without the assent of the minde, taking no profit to amendment of life, but being rather more dulled and blinded by them, Esay 6.10. Mat. 13.15. Rom. 11.8. Acts 28. 26, 27.

To darken the Eyes] To make dimme (not the eyes of the body) but the minde, which is the eye of the soule, that they might not understand what to chooseth and desire for their good. Psal. 69. v. 22. *Darken their eyes, &c.* that is, deprive them of understanding and discretion, that as blinde men grope in the darke, so they may be blockish, in the noone shine and cleare light of truth shining round about them: a judgement before threatned, and now inflicted, upon the rebellious Jewes, for their malice against Christ and his word; to feare all men from shutting their eyes against the manifest will, and glory of Christ. Eyes and Eares signifie sight or presence; also audience or hearing, Gen. chap. 23. verses 10, 18.

F. A.

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F. A.

fables] A Tale not true, but likely, or a fained device.

2 All vaine, false, and curious Doctrines, Speculations, and Questions, which have in them no profit to edification, 1 Tim. 1.4. *Give not heed to Fables.* Tit. 1.14. and 3.9.

3 Opinions which have a shew of truth and wildome, 2 Pet. 1.16.

face] That part of mans body, which (being on high) is most apparent to be seene, and doth best bewray our favour or displeasure towards others: Lastly, by which one man is knowne and discerned from another, as touching his person. Gal. 1.21. *I was unknowne by face unto the Churches.* Also it signifies a mans selfe, as Eccl. 8.1.

2 The appearance and outward shew or countenance (as it were) of every thing, Mat. 16.3. *Ye can discern the face of the Skie.*

3 The invisible nature of God, or the most perfect divine essence and Majesty discovered, Exod. 33.23. *My face ye cannot see,* that is, my Majesty and Essence in the brightnesse and full glory yee cannot see, and abide it discovered.

4 The favour, countenance, and good will of God, Dan. 9.17. *Cause thy face to shine upon the Sanctuary.* Also it comprehends all benefits and deliverances, whereby God doth witness his favour to his people, Pl. 80.3. *Cause thy face to shine, that wee may be saved.*

5 The place of Gods worship, whence his face and favour is to be perceived in the Doctrine of grace, soundly taught and applied, Gen. 4.14. *I shall be banished from thy face.* Hereof David complaines, 1 Sam. 26.19. Jonas 1.3.

Note. Gods face in the old Testament, were the pillar of Fire, the Cloud, the Mercy seate, Sacrifices, Circumcision, the Paschever, the Law, and Prophets: and in the new Testament his face is Baptisme, the Lords Supper, the Word preached, publike prayer, &c. For by these God is manifested to his people, to be their God and Father through Christ, as a man is knowne by his face who he is. Note further, that as men by their face shew forth pleasure or displeasure, favour or wrath: so face is used in Scripture for Gods

anger. Pl. 34.16. Lev. 20.6. Gen. 32.20. Lam. 4.16. Jer. 3.12. Pl. 21.9. Face of God in Gen. 33.10. signifieth a countenance honourable and comfortable.

6 Service before God, or in the presence of God, Mat. 18.10. *Their Angels alwayes behold the Face of my Father;* that is, doe service in his presence. Pl. 51.11. *Cast me not out from thy face,* that is, from doing service before thee as a King, as thou didst cast out *Saul*, who was King before me, &c.

7 Some externall thing objected to our eyes, which can make a person to become gracefull to us, Gen. 19.2. 1.2 King. 3.14. Gen. 33.10.

To set ones face, is to fixe his affections & actions without declining to any other way, Gen. 31.21. such a phrase is in Jer. 50.5. & Luk. 9.51. 53.

To shew his face] To reveale, lay open or make known unto us, his most bright and glorious Majesty: this he doth to no man, Ex. 32.20. and v.18. *Shew me thy glory;* and God answered; *Thou canst not see my face.*

2 To manifest his favour: thus hee doth continually to his Saints, Pl. 80.19. *Shew us thy Face and we shall be whole.* Pl. 4.6.

To appease ones face] To pacifie ones anger, which appeareth in the Face, as favour doth, Gen. 32.20. See the like in Lev. 20.6. Pl. 21.10.

To hide his face] Not to take knowledge of us, and of our sins, with dislike and meaning to punish them. Pl. 51.10. *Hide thy face from my sinnes,* that is, looke not upon them to punish them.

2 To withdraw his countenance, and shew forth his displeasure in some judgement and affliction, Psal. 27.9. *Hide not thy face from me.*

This phrase of hiding the face, is contrary to the lifting up of the light of Gods face. Pl. 4.6. and importeth trouble and griefe; it is caused by sinne, and is the cause of many adversities and discomforts, Deu. 31.17, 18. Ely 59.2. Ez. 39.23, 24, 26. Therefore the Prophet David complaines and prayes against it, as Pl. 30.7. Pl. 104.29, and 88.14. and 69.17. and 102.2 and 143.6. & 27.6.

Before ones face] In ones sight, or before himselfe, seeming wise to himselfe, or in his owne opinion, Ely 5.21.

To seeke Gods face] To aske counsell of God in things doubtfull and distressed, and to pray unto God in cases dangerous, Pl. 27.8. *Seeke ye my face; thy face Lord will I seeke,* 1 King. 10.24. 2 Sam. 21.1. Hol. 5.15. to Pl. 105.3.

face

[Face to face] Familiarly, and plainly, Deut. 5. 4. *The Lord talked with you face to face*, Exod. 33. 11. Whereas God spake to other Prophets by dreames, visions, revelations, Numb. 12. 6, 8. yet he spake to *Moses* face to face, as one man speaketh with another, Exod. 33. 11. that is, manifestly, Deut. 30. Gen. 33. 30.

2 Perfectly and fully, 1 Cor. 13. 12. *Then shall we see face to face.*

[Faces like flames] Countenances red and blushing for shame, full of confusion, Eccl. 13. 8. *Their faces shall bee as flames.* It is here said they should bee amazed every one at his neighbour, because being of noble courage and animosity, verse 2. they should wonder to see themselves so timorous and cowardly. This is spoken of the *Babylonians*, at what time the *Persians* and *Medes* (which had served them) should Lord-like conquer and rule over them. **[To accept ones face.]** To shew one favor, and to grant his request, Gen. 32. 20. & 19. 21.

[To fall upon the face] To adore and worship God, groveling upon the ground, Josh. 7. 6. *And fell to the earth upon his face*, Mat. 17. 6.

[Face of Jesus Christ] The knowledge which we have of God, by, and through our Lord Jesus Christ, who is the lively expresse Image of his Father, 2 Cor. 4. 6. *in the face of Jesus Christ*. Col. 1. 15. *Who is the image of the invisible God.*

[Faire] Beautifull, or one of good favor, goodly to see to, Job. 42. 15. Dan. 1. 4.

2 The Church, which is faire, beautifull, and glorious within, Cant. 4. 1. *Thou art faire my Love*; Faire shee is, for shee hath the perfect holinesse of Christ her husband imputed unto her by faith, that she might be without spot or wrinkle, Ephes. 5. 27. Also shee hath the Spirit of sanctification, to begin holinesse in her self, 1 Pet. 1. 2. 2 Cor. 6. 11. So as shee is faire, both imputatively, and inchoatively, and at length shall bee faire perfectly; and all this spiritually. For outwardly she is black, afflicted, crossed, and persecuted in the world, Cant. 1. 4. **[Faire to God]** One exceeding faire, or having divine beauty and goodlinesse, Acts 7. 20. It is in the Hebrew, Exod. 2. v. 2. good or goodly, meaning in forme or beauty, Gen. 24. 16.

[Faith] Truth and constancy in words and promises, when that is performed in deed, which in words was spoken and promised, Rom. 3. 3. *shall our unbeliefe make the*

faith of God of no effect? Psal. 25. 10. Psal. 86. 15. And in all other places where God is commended for mercy and truth. The word in the originall, signifies (Faith.) Gal. 5. 22. Mat. 23. 23.

2 The doctrine of Faith, or the Gospel which we doe beleeeve, Gal. 1. 22. *Hee now preacheth the Faith, which before hee destroyed*, 1 Tim. 1. 19. and 3. 9. Jude 5. 1 Tim. 4. 1. and 3. 9. A Metonymie of the adjunct for the subject.

3 Things promised, or the accomplishment of Gods promises made in the Old Testament, Gal. 3. 23. *Wee were shut up unto that faith which afterwards shall bee revealed.*

4 A naked knowledge of God, joynd with an outward profession of his Religion and Faith, Jam. 2. 17, 24. *Faith, if it hath no workes is dead.* This is Historicall or Dogmaticall faith, as Divines call it.

5 A certaine and sure perswasion of some wondrous and strange effects and workes to bee done by the power of God. 1 Cor. chap. 13. v. 2. *If I had all faith*. Mat chap. 17. v. 20. This is an active miraculous faith, which lasted but a while.

6 The knowledge and joyfull assent of the minde, yeelded to Gods promises for a time, till affliction come, Luke 8. 13. *Which for a while beleeeve, but in time of temptation fall away.* Acts 18. 13. This is temporary faith.

7 A firme and constant apprehension of Christ and all his merits, as they are promised and offered in the word and Sacraments, Rom. 1. 17. *The just shall live by faith*, Gal. 3. 11. 14. And in all those places of scripture, where righteousness, justification, life eternall, and salvation, are attributed to it. This is justifying or saving faith, because it enables the elect soule, to receive Christs perfect Justice unto salvation in heaven. This faith once had, is never utterly lost, as Papists fancy; neither doth it justifie sinners as an inherent quality, as the Heretick *Berius* affirmed. because one good quality is not a perfect conformity with the Law.

8 Fidelity, and faithfulness in doing duties to others without fraud and deceit, Tit. 2. 10. *That they may shew all good faith; that is, faithfulness.*

9 Hope, 1 Pet. 1. 5. *Wee are kept through faith unto salvation.* Yet this properly belongs to hope, which is a certain expectation of salvation promised. A Metonymie of the cause for the effect.

10. A confidence of obtaining some earthly and bodily good thing, after a miraculous sort, Acts 14.9. *When hee saw that hee had Faith to be healed.* This is a passive miraculous Faith.

11 A firme knowledge and assurance of that liberty which Christians have in things indifferent, Romans 14.1. 14.22, 23. *Whatsoever is not of Faith is sinne.*

12 Feruent study, desire, and zeale, to practise and maintain Christian Religion and doctrine, Rom. 1.8. *Your Faith is published throughout all the world.* Also fame and report of Faith, 1 Thess. 1.8.

13 Righteousnesse or Iustice, Psal. 119. 75. *Thou hast afflicted me in Faith, or in righteousness, and justly.* So it is in the original.

14 A promise, or vow, 1 Tim. 5.12. *They have forsaken their first Faith:* See the word (First)

15 Constancy and faithfulness in performing duty; or inconstancy and unfaithfulness, indifferently, 1 Sam. 26. 23. *The Lord will reward every man according to his Righteousnesse and Faith,* or faithfulness.

16 Christ being apprehended by Faith, Rom. 9. 32. Also Rom. 3. 28. *A man is justified by Faith.* So it is put and taken in the Treatise of Iustification, whersoever Faith is written without expresse mention of Christ: the Righteousnesse of Christ received by Faith, Romans 1. 11. Hebrewes 10. 36, 37, 38, 39.

17 A beliefe of Gods promise and Christs power, as to iustifie by his mercie, so to sanctifie by his Spirit. Ioh. 7. 38, 39. Col. 2. 12. Heb. 11. 33.

18 The beliefe of eternall life or salvation, 1 Pet. 1. 8, 9. Heb. 11. 5, 6, 24, 25, 26.

19 The truth of Religion, or the word of God. Rom. 12. 6. *Metonymia objecti pro Actione:* the truth being the proper and immediate object of our faith.

20 A testimony of the truth, or being of a thing else not to be knowne, or very hardly. Heb. 11. 13.*

Faith faile not) That his Faith should not perish and utterly be extinguished, but remaine firme in his heart, although it should faile in the mouth: as one of the Fathers faith, the gift and habite of Faith failed not in Peters heart, when the Confession of Faith failed in his tongue. Luke 22. 32. *But I have prayed for thee that thy Faith faile not.* Note: it is not promised Peter, that hee should not fall, but that hee should not lie still when he hath fallen.

Faith of the Elect.) That faith which is proper to the elect, Tit. 1. 1. Acts 13. 34. 48. which none can have but the elect and chosen children of God.

To be of the Faith] To be a true beleever in Christ, as Abraham was, or to apprehend Christ by faith, Gal. 3. 7. *They which are of the Faith;* also v. 9.

Dead Faith] A fruitlesse and unworking faith, Jam. 2. 26. *Faith without works is dead,* like a dead man, a barren womb, withered tree.

Not of Faith] That the law doth not pronounce one to be just, because he beleeveth, or on condition of faith in Christ, but because one doth the things therein commanded, or on condition of workes, Gal. 3. 12. *The law is not of Faith.*

Before Faith came] Before the time of the Gospel, and the reall exhibiting of that righteousness taught therein, giving us to wit, the whole externall dispensation of the Ceremoniall Law was temporary, and to cease at the time of the revelation of Christ by the Gospel, Galat. 3. 23. *But before Faith came we were kept under the Law.*

Faith unfeigned] Sincere, without hypocrisy and counterfeiting, 1 Tim. 1. 5. *And of faith unfeigned.*

Precious Faith] An excellent faith, being a most worthy gift, whereby wee may attaine very worthy and precious things, 2 Pet. 1. 1. *To you which have obtained like precious Faith.*

Faith of him] That faith which relyeth upon Christ alone, Eph. 3. 12.

Masure of Faith] A certaine degree or portion (not a fullnesse and perfection) of the knowledge of the doctrine of Christ, and of justifying faith, which followeth that knowledge; also of such gifts (ordinary and extraordinary) which at that time Christians received together with faith: of all these, God had given to each a certaine portion, to some more, to some lesse, and fewer gifts; to some greater, to some weaker knowledge and faith, Rom. 12. 3. *As God hath divided to every one the measure of faith.* This condemneth the arrogancy (as of others, so chiefly) of the Pope, challenging all to himselfe alone.

The gifts which follow faith, are called faith, either because faith is that gift by which other gifts are obtained: or because they are given to such as have faith.

To teach according to the proportion of Faith.)

Faith.) signifieth to teach according to the proportion of the gifts received by faith, not ambiguously; Rom. 12.6.

From Faith to Faith.) From one degree of Faith to another, as from a little, and weake Faith, to a great and strong one; or by Faith alone and not by workes, Rom. 1. 17. *Revealed from Faith to Faith.* For true lively Faith encreaseth daily, also righteousness before God beginneth and continueth by Faith. Note: A Christian man is justified by Faith, not onely at that time when he first beleeveth, but his whole and continuall justification is by Faith; and therefore that distinction of the Papists of Iustification, first, which is by faith, and the second, which is by faith and workes is contrary to Scripture.

Household of Faith.) The beleivers dwelling together in the visible Church, as in one house or family, under the same Lord and Lawes, being partakers all of the same immunities, Gal. 6. 10. *Namely to the household of Faith.*

Faith of Jesus Christ.) That Faith which is had toward his word, and relieth upon him and his promise, Iam. 1. 1.

Faith great or little.) The degrees of faith, as men beleve in Christ more or lesse strongly. Luke 7.9. *I have not found so great Faith.* Matthew 14. 31. *O thou of little Faith.* This little faith is adjoynd with much doubting.

According to the proportion of Faith.) These two things; first the revelation, and knowledge of the truth, with the gift of interpreting Scriptures, according to which every Minister is to proceed in his teaching and exhortations, affirming nothing but what hee certainly understandeth by the gift and inspiration of God, forbearing to speake things doubtfull, or too high for him. This would have cut off all abuses in Doctrine and Religion by mens owne invention. Secondly, the axiomes, principles and heads of Faith and religion, contained in plaine Testimonies of Scripture, in the apostolicall Creed, the Decalogue or ten Commandements, the Lords Prayer, which we ought to make the rule and square of all Interpretation, Doctrine, and Exhortation: yea, of all questions and disputations in matters of salvation, holding every thing for true which agreeth to this; and all that for false which differeth from it. Rom. 12.6. *Let us prophesie according to the proportion of Faith.* Both senses and explications aforegoing, as they are godly and true,

so yet most of our new writers, *Calvin, Beza, Pareus, Fain, Gualter, &c.* and *Tertullian*, doe like the latter as fittest, both because the former, of not exceeding the measure of our knowledge and gifts, was said in the third verse, and in the beginning of the next, it had been an idle repetition to say the same againe: also for that a measure is one thing, and a proportion is another thing, being between two things compared together; whereas a measure is of one and the same thing measured. Then they are deceived which interpret this proportion of faith, either of the merit of faith, as *Haymo*; or after the capacity of faith, as if every man should receive so much grace as the receiver hath faith, as *Theophylact*; or of reasoning against faith, as *Bellarmino*; or of a rule without writing, according to which all Scriptures should be tryed, as the *Rhemists* note; whereas the Scriptures themselves are the Canon and rule of faith.

Like Faith.) The gift of faith (which is the effect of Gods just promises) to bee in all the Saints (not equall of one measure) but of like propertie and power for receiving Christ, who is the common object of faith: 2 Pet. 1. 1.

Faithfull.) One who keepeth his word and standeth to his promise. 1 Iohn 1.9 *God is faithfull.* 1 Cor. 1.9. 1 Cor. 10. 13. Esay 11. 4.

2 One who beleeveth the promises of Christ. Eph. 1. 1. *To the faithfull in Christ Iesus.* True Christians are called faithfull, because they should beleve without doubting, whatsoever is said to them of Christ in his word.

3 One who faithfully and truly performs his office and charge that he is put in trust with. 1 Tim. 3. 11. *Faithfull in all things.* Col. 4. 9. 1 Pet. 5. 12. *Silvanus a faithfull brother to you.*

4 That which is firme, sure, certaine, and constant. 2 Sam. 7. 16. Deuter. 28. 59. *Faithfull plagues for durable.* Psalm. 93. 5. and 3. 7.

Faithfulness.) See the word (Faith)

Lively Faith what?

It is that gift of God whereby an elect regenerate soule receiveth Christ and all his benefits to be her owne. Iohn 1. 12. Or thus more plainly: That gift whereby the beleivers are firmly perswaded, not onely that the word of God and all the promises are true, but doe belong to themselves.

Stand by Faith] To be engrafted into, or have place in the true Olive (the body and Church of Christ) by meanes of faith knitting us to Christ, the root of the Olive, the head of his body. Rom. 11. 20. *Thou standest by faith.* That this is the meaning, appeareth by the opposition betweene faith and unbeliefe; which as it is laid downe for the proper cause of the destruction of the Jewes which are broken off: so is faith mentioned as the true cause of the free incision and grafting in of the Gentiles. Also standing is expounded by grafting, Rom. 11. 17. Lastly, being compared with other Scriptures, which teach us to bee made the Sonnes of God by faith, John 1. 12. and Gal. 3. 24. 26. Eph. 1. 5, 8. and all those places which affirme our justification to bee by faith, or that wee live by faith, or have Christ dwelling in our hearts by faith, &c. These and such like, do teach that wee have no place in Gods Church, (which is the true Olive) no part in Christ or his merits, but through faith. Every one is made a Christian by such Faith as hee hath: the Hypocrite by profession of faith in the mouth: true Christians by the gift of a lively faith in the heart. Therefore Papists erre which affirme of Baptisme, that it (before and without faith) by the very word, said or uttered, and washing done, regenerateth, engrafteth into Christ, justifieth, &c. Of which graces, Baptisme is but an externall pledge, and an effectual seale to resemble and ratifie them to us; and to testifie our engrafting into Christ Jesus, that all his gifts may bee ours.

First Faith] The vow of Baptisme, or faith of Christianity, which young widowes (who were lascivious wantons) did make void by marrying to Infidels; so as they renounced Christianity, and followed Satan. Others doe expound this first faith, of the promise and fidelity which young widowes gave to the Church, to doe service to the poore; which upon their marriage to another husband they did frustrate, 1 Tim. 5. 12. *Making void the first faith.* Papists doe interpret (first faith) to bee a vow of chastity, without any ground from the Text.

Fall] Every sinne, especially when the will doth consent unto it: for that is, as if one should stumble and take a fall. Psal. 37. 24. *Though bee fall bee shall not bee cast off.* James 4. 2. *In many things wee sinne all.* In the Originall Greeke Text, it is thus: We stumble or fall. Also the word englished

(*Offence*) in Romanes 5. 16, 17, 18. in the Originall Text signifies Fall. A *Metaphor*.

2 A particular departing or going from the Doctrine and profession of Christ, unto some Heresie or Idolatry; after the example of *Hymeneus, Philetus, Alexander*, and other apostates, Rev. 9. 1. *I saw a starre which was fallen from heaven into the earth.* 1 Cor. 10. 12. *Let him that standeth, take heed lest bee fall.* 2 Thess. 2. 3. 1 Tim. 4. 1.

3 Any adversity or danger, Prov. 24. 16. *A just man shall be seven times a day, and rise up againe;* that is, Many are the dangers and troubles of the righteous, but the Lord delivereth them out of all.

4 Decay or worldly ruine, Revel. 17. 2. *Babylon is fallen, it is fallen,* that is, Rome is decayed in credite of her Doctrine and Religion, in authority, riches, power, and jurisdiction; and in all these shee hasteneth to an utter and finall ruine and downefall. Also in all those places which speak of worldly downefalls, Psalme 20. 8. Lamentation 1. 14. Revelation 17. 10. Proverbs 17. 18. *Esay 21. 9.*

5 Perishing for ever, or everlasting destruction, Luke 2. 34. *Hee is appointed for the fall and rising againe of many in Israel.*

Fall of man, what it is.

It is the defection of our first parents in their voluntary disobedience to Gods commandement, whence followed upon themselves and all their posterity, losse of Gods favour and Image, with corruption of nature, and desert of all miserie, Rom. 5. 12, 13, 14, 15, &c. compared with Gen. 3. 1, 2, 3, 4, &c.

Falling away] An universall forsaking or departing from the whole Doctrine of Christ, after it is once knowne by the enlightning of the Spirit, with a malicious despite of it, because it is the truth of God, Heb. 6. 6. *If they fall away,* and 3. 12. and 10. 29. This is the sinne of totall Apostasie, whereof read more, 2 Pet. 2. 30. 1 John 5. 16. See, blasphemy of the Spirit.

Falling away from the Faith] A generall departure from, and forsaking of the profession of the Doctrine of Christ, or true Christian Faith, 1 Tim. 4. 1. This is also forespoken in 2 Thess. 2. 3. This Apostasie hapened under Antichrist.

To fall from grace] To leave and forsake that good way and course, which men had once taken for the obtaining of grace, Gal.

Gal. 5. 4. *Yee are fallen from grace*: such as have once saving grace, and bee justified through faith, do not fall utterly and wholly from it; but sundry which had entred a good course to get this grace, doe afterwards leave it, and this is to fall from grace in that place of *Pau* to the *Galatians*. They erre, which thinke saving grace may bee wholly lost for a time, or finally, and for ever.

There is a falling from God either secret, when the heart by distrust is with-drawne; or open, when men doe blaspheme the truth, and raile at the doctrine of God, as the Jewes Acts 19. Also there is a temporary falling or defection of such as do repent; or a finall of such as dye in their Apostasie, as in *Julian*. Againe, there is a partiall defection from some part of Doctrine or Obedience, as in *David*, *Peter*, &c. and a totall when the foundation of the faith is denyed. Lastly, some fall from God in their first yeares, following their superstitious Ancestors, as many borne of Popish parents, and others fell in their middle age, after their enlightening with the truth, as sundry inconstant Protestants which run backe to Popery.

To fall, signifieth to dye, Gen. 14. 10. Psal. 91. 7. 2 to dwell, Gen. 25. though here some translate this word to die, but the Greeke, as also the Chaldee Paraphrast interpret it of dwelling, and so is the plaine Text in the Promise, Gen. 16:12. And to make to fall is to divide by lot an inheritance to dwell in, Josh. 13. 4. Psalme 78. verse 55.

False] That which is void of truth, being unsound and counterfeit; as false ballance, false weights, false heart, false doctrine, false wayes, Pl. 119. *False witnesse*, Matthew 27. 59. *They sought false witnesse*.

False brethren] Certaine hypocrites which fained themselves willing to further (together with the Apostles and sincere Pastors) the pure doctrine of the Gospell, and under this pretence of piety craftily, not being observed at first, were brought into the company of Christian professors, Gal. 2. 4. *Because of false brethren unawares brought in*.

False Christ] One that professeth himselfe to bee Christ, and is not, Mat. 24. 24. *There shall arise false Christs*. This did one *Dositheus*, of whom *Theophylact* makes mention; and one *Theudas* an *Egyptian*, spoken of in the Acts 5. 36. And after that one

Mami, and *David George*, head of the Libertines. (Of *Theudas Josephus* writes) And one *Hacker* an Englishman: all these named themselves Christ; so did one *John Moore* at London in the third yeare of *Queene Elizabeth*, and two other at *Oxford*, in the 6 yeare of *Henry 3.* as *Halinsbed* reporteth.

False Apostles] Such as say they are Apostles, and are not, being broachers of lies and errors, under the name of true Apostles of Christ, 2 Corin. 11. 3. Revel. 2. 2.

False Prophet] One that is a teacher of lyes, wresting the Scripture for his belly and filthy lucre, or for vaine-glory sake, Mat. 7. 15. *Beware of false Prophets*. Rom. 16. 18. Tit. 1. 11. 1 Tim. 6. 3, 4, 5.

False matter] A lying speech or word of untruth, which may endanger another mans life, Exod. 23. 7. *Thou shalt keep thy selfe far from a false matter*.

False ballance] Deceitfull weights, which beguile those that trust the truth of them. Pro. 11. 1. *A false ballance is an abomination unto the Lord*.

False wayes] Whatsoever opinion or action swarves from the word of God, Psal. 119. 128. *I hate all false wayes*.

Famine] Scarcity of bread, even unto hunger; or extreame want of victuals, Genesis 26. 1. *There was a Famine in the land*.

2 Scarcity and want of heavenly bread, which is the word of God, Amos 8. 11. *I will send a Famine of the hearing of the Word*.

Family] An household consisting of persons of divers sexes, ages, stature, strengths, &c. Also kindred, Gen. 24. 4. and 38. 40. 41.

2 Christian Church consisting of beleeving Jewes and Gentiles, among whom, some were weake like Babes, other strong like men, Eph. 3. 15. Gal. 6. 10. Of this family one part is in heaven, the other is in earth: hence Church Triumphant and Militant.

Fanne] Gods word preached, whereby (as by a fanne) the good are severed from the bad, Mat. 3. 12. *Woe be Fanne is in his band*. A Metaphor.

Fasting] A totall or whole abstinence from meats, drinks, and all other pleasures of this life for a certaine time, to witnesse our unfained humiliation for sinne, to tame the flesh, and to helpe our fervency in prayer, either for preventing some judgement to come, or turning away some judgement present.

present. It is either private or publike. Either
4. 16. Acts 10. 30. Mar. 2. 19. Jonas 3. 4. 5.
This is bodily Fasting; which is no work
commanded in the Law simply for it selfe,
much lesse a meritorious worke: nei-
ther doth Christian fasting consist in for-
bidding of certaine meates at certaine times
limited, that is rather a civill Fast.

2 An abstinence or freedome from vices,
as covetousnesse, oppression, cruelty, incon-
tinency, lying, &c. *Esay 58. 6. Is not this*
the fast that I have chosen, to loose the bands of
wickednesse, to take off the heavy burthen? This
is spirituall Fasting.

3 Abstinence from all manner of meate or
sustenance for many dayes together, with-
out being any whit hungry, Mat. 4. 2. *He*
fasted forty dayes and forty nightes: thus Moses
fasted, and Elias. This is miraculous fast-
ing, which served the more to commend
the Doctrine of the Law and Gospel, to shew
it to bee no vulgar thing, but given of God.
The apish imitation of this Fast, by the Pa-
pists, is ridiculous and joynd with grosse
superstition, in as much as they forbear flesh
in Lent, as a worke of Religion and salva-
tion, contrary to the Scriptures which teach,
that meates defile not a man.

4 Hunger, Mat. 15. 32. *I will not send*
them away fasting; that is, hungry, 2 Cor.
11. 27. This is a necessary and compelled
Fast, which the Saints of God doe over-
come by patience.

To sanctifie a Fast] To call men unto a
publik repentance, Joe. 2. 15. *Sanctifie a Fast.*
The power to command this is in the law-
full Christian Magistrate (where such a one
is) upon the advice and good direction of
Gods Ministers, who are to execute and
performe, what hath bene religiously and
advisedly by superiors enjoyned.

Father] One that begetteth children by
ordinary and naturall generation, Gen. 22.
7. *My father,* Exod. 20. 12. This is a father
by nature, as Abraham was to Isaac, and I-
saac to Jacob.

2 A Grand-father, and generally any An-
cestor or Progenitor, Exod. 2. 18. *And when*
they came to Revell their father, Gen. 20. 12.
See in the Daughter of my father, Ezek. 20. 18.
Walke not in the steps of your fathers, that is,
doe not as your forefathers did, Heb. 3. 9.
This is a father by precedency of time. Thus
Jacob called Abraham his father, Gen. 31.
42. who is also called the father of Levi, He.
7. as Nabor is of Laban.

3 An aged man, or one full of yeares, 1
Tim. 5. 1. *Rebuke not an Elder, but exhort him*

as a father. This is a father by age.

4 One who is in stead of a father, per-
forming the love, care, and duty of a father,
by instructing, ruling, protecting. Thus
all superiors are fathers to their inferiours,
2 King 5. 13. *Father, if the Prophet, &c.* and in
Ez. 49. 23. Kings and Magistrates are called
Nurcing fathers. Also Ministers are called
Fathers, Prov. 4. 1. *Hear O children, your*
fathers instruction. This is spoken in the per-
son of a Minister, who is a Father to the
people: the reason is rendered, 1 Cor. 4. 15.
Because they beget men by the Gospell. These be
Fathers by office.

5 Author or Inventer of any thing, Gen.
4. 20. *Jabal was the father of them that dwell*
in Tents. John 8. 44. *Father of lies.* Jam. 1.
17. *Father of lights.*

6 A benefactor and preserver, Gen. 45.
8. *God hath made me a Father to Pharaoh,* Job
29. 16. *Plal. 68. 5.*

7 One that is the originall or head and
chief beginner of any Nation or people,
Gen. 22. 21. *And Kemuel the father of Aram,*
1 Chr. 8. 6. *These were the chiefs fathers of them*
that inhabited Gaba, Gen. 36. 43. *Esau was the*
father of the Edomites, that is, Author and
root of that people, Gen. 10. 21.

8 One that is inward with us, or very
nearely joynd to us, Job. 17. 14. *I said to*
corruption, thou art my father.

9 All the persons of the Trinity, even
the whole Godhead, Mat. 6. 9. *Our father*
which art in heaven. Here Father is put es-
sentially.

10 The first person of the blessed Trini-
ty, begetting the Sonne, and sending forth
the Holy Ghost, Mat. 28. 19. *And baptized*
them in the name of the father. Eph. 1. 3. *God*
the Father of our Lord Jesus Christ. Here Fa-
ther is put personally.

God is in Scripture called Father with
reference, first, to Christ whose manhood is
the Sonne of God, by the perfect sanctifica-
tion of it in the wombe of the Virgin, and
by personall union to the Godhead, Luke
1. 32. In regard as he is God by an unspea-
kable, eternall, and wonderfull generation,
communicating the whole Divine substance
to him, he is the Sonne of God, Joh. 1. 14.
2 Unto the creatures, and that 4. wayes,
by similitude, first, of step, or print, or track,
(*vestigii*) so of all creatures he is father, ha-
ving imprinted some tracke or steppe of his
Majesty in the least of them. 2 Of Image,
so he is Father of all men, having framed
them in Adam to the likenesse of himselfe,
in wildome, righteousness, and holinesse.

3 Of grace: so he is Father of the Elect be-
lievers in earth, Iohn 1.12. 4 Of Glory, so
hee is Father of Angels, and blessed Spirits
of men in heaven, Iob 1.6. Also note that
here in the world he doth all offices of Fa-
ther to his adopted children; first, by be-
getting them spiritually. 2 By feeding them
with the flesh of his Sonne, in the Word
and Sacraments. 3 By cloathing them
with the long white Robe of his Sons im-
puted holiness, adorning them with the
garment of holiness inherent. Gal. 3.27.
Rom. 13.14. 4 By chastising them, Heb.
12.5,6,7. 5 By providing them an inheri-
tance, keeping and protecting them to it.
1 Pet. 1.4.

Father, is put for fathers by change of
number, Exodus 3.6. Acts 7.32. so tree for
trees, Gen. 3.2. as Parable, Psal. 78.2. is ex-
pounded parables, Mat. 13.35. Heart, Psal.
95.8. for hearts, Heb. 3.8. worke, Psal. 95.9.
for workes, Heb. 3.9.

☞ God is a Father, first to Christ. God
is a Father to Christ by nature, or genera-
tion, to Christians by adoption or grace;
to all men and all things by generation.
D. Boys.

God is a Father to men, not naturally or
properly as he is to Christ, Iob. 3.16. yet a
Father to us by likeness of that he doth
to us, with that our naturall parents doe for
us: viz.

1 By giving to us our substance, begin-
ning, and being, 1 Of body, Psal. 100.2 Luke
3.38. Mal. 10.2 Of soule, Heb. 12.9. or both
together. Acts 17.28, 29. Mal. 2.10. Deut.
32.6.

2 By preserving us. Mat. 6.26. Psal. 68.5.
Luke 11.7, 10, 11.

3 By regenerating us, and giving us, not
onely the meanes, motions, and directions
of godliness, but the mind also. 1 Ioh. 5.20.
and so he maketh us his Image, as the child
carrieth the likeness of his naturall father.
Matth. 5.45 48. and 12.50. Iohn 8.42. Gal.
4.15. as contrarily to do wickedly, is to be-
come the child of Satan, Ioh. 8.38. 44. Act.
13.10.

4 By forbearing and forgiving us our sins,
Mal. 3.17.

5 By the gift of eternall life. Mat. 25.34.
Iohn 20.17.*

Father of glory) Most glorious Father, or
one full of glorie, Ephes. 1.17. *The Father of
glory.*

Father of mercies) One who is himselfe
most mercifull, and the author of mercies
and compassions in others. So is God alone.

*Blessed bee the Father of mercies, and God of all
comfort.*

Everlasting Father) One who is in him-
selfe absolutely Eternall, and the Author
and purchaser of Eternity to others, giving
eternall good things to his people, Esay 9.
6. *Everlasting Father.* Thus is Christ Iesus a
Father of Eternity, himselfe everlasting, and
making others to be so.

Which is in God the father) A people
which by Faith stay upon God through
Christ, by whose power they were called
out of darkenesse unto God. 1 Thes. 1.1.

The Father of spirits) The maker and
giver of soules, Heb. 12.9. *Be in subjection to
the Father of spirits:* Also it signifies a deliv-
erer of soules from sinne, a spirituall resto-
rer, a governor of thoughts. See the like
phrase in Numbers 16.24. Psal. 33.15. Zach.
12.1.

Our Father) God, who is a Father of
the believing Apostles, and all other the
faithfull. First, because they are begotten by
the immortall seed of his word: and se-
condly, are the members of his Sonne third-
ly, and are adopted by him: fourthly, bear-
ing his Image: fifthly, and are partakers of
his fatherly love and benefits, Ioh. 20.17. *I
ascend to my Father, and to your Father.*

Without father and mother) One, whose
Parents were not manifested and knowne,
Heb. 7.3. *Without father, without mother.* Such
was Melchisedech, who so long out-lived
those of his time, as his Parents were worne
out of knowledge, and be un-mentioned in
the holy Story.

Note: In foure things is Melchisedech a
Type and figure of Christ: first, in respect
of the name Melchisedech, which by interpre-
tation is, King of righteousness; so was
Christ, Psal. 45.6,7. Secondly, because hee
was King of Salem; that is, of peace: thirdly,
because Melchisedech was together both a
King and Priest; so was Christ: fourthly, be-
cause the progeny of Melchisedech is not re-
lated in sacred Story; as if they were with-
out beginning or end: so is Iesus Christ an
eternall Priest, Psal. 110.4. Whereas Papi-
sts make Melchisedech in offering bread and
wine to Abraham, to be a type of the Sacri-
fice which Christ, and after him, other
Priests should offer of the body and blood
of Iesus to God his Father, this is fabulous
and, false: for, first, the word in the Hebrew,
which Papists in favor of the Sacrifice of
the Altar, do translate (*Offerens* or *Sacrifi-
cans* offering) doth signifie *proferens*, *videlicet*,
bringing forth; & so not only Tertullian and

but even *Cajetane* a Cardinal doth expound it, in Gen. 1. 14. and *Andradus* likewise, *De sensu fidei Tridamine lib. 4.* Secondly, if we say that he did offer, yet he offered nothing but Bread and Wine, which our Adversaries say, do not continue after Consecration: Thirdly, This Bread and Wine served not as a Sacrifice to God, but only as a bodily refection for *Abraham* and his souldiers, which were hungry, as *Ioseph. lib. 1. cap. 11.* affirms. And thus *Andradus* confesseth, that his Souldiers were refreshed with bread and wine of *Melchisedech*: Such as these be the best proppes of Popish Masse, like rotten posts that fall asunder as soone as they be but touched.

Father of many nations, and of the faithfull) *Abraham*, who is thus called. First, because hee was unto his posterity and seed a rare example of faith and justification: Secondly, a worthy restorer of Religion: Thirdly, the father of the *Messiah*: Fourthly, having the promises of eternall life given him, both for himselfe and others: Fifthly, into whose bosome, beleivers of all Nations shall bee gathered.

To turne the hearts of Fathers to their children) To invite them by his preaching of Christ, to faith, repentance and charitie in the band of peace, *Mal. 4. 6.* At the coming of Christ, the Jewes were farre from keeping unitie of Spirit in band of peace, being rent with schismes and factions.

To goe to be gathered to their Fathers) By dying, to be joy ned unto their fore-fathers in the estate of the dead, both in respect of their bodies being put into the Sepulchers of their Fathers, and of their soules, being companions with them of the same eternall blisse, *Gen. 15. 15.* *Thou shalt be gathered to thy Fathers in peace, 2 King. 22. 22. I will gather thee unto thy Fathers.*

My father is an Amorite) One that is degenerate and growne out of kinde, being of the child of *Abraham* become as bad as an Heathen, *Ezek. 16. 3, 4, 5.*

Fat heart) Senselesse, hard, unyeelding heart, without feeling of Gods mercies or judgements, *Psal. 119. 17. Their heart is Fat as Drumme. Deut. 32. 15. A Metaphor, Esa. 6. 10. Mat. 13. 14, 15. Mar. 4. 12. Luke 8. 10. Acts 28. 26, 27.*

Fat bread) Plenteousnesse of the earth, and abundance of all pleasant things belonging to this life. *Gen. 49. 20. Concerning Joseph, his Bread shall be Fat.*

Fat wheate) The finest and best of the wheate. *Psal. 81. 16. Hee shall feed them with*

the Fat of wheate.)

This word (Fat) in Scripture hath a proper acceptation, as *Levit. 3.* and *Gen. 4. 4.* Also metaphorically, in a borrowed sense, it is put for that which in every thing is most excellent and best: as the Fat of Oyle, the Fat of Wine, *Num. 18. 12.* Also the Fat of the earth, *Gen. 45. 18.* and Fat of wheate, *Psal. 147. 8.* Note further, that whereas the Fat of Sacrifices was wont to be wholly consumed with fire (neither the bringer nor offerer was to have it:) this did signifie, as our most delightfull and excellent things (which we consecrate to God preferring his glory before our owne lives:) so the excellent reward which the Saints receive from God, onely by the merits of his Sonne.

Fat of the land) The chiefeest and choicest commodities and fruits. *Genesis 45. 18. Thou shalt eat the Fat of the land. A Metonymie.*

Parrot and Fatnes) Tranquillity, and joy of minde. *Psal. 63. 5. My soule shall be filled with Marrow and Fatnesse.*

Fatnes of the earth) Great abundance of corne and wine, which comes from the Fatnesse of the earth, *Gen. 27. 39. The Fatnes of the earth shall be thy dwelling place, Gen. 4. A Metonymie of the cause.*

Fatnes of Gods house) The manifold and plentifull spirituall blessings of God, *Psa. 36. 8. They shall be satisfied with the Fatnesse of thine house.*

Fat men) Men full of wealth and might, *Esa. 10. 6. The Lord of Hosts shall send leanenesse amongst his Fat men, Iudg. 3. 29. Psalm 78. 31.*

2 Full of spirituall vigour and liveliness, *Psal. 92. 10. They shall be Fat and flourishing.*

3 Kings, Princes, and Potentates of the Earth, *Psal. 22. 29. They that be Fat in the Earth shall worship.*

Fatnes) Swelling Pride. *Psal. 73. 7. Their eyes stand out for Fatnesse; that is, to puff up with pride, that they can neither see and know themselves, nor consider others. A Metaphor.*

Fatnesse) Sundry sorts of plenty and Fat things, *Gen. 27. 28.* whereby is meant (as before) the best of every thing, and spirituall graces, *Esa. 25. 6.* The land of Canaan, the figure of all blessednesse, is called therefore the Fat Land, *Neh. 9. 25. 35.*

2 Delicates, or delightful things, *Iob. 36. 61. That which rests upon thy Table hath become full of fatnesse.*

Fault] The guilt of *Adams* disobedience imputed unto us, Rom. 5. 16. *The fault came by one offence.*

2 Some sinne done in our owne persons, Psalme 19. 22. *Who knoweth his faults?*

Favour] A good and comely countenance, Proverbs 31. 30. *Favour is deceitfull.*

2 Credit and respect, gotten by well-doing, Prov. 22. 1. *Loving favour is better than Gold.*

Good wil, gracious liking or acceptance, Psal. 5. 12.

The favour of God] His gracious accepting of us, and mercitull readinesse to doe us good, Psalme 51. 18. *Be favourable to Sin.*

The favour of men] Their good liking towards us, and readinesse to doe us good, and not hurt. Gen. 33. 10. *If I have found favour or grace in thy sight,* Acts 24. 27. *And Felix willing to get favour of the Jews, left Paul bound.*

F.

E.

Fear] A certaine naturall affection, whereby men are stricken, by reason of some dangerous and hurtfull evill, either true or imagined, Gen. 31. 11. *I feare him,* Josh. 2. 9. 11. Mat. 14. 30. and 28. 4. This is naturall feare, in it selfe neither good nor evill: It was in the man Christ, Heb. 5. 7. It becomes evill through our distrust mixt with it, and by immoderation.

2 The free voluntary reverence which Inferiours shew to their Superiours, for the Lords sake, making them carefull to obey, and loath to offend. Eph. 5. 33. *The wives fear your husbands,* Rom. 13. 7. *Feare, to whom feare belongeth.*

3 The thing or danger feared, Prov. 1. 20. *When their feare commeth;* that is, when that which they feare commeth, Ps. 53. 5. *They feare when no feare is;* that is, no cause of feare, nothing to be feared, A *Metonymie*, Esay 8. 13.

4 The person which is feared. In this sense God is called the feare of *Isaac*, Gen. 31. 42, 53. *But Jacob swears by the feare of his father Isaac:* either because God had stricken *Isaac* with a feare when hee would have given away the blessing to *Esaue*, or because of the reverence and feare which *Isaac* yeilded unto God: or for both these causes, is God called the feare of *Isaac*. A *Metonymie*. So Psal. 76. 11. *Feare is put for the fearefull*

God, to whom all feare is due, as Esay 8. 12, 13. Mal. 1. 6. Gen. 31. 42. and 32. 9.

5 An holy affection of the heart, awing us, and making us loath to displease God by sinne, in respect of his great goodnesse and mercies, and for a love we beare to righteousness. Pl. 130. 4. *There is mercy with thee that thou mayst bee feared.* Exod. 20. 29. This is filiall or child-like feare: Gods children are commanded thus to feare, and are often commended for so fearing, Job 1. 1. Acts 10. 3. The fruite and force of this feare is, to restraine from vice, and constrain unto well doing, for desire to glorifie God. See examples of *Joseph*, Gen. 39. and *Nehem. 1*. A spirituall Feare: and thus in Rom chap. 11. v. 20. the word feare signifying an awe lest they should sinne, not of feare lest they should fall away; and is opposed not to assurance, but to presumption: as in this word sould in Luke 1. 74. 95.

This child-like feare, may well stand with certainty of salvation, so cannot servile and perplexed feare.

6 A terrour in the heart of wicked men dreading God as a Judge, being loath to offend him by sinne, in respect of his punishments, and not from a hatred of wickednesse. Thus *Felix* feared, Acts 24. 24. This is servile and slavish feare. Gods children are forbidden this feare, Exod. 20. 20. *Moses said to the people, feare not.* Yet through Gods mercitull goodnesse it proves a preparative unto faith as a bristle drawes in the thred. Acts 2. 37. Rom. 8. 15. John 1. 16.

7 The whole worship of God, Deut. 6. 13. *Thou shalt feare the Lord.* Acts 10. 35. *In every Nation hee that feareth God,* Psal. 112. 1. and 128. 1. and elsewhere very often by a *Synecdoche* of the part for the whole. For where Gods feare is truly planted, there will follow the whole worship of God.

8 Dreadfull workes of Gods Justice, which strike men with feare, Psal. 90. 11. *Who knoweth the power of thy wrath or anger, according to thy feare?* Thus *Tremelius* reads it: It is a *Metonymie* of the effect for the cause.

9 The Law of God, which is called Feare, (as God himselfe is) for that it was given with fearfull Majesty, & worketh in men the feare and reverence of God, Psal. 19. 9. see Exod. 20. 18; 19. 30. Deut. 5. 24, 29. It signifies also a holy severity, whereby sinners are reduced into the way, when they grow secure, and other meanes will not helpe, Jude v. 23. Also it signifieth that whole doctrine

doctrine of God which teacheth and worketh the feare and reverence of God, Psalme 119.9.

Feare not their feare] Feare not that whereof they are afraid, to wit, their Idols. *Esay 8. 12. Feare not their feare; or (as Tremulius translates it) Feare not with their feare;* that is, with a distrustfull feare, which with-draweth the heart from God and his promises.

To judge in the feare of God] Signifieth either that the feare of God shall bee the object of Christs judgement, who shall looke into the hearts of men, and shall see in whom is the feare of God and true piety, and in whom not, but a shew: or that the feare of God shall bee the rule after which hee shall judge most acts; absolving them which truly feare God, and condemning others, *Esay 11. 3.*

To meditate feare] To thinke upon dangerous things, which breed feare. *Esay 33. 18. Thine heart shall meditate feare.*

Without feare] Securely and impudently, without all reverence of God or men, *Jude 12.*

Feare of God was upon them] A great terror and feare sent into their hearts by God to restraine and slay them from doing any harme to *Jacob. Gen. 35. 5. And the feare of God was upon the Cities that were round about them. Esay 2. 10.*

In the place of *Esay 2. ver. 10.* the Army of the Babylonians is called (the feare of the Lord, and the glory of his majesty) because it should bee fearfull for power, and glorious for victory; yet being but an instrument of Divine vengeance upon the wicked Jewes, therefore it is stiled the feare and glory, not of *Babylon*, but of the Lord.

Feare of the Jewes] Signifieth that dread wherewith they were feared passively, not actively for feare which they did feare, *Joh. 7. 13. and 20. 19.*

Feast] Solemne and abundant fare, kept upon some especiall occasion to remember some great mercy of God, and therewith to cheere the heart. *Gen. 21. 8. Abraham made a great feast that same day that Isaac was weaned. Nehem. 10. 12. Gen. 29. 22. And made a feast.*

2 The day or whole time wherein such solemne feasts are kept, *Acts 18. 21. I must needs keepe the feast. Joh. 7. 3. Lev. 23. 4.* The whole space of eight dayes, wherein their feasts lasted.

A good Conscience, which of *Solomon* is

called a continuall feast, because of the great and constant peace and joy which it breedeth, *Prov. 15. 15. A good Conscience is a continuall feast: A Metaphor.*

The Jewes had three feasts which were of most reckoning and solemnity, because in them every male must appeare, and none come empty, *Exod. 23. 14, 15, 16, 17. Deut. 16. 16, 17.*

To blesse the feast of meat] Signifies, not the putting or conveying a new nature or substance into the meate, but a prayer to God to make it wholesome to the guests, *1 Sam. 9. 13.* So to blesse the bread or cup in the Lords Supper, *1 Cor. 10. 16.* is not to change their maker into a new substance, as Papists ignorantly teach; but to thanke God for redemption by Christ, and by prayer to consecrate the creatures to be the Sacrament of Christ, and a meane of our soul-food.

A feast of fat things, &c.] The rich graces of the Spirit, which God bountifully bestoweth on the Saints by the preaching of the Gospell, *Esay 25. 6.* See *Esay 55. 1.*

Feasts of love] Banquets kept in the publique meetings of the Church, to testifie and to nourish brotherly love, *Jude ver. 12. These are as spots in your feasts of love.* These grew to such abuse, as the Apostle *Paul* abolished them, *1 Cor. 11.*

To feed] To nourish by ministring meat to the body, common to men and beasts. This is naturall feeding. In *Ps. 23. 1.* it comprehends all the duties of a good Shepherd feeding, guiding, observing and defending his flocke. This title is attributed to God, and to Christ, feeding the Church, as *Ezek. 34. 12, 14, 15. Esay 40. 11. also unto Kings, John 10. 11. Ps. 78. 70, 71. 2 Sam. 15. v. 2.*

2 To teach others by wholesome Doctrine, and to rule them with godly discipline, *John 21. 16. Feed my sheepe. Mat. 28. 18. Goe teach all Nations.* This is ecclesiastical feeding, peculiar to Gods Church. It is farre from the Popes supremacy, which is a tyrannising, not a teaching. A Metaphor.

3 To rule or governe politically, *Ps. 78. 71, 72. He brought David to feed his people, and so he fed them, 2 Sam. 5. 2. Mat. 23. 6.* This is a political feeding.

4 To strengthen and comfort the soule inwardly. *Ps. 28. 9. Feed them also.* Spiritual feeding.

5 To correct, chastise, tame, and take downe,

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downe, Hosea 4. 16.

To feed and eate straw] To use that common food which for beasts in the Creation was appointed, Gen. 1. 30. and not longer to devour men, Esay 11. 7. *Cow, Beare, and Lyon shall feede and eat straw.* Here is described the unity and innocency of men converted by the Gospell of Christ, as also the great restoring of mans decayed most corrupt nature, in verses 6, 7, 8, 9.

Fellowes] All true beleeving Christians, whom Christ hath taken into fellowship of himselfe and his mercies, Pl. 45. 7. *With oyle of gladnesse above his fellowes.*

Fellow prisoner] Either one which is partaker with another of his dangers, or which is held with another in the same prison, Rom. 16. 7.

Feet] That member which is lowest in the body, bearing it up, being the instrument of motion, and carrying the body from place to place, John 13. 5. *Hee washed the Apostles feet.*

2 Approaching and comming of such as preach reconciliation with God, or the Preachers so approaching, Rom. 10. 15. *How beautifull are the feet, &c.* If there bee beauty in their feet, how much more in the whole person?

3 The whole man, or the man himselfe, Ro. 3. 15. *Their feet are swift to shed blood;* that is, they themselves are ready and forward to slaughter, Psal. 119. 105. *Thy word is a lantern to my feet;* that is, to my selfe, Psal. 73. 2. There bee innumerable examples, of this signification in the Psalmes, and elsewhere in the Scripture. It is a *Synecdoche* of the part for the whole.

4 The Apostles and other sincere Preachers of the word, Rom. 10. 15. *How beautifull are their feet?*

5 The will, and the affections, desires, care and endeavours, which are the beginning of our actions, as the feet are the instrument of motion, and doe carry our minde hither and thither, as our body is carryed by our feet, Eccl. 4. 17. *Looke well unto thy feet, when thou enterest into the house of God,* Pl. 17. 5. *That my foot doe not slide,* Pl. 16. 12. Pro. 4. 27. *Metaphor.*

6 The daily slips and finnes that come of frailty, John 13. 10. *Hee that is washed, hath no need save to wash his feet.* The meaning is, such as be once washed from their finnes, by faith in the blood of Christ unto justification, and by his Spirit unto newnesse of life or sanctification; such have no need but to wash their feet, that is, their daily

faults which they fall into of weakenesse: which are to bee washed by lamenting that wee have committed them, by asking of God pardon for them, beleeving that wee shall obtaine it through Christ, craving the government of the holy Spirit, to become more heedfull of sinne for hereafter.

7 Christs humanity or Manhood, the which is subject to his Godhead, as our feet bee to our head; also to Christ, as hee is man, all things are put under, as the foot-stoole to the foot, Pl. 8. 6. *Thou shalt put all things under his feet.*

Foot of pride] The cruelty and violence of proud men, Pl. 36. 11. *Let not the foot of pride come against me.*

To sit at ones feet] To bee ones Scholler, or daily hearer, Acts 22. 3. *At the feet of Gamaliel,* and Den. 33. 3. The reason hereof is, because hearers sate on formes at the feet of their teachers, speaking to them out of a chaire or higher place.

To treade under ones feet] So to crush and conquer Satan and his instruments (Hereticks and Schismatickes especially) as they should never have power to recover themselves. This Christ did perfectly in himselfe at his resurrection, from the dead, but in respect of his members, it shall not be fully done till the last resurrection, when the victory of the Saints shall bee consummate, Rom. 16. 20. *The God of peace shall treade Satan under your feet shortly.* This (shortly) some referre unto the day of judgement, of which Paul saith it is at hand; others unto the time of Pauls comming to Rome, when he would confirme the beleeving Romanes as the seducers should not bee able to hurt their faith and salvation: but it is best to thinke that hee comforteth them with promise of a quicke and speedy victory: there is in these words a plaine allusion to the promise, Gen. 3.

To dip the foot in Oyle] To have Oile in such abundance, as one may wash or dip his foot in it, Deut. 33. 24.

Washing one anothers feet] All mutuall duties and workes of love, John 13. 14. *Ye ought to wash one anothers feet.* By this (One) all helps and services towards our Neighbour are meant.

Feet of the poore] The weak and feeble meanes (not hands but feet even of the poore) to pull downe and destroy the proud and lofty enemies of his Church, Esay 26. 5, 6. *The Feet of the poore shall treade them down.*

Path of thy feet] Every action of our life, either outward, or inward, Prov. 4. 26.

Ponder

Ponder the path of thy Feet.

To fall at ones feet) To become a suppliant to any, 1 Sam. 25. 24. *She fell at his Feet.*

To lick the dust of feet) Most submisive reverence, and extream adoration, Esa. 49. 25. Psal. 99. 5.

Servent) Earnest, James 5. 16. *Prayer availeth much if it be fervent.* Unto fervent prayer there is required, on the one side a distinct knowledge, joyned with good feeling of our finnes and miseries; and on the other side, a certaine beleife to speed, coupled with zeale of his glory, earnest desire of Gods truth and mercy to be manifested, in granting of prayers.

Few) A small number, Mat. 15. 34. *A few Fishes.* It is used here absolutely.

2 A very great number, yet but a Few in comparison of a farre greater, Mat. 20. 16. *Many called, Few chosen.* Mat. 7. 14. *Few there are that finde it.* It is put here comparatively.

At ones feet) Since my comming, or by my travell and service, Gen. 30. verse 36. So the Foote is used to signifie laborious service, Deut. 11. 10. and the comming or presence of any, Hab. 3. 5.

Fidelity) Truth in performing of our just promises; and in standing to lawfull bargaines and covenants, Mat. 23. 23. *Mercy and Fidelity, or Faith.*

Fig trees with leaves) Hypocrites, which have appearance of holinesse without fruits of good life, Mat. 21. 19.

2 All unprofitable and unfruitfull hearers, Luk. 13. 7.

Figure) And properly, 1 generally the proportion, or fashion of any thing. Luke 9. 29.

2 Improperly, the relation or resemblance that one thing hath with another, Act. 7. 44.

3 An Allegory or Figurative speech, Gal. 4. 24. 1 Cor. 4. 6.

4 A planet or some other fixed Starre, to which the superstitious Iewes gave worship, having resembled the Deity thereto, Act. 7. 43.

5 Any thing so farre as it is like to any other thing, especially to come, and is the same with a Type or similitude.

6 Any Rhetorisme, (for all Rhetoricke consisteth of figures) by *Synecdoche Partis* or *Speciei*, is called a Figure, because *Metaphors*

and *Allegories* are the most usuall Figures.*

Filthy) One who weltereth (as it were a Swine in mire) in the defilement of sinne, taking his full pleasure in it, Rev. 22. 11. *Let him that is filthy, be filthy still.*

Filthy lucre) Gaine gotten or kept by sin, Tit. 1. 11. *Teaching what they ought not for Filthy lucre,* 1 Pet. 5. 3.

Filthinesse) The secret and uncomely parts of the body (as they are called of the Apostle) being naked or bare, Exodus 20. verse last. *That thy Filthinesse be not discovered thereon.*

2 Every sinne which is called filthinesse, because it defileth man spiritually, and ought to be loathed as a filthy thing in Gods sight, 1 Pet. 2. 1. *Lay away all Filthinesse.* 2 Cor. 7. 1. 1am. 1. 21. 2 Pet. 2. 20. Mat. 15. 18. *That which commeth out of a man defileth a man.* It signifies the sin of Idolatry in Esay 44.

3 Shame and ignorance, which followes sin and sinners, Ezek. 16. 36. *By filthinesse discovered.*

Filled) Perfection, when there is no want, Luk. 2. 40. *He was Filled with wisdom.* This sense the word (*Filled*) hath, wherefore it is spoken of Christ, or of the Estate of the life to come.

2 A great and rich portion, or measure of any thing, though there be great want, Luk. 1. 53. *He hath Filled the hungry with good things,* Psal. 107. 9.

Finde) The having that given us which we want and desire of God, Mat. 7. 7. *Seeke and you shall finde,* Thus doe wee Find God, and good things.

2 The bringing home of a sinner, by giving Faith and repentance, Rom. 10. 20. *I am Found of them that seeke me not.* Thus God findeth us.

3 Also (to Finde) doth signifie to performe and accomplish, Esay 58. 13. *Not finding thine owne pleasures;* that is, not doing or performing them, so Rom. 7. 18. Or to Finde, is to get, to obtaine, Rom. 4. 1. Mat. 11. 29. Gen. 6. 8. Or to Finde importeth to invent, to devise new mischiefs: as the Apostle speakes of inventors and finders out of evil things, Rom. 1. 30. It is also to prepare or build, Psal. 132. 4. Acts 7. 46. Also to come upon one, Psal. 116. 3. 1 Chron. 10. 3. Also to obtaine, 2 Tim. 1. 18.

Finger of God) The holy Ghost (which is as the Finger and power) whereby all great workes are wrought, Luk. 11. 20. *If I cast out Devils by the Finger of God,* Mat. 12.

28 Exo. 3. 16. *A Metaphor.*

To finish transgressions) The special benefits of remission of sinnes, and eternall righteousness conveyed unto the faithfull by Christ, unto their perfect salvation in heaven. Dan. 9. 24. *To Finish transgressions,* &c. These two benefits of taking away sin, and conferring righteousness perfect and perpetuall, Christ performeth by two meanes: First, by Evangelicall preaching (*scilicet* of the vision and prophesie:) and secondly, by his Priesthood and Sacrifice of himselfe) the anointing of the most Holy. See Dan. 9. 24. the whole verse compared with 2 Cor. 3. Heb. 8. 9. and 10. Chap.

To finish transgressions or to abolish sinne, is Christ his Office and Act. Tit. 2. 13, 14. 1 Joh. 3. 8. But here it is taken but for the beginning or first act of it, at Christs first coming. The second degree is after that untill the end of the world. And the third or last degree of finishing sinne is to every particular man that is godly, in death, Rom. 6. 7. and to all the godly in the last day. 1 Cor. 1. 30. and 15. 24, 25, 27, 28. Heb. 4. 3, 9, 11.*

To finish sayings) To make an end of speaking, Mat. 26. 1. *When Iesus had finished those sayings.*

It is finished) Whatsoever was prophesied or figured under the Law, touching the sufferings of Christ, is now ended, John 19. 30.

To finish his workes) To do his workes (morall and miraculous) in such absolute perfection, as there was no manner of defect or want, John 5. 36. *The workes which he hath given me to Finish.*

To finish his good workes) To make an end of what is begun, bringing it on by degrees to perfection, and giving grace of perseverance. Phil. 1. 6. *will Finish or performe it.*

Fire) That Element, whose propertie is to burne, and give light, which we commonly call Fire, the use whereof, is not only for heate and light, but for trying and purging metals.

2 Christ, who in regard of his mighty operation in purging the Elect, and separating them from the drosse of their corruption, is compared to Fire, Mal. 3. 2. *He is like a purging Fire, and Fullers sope.*

3 The holy Ghost, which is as a fierie quality, enlightning and cleansing the heart, Mat. 3. 11. *With the holy-ghost, and with Fire: that is, which is like unto Fire, Mat. 9. 49.*

4 The word of God, trying and exami-

ning mens Doctrines. 1 Cor. 3. 13. *Every mans worke shall be revealed by Fire: that is, As by the Fire it is knowne what gold is currant, and what is counterfett; so by the light of the word, it shall be manifested what Doctrine is built upon the foundation, what not. Are not Papists wise builders, who would found their Purgatory fire on this Text? Which speaks of the fire of the Spirit and the Word, and of tribulations of this life, not of the fire of Purgatory, or the last iudgement after this life, as Lactantius and Ambrose thought.*

5 The Word of God; to wit, the Gospel preached, which in another respect is likened unto Fire, because of the trouble it kindleth and raiseth among the wicked which resist it (as if fire were cast amongst them.) Luke 12. 49. *I am come to set Fire on the earth.*

6 Afflictions great and dangerous, which serve to trie and purge us as gold is tried in the Fire. Psa. 66. 12. *We went through fire and water,* 1 Pet. 4. 12. *Thinke it not strange concerning the fiery trial.*

7 Extream and most sharpe paine, appointed for the wicked in hell, Marke 9. 34. *Where the Fire never goeth out; that is, most grievous paine which never shall have end.*

8 Gods burning displeasure and wrath, as the cause of all punishment and paine to the wicked, Heb. 12. 29. *last. Esay 66. 15. Psal. 38. Psal. 18. 8. A consuming Fire went out of his mouth.*

9 Lightning and Thunder, Psal. 148. 8. *Fire and hail,* Psal. 105. 32.

10 Angels or Spirits incorporeall, Psal. 104. 4. Heb. 1. 7. Psal. 29. 7.

11 Holy zeale against sinne for the glory of God, Act. 2. 3. Luke 12. 49.

12 Fire of the common nature, but consecrated to the Service of God in the use of sacrifices. Levit. 6. 12. 13. Levit. 10. 1.

13 Fire consecrated, but not aright, Lev. 10. 1.

14 A miraculous fire kindled by the Lord in mercy, to shew his presence and allowance of the Sacrifices of his servants; Lev. 9. 24. Iudg. 13. 20. as also to comfort and helpe, Psal. 105. 39.

15 A miraculous fire kindled and sent by God in justice upon sinners, Levit. 10. 2. Gen. 19. 24.

16 A miraculous Fire sent upon the Apostles, to represent the presence of Gods Spirit with them, and the zeale that should be in them; Act. 2. 3.

17 A miraculous fire that shall bee sent at the last day to consume the world, 2 Pet. 3. 7, 12. Pl. 50. 3.

Day and fire] Light of truth, one thing being expressed by two words. For as the truth of the Gospell is day and light to reveale sound and unsound doctrine; so it is Fire, either to try if it be gold, or stubble: or to make it glitter if it be gold, or to consume it if it be stubble, 1 Cor. 3. 13. Very foolishly here the Papists would build their pelting Purgatory, which hath here nor elsewhere, any ground to set foot on.

Coales of fire] Divine plague or judgement hanging over the malicious; Thus the Scripture phrase signifies, in Pl. 18. 13. and 120. 4. the wrath of God. And that it ought thus to bee expounded, appeareth further by comparing, Rom. 12. 20. with Prov. 25. 22. *Thou shalt heape coales of fire on his head, and God will reward thee.* That is, God shall punish thine enemy, and reward thee. Some understand this heaping of coales, of kindling upon our enemies, fervent and burning charity by our beneficence, which so pricketh his conscience, that hee shall bee forced to love us. Others thus, that wee by our kindnesse and benefits shall either so mollifie him, as that he will repent and embrace us friendly, shaking out of his heart cankered malice, as one would shake hot coales from his head: or else if he continue still in his malice, shall bee set on fire with the testimony of his Conscience, and so be consumed with the flame of Gods wrath; and this indeed is both a fit and a more full sense.

Strange fire] Common fire, such as was not sent downe from heaven, Lev. 10. 1. *And offered strange fire before the Lord.* Unto which by allusion, strange worship, and strange doctrines are likened.

Flames of fire] The piercing knowledge of Christ searching and piercing into all things, even the most secret thoughts of the heart, Rev. 1. 14. *His eyes were like a Flame of Fire.*

Consuming fire] The infinit wrath of God, against faithlesse and unrepentant sinners, Heb. 12. 29. *Our God is a consuming fire,* And often in the Prophets, the wicked are likened to stubble, and Gods wrath to fire, which as easily and fiercely destroyeth wicked men as the fire doth consume stubble.

Fiery flying Serpents] Properly such Serpents as stung the Israelites to death mentioned; Numb. 21. 6.

2 *Hazkiab*, like such a Serpent morally and speedily wounding the Philistims his enemies, Elay 14. 29.

A fiery Law] That Fire, out of which God uttered all things which he would have done of us, or not done, according to his law, Deut. 33. 2. *At his right hand did stand a fiery law.*

Pillar of fire] A token of Gods visible presence, serving to guide the people of Israel in the night season, through the wilderness, Exod. 13. 31. *By night in a pillar of fire.*

Fiery tongues] The operations and effects of the holy Ghost, expelling darkness, and illuminating the minde with divine knowledge like to fire, and framing the tongue to tell forth the glory and workes of God, Acts 2. 3.

The Holy Ghost and with fire] The Holy Ghost, which is like fier, of a fiery quality, enlightning and purging our soules, Mat. 3. 11. *He shall baptize you with the holy Ghost, and with fire.*

The bush burning with fire and not consuming] The estate of the militant Church here on earth, mightily preserved by Gods defence, amidst many great dangers and afflictions, Exod. 3. 2. *The bush burned with fire, yet not consumed.* It was a figure both of Moses and the Israelites affliction in Egypt without harme. See Deuteronomy 4. ver. 20.

To answer by fire] To send downe fire from heaven (as an answer) to the prayers which were made to God for it, 1 Kings 18. 21. *And then the God that answereth by fire, let him bee God.*

To passe or goe through the fire] To offer up, or to sacrifice one as a burnt Offering: as Israel did their children to the Idoll Moloch. 2 Kings 21. 6. *And hee caused his sonnes to passe through the fire.* Levit. 20. 2, 3.

2 To purge or purifie metall by fire, that it may be meet for the Lords use. Num. 31. 33. *All that will abide the fire, yet shall make passe through the fire, and it shall bee cleane.*

3 To endure affliction, or to abide the triall of the Crosse, Pl. 66. 12. *We did passe through fire and water, and thou broughtest us to a wealthy place.*

Cloud and fire on the Tabernacle day and night, Exod. 40. 3. 8.] Gods guidance and protection of the people while they travelled in the Wilderness: which grace the generations following remembered to the praise

Praise of God, Neh. 9. 19. Ps. 78. 14. and 105. 39. Hereby was figured the guiding and defence of the Church by Christ under the Gospell, whereof it is written, Esay 4. 5.

Firebrand] A piece of wood almost burnt, consuming it selfe, ready to be quite extinct.

2 The two Kings of *Israel* and *Assyria*, which threatned *Judah*, as if they would destroy it, themselves being shortly (for all their brags) to fall and perish, Isa. 7. 4. *Fear not these firebrands.*

First] That which is afore other, in respect of time: and then it is a word of order, and hath reference to second, third, fourth, &c. Mat. 10. 1. *The first is Simon called Peter*; that is, he was first called to be an Apostle, 1 Cor. 15. 47. *The First man is of the earth, the Second man, &c.* 1 Cor. 12. 28. Note, how substantially doth this prove the primacy of *Peter* in power and dignity over his fellow Apostles: by this reason *James* must be primate, because he is named first, Gal. 2. 9.

2 That which is chiefe or more excellent, Rom. 3. 2. The word which is here translated (*Chief*), in the Originall it signifies (*First*). And so it is also in Luke 19. 47. Acts 28. 2. where the (*First of the Jewes, and of the people*) is put for the (*Chief of the Jewes and of the people.*) So Luke 15. 22. Here it is a word of Dignity and honour. Rom. 1. 8. Dan. 6. 2, 3.

3 The greatest, and then it is a word of power and authority, Rev. 1. 5. *The first begotten of the dead, and that Prince of the Kings of the earth.* Note, there is a First in number, 2. time; 3. order; 4. gifts; 5. preeminence or dignity.

For to be first] To give before, Rom. 15. 35. *Who hath given him first.* This place is diligently to be observed against such as would have foreseene Faith and Workes, the moving causes of election: and our actual and present workes proceeding of faith, to be meritorious causes of salvation: whereas all Creatures, even Angels as well as men, are debtors to God, of whose free gift they hold all they have: hee being debtor to none, of whom he takes nothing, nor takes ought from, therefore cannot be obnoxious or injurious to any.

First borne] The principall or chiefe, Psal. 78. 59. and 89. 27. Amongst the Jewes, the first borne had three prerogatives: first, a double portion of goods, Deut. 21. 17. Secondly, the government or chiefey over

brethren, 2 Chr. 21. 3. Thirdly, the Priesthood; for the first borne usually ministered to God, and after thote the Tribe of *Levi* ministered in their stead. Numb. 8. 14, 15, 16, 17. Mal. 2. 5, 6, 7. and 3. 3. Numb. 3. 40, 41, 45. and 8. 13. This honour is peculiar unto Christ, who is said to be first borne of every Creature, and the first borne among the dead, that in all things hee might have the preheminnence, Col. 1. 15, 18. *To be worshipped therefore of all the Angels.* Heb. 1. 6. *And Prince of the Kings of the earth,* Rev. 1. 5.

First love] Former affection of love, which being decayd, needed refreshing, Rev. 2. 5.

First workes] Former actions, which they were wont to doe, while they heartily loved the Gospell, Rev. 2. 5.

First faith] Vow in baptism, whereby wee are bound to professe the Christian faith: or that promise which younger Widows made to the Church to remaine such, that they might serve the poore, 1 Tim. 5. 11, 12.

First borne, or first begotten] The first Male child that was borne to a man, though there were none other borne after it. Gen. 49. 3. *Ruben my first borne,* Deut. 21. 17. 2 Chr. 21. 2, 3, 4. Mat. 1. 25. Amongst the Jewes, the first borne had a two-fold prerogative above his brethren: One was a double portion in his fathers substance: the other, was preheminnence and rule over his brethren. The Apostle alluding to this custom of the Jewes, called Christ *The first begotten of all Creatures,* Col. 1. 15. *And first begotten of the dead,* ver. 18. because hee was begotten (as hee was the Sonne of God) before things were created; and being the chiefe heire of the world, he had chiefe rule amongst all his brethren, which being once dead, shall after rise to eternall life, Heb. 1. 2. Note, first fruits were offered to sanctifie all the rest: also to teach us, that we are to consecrate our best things and persons unto God: compare Exod. 23. 2. with Prov. 3. 4. Note, the first borne, besides the two fore-named prerogatives, were also peculiarly consecrated and given to God, Exod. 22. 29. and were the next in honour to the parents, Gen. 49. 3. succeeded them in the government of family or kingdom. 2 Chr. 21. 3. And in the administration of the Priesthood and in the service of God, Num. 8. 1, 20, 27. And first borne is used for one dearly beloved of his father, Exod. 4. 22. and for one higher then his brethren,

Psalme 89. 20. Rom. 8. 20. Hebrewes 12. 20. Lastly, it figured Christ, and true Christ-
son.

Christ is the first begotten of all that are begotten, first as God, two wayes, 1 By his eternity before all created things coming by generation one from another. 2 By his dignity and supremacy above them.

Secondly, as man, not in time, yet three wayes, 1 By his Incarnation and birth, being the first that ever was, and the last that ever shall be so miraculous. 2 By his Resurrection, which was as a new birth to him out of the belly of the earth, and this the cause virtually of all other persons rising from death.

3 By his exaltation into heaven, where hee as heire of all things and elder brother to the Church or godly, reigneth over them, and they all both under him and by him.

To sanctifie the first borne) That Christ the first begotten of all creatures, that is, begotten afore any creature in respect of his Godhead, and according to his manhood the first borne of his mother, Col. 1. 15. Mat. 1. 25. was consecrated the Prince of our salvation, or the Author and finisher of our faith, Heb. 2. 10. and 12. 2.

2 That Christians by the Spirit of adoption, as it were by the first fruits of the Spirit are assured that all they doe, and themselves, are acceptable to God, till they obtaine full redemption, Romanes 8. verse 23.

3 That the first kindneses and favours of God to any Nation, Country or Family, seal up his love to all the rest, 1 Cor. 16. 25. Rom. 11. 16. Exod. 13. 1, 2. Sanctifie to me the first borne, Exod. 22. 29. and 34. 19. Deut. 15. 19.

First fruits) That small portion of fruits which was first gathered to offer unto God. Exo. 22. 29. and 24. 26. The first ripe fruits of thy Land, thou shalt bring to the Lord, Num. 15. 20, 21.

2 Christ raised from the dead, by his owne resurrection, sanctifying all the believers to a blessed Resurrection, as the first fruits under the Law did sanctifie the whole masse and heap of other fruits, 1 Cor. 15. 20. The first fruits of them that sleepe. Also as in order of time, the first fruits under the Law were reaped and cut downe before the croppe, so the Resurrection of Christ shall goe before, and by the force thereof, the rising of believers againe shall

follow at the last Iudgement: unbelievers rise againe, not by vertue of Christ the Mediatour, with whom they have no communion; but by force of Gods curse denounced against Adam, Gen. 2. Thou shalt dye the death. The death here threatned, being principally that which is eternall, the wicked by a generall power of God must rise againe to suffer as their sin deserveth.

3 An holy kind of offering, taken out of the residue of men (as First fruits were taken out of the rest,) James 1. 18. As the first fruits of his creatures.

4 A certaine measure of the speciall and saving graces of the Spirit; as Faith, Hope, Love, &c. which therefore are likened to the First fruits, because the having of these graces gives hope of enjoying heavenly blisse and joyes in due time: even as the Israelites, by the offering up of their First fruits to God, were rayled up to a good hope, to enjoy the whole crop in due season, Rom. chap. 8. 23. We also which have received the First fruites of the Spirit, do waite for the redemption of our bodies.

5 The Fore-fathers, or first fathers of the Iewes, as Abraham, Isaac, and Jacob, Rom. 11. 16. If the First fruits be holy, so is the whole lump.

6 One, who preventeth others in believing, being converted to Christ before others, Rom. 16. 5. 1 Cor. 16. 15.

The first of the feast.) Mat. 26. 17. signifieth the First day of the Feast, as Marke 14. 12. expoundes it. So first of the moneth, Exod. 40. 17. signifieth the First day of it.

The first borne of the poore.) The most needy, weak, and beggerly Iewes shall feed (that is) under Hezekiah as a shepherd shall rest and enjoy good things, Esay 14. 30. A Metaphor. For, as the First borne by the Law were to excell their brethren in wealth as having a double portion: so these poore in miserie should exceed other miserable persons.

The first borne of the dead.) Christ, the First borne among them which rise from the dead to go into life everlasting, Col. 1. 18.

First borne) Jacob, Gen. 27. 19. So he was not properly, yet so he was in mystery and spiritually, as Iohn Baptist was Elias, Matth. 11. 14. and wee Gentiles are of the Circumcision, Phil. 3. 3. Rom. 2. 28. And the children of promise are counted for the seed, Rom. 9. 8. Gal. 4. 28.

The First of his strength.) The man-child, which is First begotten when his Parents

Parents were in their best strength and vigour, Deut. 21. 17. *For bee is the First of his strength*, Gen. 49. 3. *He is called the beginning of strength.*

The first day of the Sabbath) The First day of the weeke, called in Scripture the Lords day, and with us Sunday. Iohn 20. 1. *The First day of the Sabbath.* So it is read in the original, 1 Cor. 16.

First heavens and first earth) Heavens and earth considered in that corrupt estate wherein now they are, through our sin, before that perfect restoring and change which shall bee at the great and last day, Revel. 21. 1. *First heaven, and First earth.*

First things.) Sins, and their effects of sorrow and miserie, Rev. 21. 4. *There shall be no more crying, nor death, nor sorrow, nor pain, for the first things are past.*

First Adam.) That man named Adam, First of that name, and First in respect of the second Adam (having brought in sinne and death:) as the second Adam signifies Christ, who destroyed these workes of the First Adam, and became authour of righteousness, and life to his members, 1 Cor. 15. 45. *The First man Adam was made a living Soule.* See Adam in the letter A.

First resurrection) Sanctification, whereby the elect arise from the death of sin, to walke in newnesse of life, Revel. 12. 6. *Blessed and holy is hee that hath part in the First resurrection*, Rom. 6. 4. *Christ hath raised us from the dead, to walke in a new life.* Master Brightman expounds the First resurrection, of the calling of the Iewes again unto the faith; which is after a sort a raising them from the dead. This exposition in substance is one with the former, because the calling of the Iewes, will be the quickning of them by grace.

Firmament.) The whole Cope of heaven, (or the Orbes of the heavens) with the ayre; which because it is spread over the earth, as silver and gold being beaten with hammers, is spread into sheets, or plates and leaves; hence it is called of the Hebrews by a word which signifies firme expansion, or outspreading; and being fast and firme (though it be soft and liquid) thence it is of Latines, and of us in English called a Firmament, Psal. 19. 1. Also in Gen. 1. 6. under (Firmament) *Moses* comprehendeth the three heavens, whereof Scripture makes mention, First, the Aire, with the three Regions which bee next us. Secondly, the Skie or Firmament where the Starres be fixed. And thirdly, the Heaven of the blessed: And

together therewith, were made the Angels, the inhabitants of those highest heavens, by the name whereof, the holy Angels be sometimes named, Iob 15. 15. and being Creatures, & made within the six days, and yet created neither the day before, nor any of the other dayes following, they must be created the second, when the highest heaven their habitation was framed: for by Iob 38. 4. they appeare to be made before the third day, when earth was made dry Land. Note further, That *Moses* speech of the firmament is three-fold, or of three fashions: sometime the whole compasse and space above us, with all the bodies in it, be so called, as Gen. 1. 8. Secondly, it signifies the superiour part, that wherein the starres be fixed, Gen. 1. 14. Thirdly, the inferiour part alone, namely the middle region of the aire, where the clouds be, as Gen. 1. 6. The reason is, because every part of the Firmament, is no lesse the Firmament than the whole outstretched body of the heavens.

Fishers) Such as make benefit unto themselves by Fishing, Elai. 19. 8. *The Fishers shall mourne*; that is, the Egyptians shall be sorry, when that the River Nilus shall be dried up, wherein they were wont to fish to their commodity.

The Armies of the Chaldeans, pursuing the Iewes to destruction, like as Fishers take Fishes in their net, Ier. 16. 16. *I will send out many Fishers to take them.*

Fishers of men) Ministers of Christ, who by the word (as by a net or hook) doe draw men (as Fishes) to Gods Church and kingdome, Mat. 4. 16. *I will make you Fishers of men.*

F.

L.

Flaggons of wine) The most comfortable promises of Gods mercies for Salvation, which are as wholesome wine abundantly drawne out of Christs cellar, which is his word, Can. 2. 5. *Stay me with Flaggons*; that is, the plentiful comforts of the word, and the rich graces of the Spirit, powred into my heart for my strengthening.

To Flatter) To speake pleasing or false words, with a mind onely to please and beguile, for our owne profit, Proverbs 18. 23. *Hee that reproves, findes more favour at last, than he that flattereth.* Pro. 26. 22.

Flame) signifies usually great afflictions from the hand of God, Elai 30. v. 30. Lam. 2. 3. because that Flame is said to burne up mountaines and trees, Psal. 83. 5. Ioe 1. 19.

M 2

Smoebing

Smoking Flax] Weake Christians (like to Flax) which hath neither heat nor flame, and yeeldeth forth but smoake onely: even such as bee infirme and weake Christians, who have no more but an unfeigned desire to beleeve and repent, as it were a sparke ready to dye. Mat. 12. 20. *Smoking Flax shall bee not quenched*, Esay 42. 3. *Bruised Reeds* hath the same signification.

Flea] A vile and base Creature so called.

2 A meane and contemptible person, 2 Sam. 24. 15. *After whom doest thou pursue? After a dead Dog, or after a Flea?* That is, an abject or base person.

Flesh] The body consisting of sundry members, Rom. 2. 28. *Which is outward in the flesh*; that is, in the body. 1 Cor. 5. 5. 2 Cor. 7. 1. Gal. 2. 20. Psal. 79. 2. *The flesh of thy Saints, unto the beasts of the earth.*

2 A wife. Gen. 2. 23. *This is flesh of my flesh.* Eph. 5. 31. *Who ever hated his owne flesh?* In Mat. 19. 5. (Flesh) is put for (Person) *Shall bee one flesh*, Ephelians 5. 31. John 1. 13.

3 One of our kinde, a neighbour which is like unto our selfe, even every man and woman, Prov. 11. 17. *He that hateth his owne flesh is cruel.* Esay 58. 7. *Turne not thy face from thine owne flesh*; that is, from him that hath a common nature with thee.

4 Consanguinity, or nearnesse of blood, Rom. 9. 3. *My kinsmen according to the flesh.* Rom. 11. 14. *If I might provoke them of my flesh*; that is, my kindred which were borne of the same flesh or Ancestors.

5 The whole man, consisting of body and soule, Gen. 6. 12, 13. *All flesh had corrupted his way upon earth.* 1 Pet. 3. 18. *Christ was put to death concerning the flesh*, that is, concerning his manhood; for his body was dead naturally, and his soule felt the rowres of death spirituallly, Acts 2. 26. Luke 3. 6. 1 Pet. 2. 24. and Mat. 24. 22. And elsewhere often, is (Flesh) put to signifie the (whole humane nature.) Rom. 1. 3. and 8. 5. as it is simply considered, without sinful corruption: but together with all other properties and infirmities of a man.

6 Mankinde, being weake and feeble, either to helpe himselfe or others, Jer. 17. 5. *Cursed bee hee that maketh Flesh his arme*; that is, which placeth his strength and safety, in weake and vaine man, Esay 40. 6. Psal. 78. 39. Joel 2. 28. In these and many other places (Flesh) doth signifie our whole kinde, as it is wrapt in great imbecillity and frailty.

7 The quality of corruption which is

not sinfull, but the effect of sinne, accompanying our bodies in this life, 1 Cor. 15. 50. *Flesh and blood shall not inherit eternall life, neither corruption inherit incorruption*; that is to say, our corruptible bodies cannot come to heaven. That which shall inherit heaven, must be as incorrupt flesh, a body without corruption.

8 What thing soever belongs to this present life, 1 Cor. 7. 18. *Such shall have trouble in the flesh.* Thus Beza expoundeth it. Also it signifies the estate of this present life, Phil. 1. 24. *To abide in the flesh is more needfull for you.* Gal. 4. 14.

9 Whatsoever is in man, reputed most excellent and glorious without the grace of Christ: as Nobility, birth, wisdom, wit, understanding, and reason. Matth. 16. 17. *Flesh and blood hath not revealed this unto thee,* John 1. 13, 14. *Borne not of flesh and blood,* John 3. Phil. 3.

10 All that in religion, which is outward and to bee seene with the eye, as morall workes or ceremonies. Rom. 4. 1. *What hath Abraham gotten according to the Flesh?* This word (Flesh) in the second verse, is expounded to be the workes of Abraham which did not iustifie him before God. Thus Beza and Piscator interpret this place. See Gal. 6. 12. and 3. 3. where flesh signifies the Ceremonies of Moses Law; and whatsoever it is which is without, is noted by this word, Phil. 3. 3. Unbelieve, and all motions of the soule which bee evil, all wicked desires, all our words and workes done without grace: how good, holy, or spirituall soever they seeme to bee, and shew for: also our learning, doctrine, preaching, prayers, and what else soever commeth not of the Spirit of Christ, is called (Flesh) in the phraze of Scripture.

11 The whole nature of man, as it cometh into the world, corrupt and vile, infected by sinne; or that part of man which is unregenerate. John 3. 6. *That which is born of the Flesh is flesh.* Rom. 7. 5. *When we were in the Flesh.* Rom. 8. 8. *They that are in the Flesh,* Gal. 5. 13. that is, in the corruption of sinfull nature; and in all other places where the word (Flesh) is applied to men unregenerate, it signifies the whole corruption and naughtinesse of our Nature, raging and reigning both in the reason and will: but in those places of Scripture, where (Flesh) is attributed to new borne persons, and is set against the Spirit, as in Gal. 5. 17, 19, 24. Rom. 7. 18, 25. in all these (I say) and such like Texts, the word (Flesh) signifies

signifies the remainder of naturall corruption, even so much of that vicious quality of sinne, as still sticketh behinde in regenerate persons, and is unmortified. The reason and cause why sinne is noted out by the name of (Flesh) it is because through the Flesh (to wit, our seed) or through carnall generation, sin is conveyed into the whole man, soule and body. Also, for that the Flesh or body is the instrument to execute the lusts of our naturall concupiscence, Rom. 6. 13. Thus *Piscator*, and *Peter Martyr*, do judge. *Illyrius* addes another reason, to wit; because man, as hee is sinfull, tends wholly unto carnall things. By this wee see how such are deceived, who will have the onely inferiour part of the soule (as will and affections) meant by (Flesh.)

12 Common or ordinary course of nature, Gal. 4. 29. *Hee that was borne after the flesh.* Thus was *Israel* borne of *Agar* after the manner of other men.

13 The inferiour or unreasonable part of the soule as it is corrupt by sinne, to wit, the sinfull will and affections, Eph. 2. 3. *In fulfilling the will of the flesh,* that is, the desires of our corrupt will.

14 Every living Creature, reasonable and unreasonable, Psal. 136. 25 *Which giveth soule to all Flesh.* Genesis 6. and 7. Leviticus 17.

15 Authority, dignity, wealth, worship, corporall conversation, 2 Cor. 5. 16. *Wee know no man after the Flesh.*

16 Outward appearance, Joh. 8. *Ye judge according to the Flesh.*

17 A glorified person, whose body and soul is perfectly blessed, Job 19. 26. *And shall see him in the Flesh.*

18 The secret parts of man, or woman, Lev. 15. 2. *Whoever hath an issue from his Flesh.* In all the places following, Flesh is put for the member of generation, Gen. 17. 13. Ex. 16. 26. and 23. 20.

According to the flesh] As concerning, or for so much as toucheth the body and outward things which Masters have in their power; for the Conscience, that is onely in Gods power. Eph. 6. 5. *Obey your Masters according to the Flesh.*

Heart of flesh] A tender and soft heart, yeelding unto the word of God, and easily receiving the impression of Grace. Ezek. 11. 19. *I will give you an heart of Flesh,* which is set against a stony heart, that is hard and hardened, not yeelding to God. Such an heart *Josiah* had, 2 King. 22. 19. and *David* prayed for it, Ps. 51. at the 17. and

18. verses.

Holy flesh] Flesh to be offered in Sacrifice, Hag. 2. v. 13.

Such holy Flesh and meates as were assigned to the Priest to eat, might not be eaten of any Priest as was uncleane, nor of any strangers, or of hyred servants: which signified and figured, that they which serve in the Ministry should live by it, and that things appointed to that purpose should not bee converted to other uses, 1 Corinth. 9. 13.

The infirmity of the flesh] The weakness of our understanding, being more carnall than spirituall, and having in it more ignorance than knowledge, Rom. 6. 9. *I speake after the manner of a man because of the infirmity of your flesh.*

2 The crosse or afflictions, which make one outwardly infirme and weake, Gal. 4. 13. *Paul* being considered according to the outward man, was weake.

The flesh of Christ] Whole Christ, both God-head, and Man-hood in one person, with all his benefits, John 6. 55. *My flesh is meat indeed;* that is, my selfe being beleaved on. A Synecdoche.

2 The Manhood of Christ, as it is considered apart from his God-head, or divine Nature, John 6. 63. *The flesh profiteth nothing;* that is to say, the humane nature of Christ, is not profitable to us of it selfe, but as the God-head dwelleth in it, giving life to it, and quickning us by it. Thus Master *Tindal*, and the Bible-note expound this place. *Augustine* and *Chrysostome* expound it of understanding the words carnally and not spiritually. The former is the better. Which sense also *Augustine* alloweth: But Master *Beza* understandeth (Flesh) generally of all flesh, or Corporeall meat, and not specially of Christ his Flesh, because hee saith not (my Flesh) but Flesh indefinitely.

Uncircumcision of the flesh] Flesh or naturall corruption, which is an abominable thing, Col. 2. 13. Uncircumcised ones were in times past abominable to God and his people, as *David* in detestation of *Goliath*, termed him that uncircumcised Philistin.

Destruction of the flesh] The taming and making leane the body, the vitall juice or moisture being dried up by heaviness of the heart for sinne, 1 Cor. 5. 5. *Hee be delivered unto Satan for the destruction of the flesh,* Thus *Piscator* expoundeth this place.

To eat the flesh and drinke the blood of Christ]

Christ] All manner of participation with Christ in the word by the faith of the promiser, as well as by Sacraments, John

6.35.] *of flesh, or to be one flesh* Natural conjunction, such as is between husband and wife, or between kinsmen, 2 Sam. 6. 2. *Hee is flesh of our Flesh.* Gen. 2. 13. *This is flesh of my flesh.* Mat. 19. 5. *They twaine shall be one flesh;* That is, as one man most nearly coupled, or one person, as before.

Man and Wife are said to be one flesh. First, for the undividable society of life. Secondly, for the conjugall copulation and unity of the whole. Thirdly, for the generation of one flesh, that is to say, one child. Fourthly, for the mutuall right which each hath unto the body of the other. 1 Cor. 7. 4. Gen. 2. 24. Note further, that this phrase, to be one flesh and bone, as it peculiarly noteth the most neare conjunction of man and wife, by naturall and worldly marriage: and of Christ to his Church by spirituall marriage: so it importeth at large, and commonly any Consanguinity or kindred whatsoever, as in *Labans* speech to *Jacob*, Gen. 29. v. 14. *Thou art my bone and my flesh;* and in *Dauids* words to the Elders of *Israel*, 2 Sam. 19. v. 12. *Are yee not my bone and my flesh?* and in their words to him, 1 Chr. 11. v. 1. *Behold, wee are thy bone and thy flesh.* Woman was of *Adams* flesh, both originally; 2. and by communion of nature. 3. and by right of marriage, Genesis 2. 23.

2 Spirituall union and conjunction, such as is between Christ and his members. Eph. 5. 30. *Wee are members of his body, of his Flesh, and of his bones;* that is, most straighly coupled to Christ by the spirituall band of our faith.

Flesh and Blood] The whole humane nature, such as it is in respect of corruption, considered without the grace of regeneration, Mat. 16. 17. *Flesh and blood hath not revealed this;* that is, humane Nature, as it is corrupt and sinfully hath not taught it thee: or such as it is in it self without respect to sin and corruption, Heb. 2. 14.

2 Mortall men, as they are weak and feeble, Eph. 6. 12. *Wee wrestle not against flesh and blood.* Gal. 1. 16. *I communicated not with flesh and blood;* that is, with any man in the world.

3 An humane living body subject to rottenesse, 1 Cor. 15. 50.

To walke after the flesh] To follow the motions of corrupt nature, in the guiding

of our life and manners, Rom. 8. 1. *Which walke not after the flesh.* v. 12.

To walke in the flesh] To live in this fraile body untill wee be taken up into heaven, 2 Cor. 10. 3. *Though wee walke in the flesh.* Also to live in the flesh hath the same signification, Philipp. 1. 22. Colos. 2. 20.

To tott unto the flesh] To apply a mans care and labour to heape unto himselfe carnall and earthly things, which belong to the cherishing of this mortall flesh or body, Gal. 6. 8. *Hee that soweth to the flesh, of the flesh shall reape corruption.*

To bee in the flesh] To be a mere naturall man, unregenerate, drowned in the lusts of sinne, and a servant of sinne, Rom. 7. 5. *When wee were in the flesh.* Rom. 8.

To crucifie the flesh] To weaken the strength and power of naturall corruption. The death of Christ doth this by merit, and the Spirit doth it by the efficacy of his grace, and the Saints by godly endeavour stirring up that grace, Galatians 5. 24. *They that are Christs, have crucified the flesh.* Rom. 8. 12, 13, 14.

To bee condemned in the flesh] To have the wicked naughtinesse of our Nature mortified and subdued. 1 Pet. 4. 6. *That they might be condemned according to men in the flesh,* 1 Cor. chap. 5.

Flocke] A great company of Sheepe gathered together into one Pasture, Jerem. 49. 29.

2 The whole Church of Christ upon earth, Cant. 1. 7. *Get thee forth by the steps of the flocke.* A Metaphor.

3 Some particular Church, Acts 20. 20. *Take heed to the flocke.*

4 An host of men, or a rude and unskilfull multitude. Jer. 49. 20. *The least of the flock shall draw them out.*

Flood] The overflowing of waters, as *Noahs* flood, Genesis 6. Psalme 93. 3, 4.

2 Extreame dangers and violent troubles, stirred up by wicked men against Gods children, or such great evils as be otherwise sent of God. Psal. 42. 7. *All thy floods and waves are gone over mee.* Rev. 12. 15. *The Serpent cast waters (like a flood) out of his mouth.* Psalme 69. verse 15. Psalme 18. verse 4.

3 Mighty Kings and People, who for strength and power are like unto a flood, Eley. 59. 19. *For the enemy shall come like a flood.* A Metaphor.

4 Great Store, rich plenty of good things bodily and spirituall. *Esay 41.18. I will open the floods in the tops of the hills. Iohn 7.38. Out of his belly shall flow Floods (or Rivers) of Waters of life.* **A Metaphor.**

Floore. The visible Church as it contains good and bad, (like Wheate and Chaffe in a Barne floore) *Mat. 23.21. He hath bin Fan in his hand, and will purge his Floore.* **A Metaphor.**

Flourishing The outward fraile estate and short prosperity of wicked men. *Psal. 37.35. I have seen the wicked strong and flourishing (or spreading) like a greene Bay Tree. Psalme 103. As a Flower of the field, so flourisheth hee.*

2 The happy prosperity of the godly. *Pro. 14.11. The Tabernacle of the just shall flourish.*

3 Spirituall liveliness and vigour. *Psal. Thy shall be fat and flourishing.*

Flowing Plentifull encrease either of earthly blessings, or of spirituall graces. *Iohn 7.38. Out of his belly shall flow the water of life. Psalme 23.4. My Cup doth Flow or run over.*

Flower. Fraile and vanishing men, which flourish for a while, and suddenly vanish like a Flower, that withereth in a day. *Esa. 40.8. The grasse withereth, and the Flower fadeth.* **Metaphor.**

2 Riches, prosperity, and all good things of this life. *Iam. 1.10. For as the flower of the grasse, he shall vanish away.* That is, his riches and plenty of worldly goods shall fade as a Flower fadeth.

3 The prayers and thanksgiving of the faithfull Christians, whereof the Flower offered in the law was a shadow and type: *Levit. 7.12.*

To hille for Flie and Bee. To call unto him to fight against *Abaz*: and *Judabs* enemies; as *Egyptians*, *Philistins*, *Idumeans*, *Chaldeans*, &c. compared to Flies and Bees for their number, swiftnesse, strength and warlike skill. *Esay 7.18.*

F.

O.

Fold A Sheep-coate, or Sheep-house, to keep them safe from the cruelty of Wolves, or other wilde Beasts.

2 The invisible Catholike Church of Christ, consisting of beleeving Jewes and Gentiles; *Iohn 10.16. I have other Sheep which are not of this Fold.* The elect are gathered into the Church, as Sheep into a Fold by the Ministry of the Pastors. **A Meta-**

phor. **Seven-Fold.** Manifest, or abundantly, also oftentimes; *Psa. 79.11. And render to our Neighbours seven-Fold.*

Hundreded Fold. Plentifully; or very much. *Mat. 19.29. He shal receive an hundred Fold.*

To follow To come after one which goeth before. *1 Sam. 25.27. Let it be given them that follow my Lord.* *Matth. 4.19. As servants follow and goe after their Master.* Also to accompany others, *Mar. 9.38. Lu. 9.49.*

2 To imitate, or doe as another gives us an example. *Mat. 10.38. He that takes up his Crosse and followes me.* *1 Cor. 11.1. Be ye Followers of me as I am of Christ.*

3 To beleeve and obey. *Iohn. 10.27. My sheep heare my voice and follow me.* *1 Kings 18. 21. 2 Pet. 1.16.* And in all places where men are said to Follow strange Gods: it doth signifie to put trust in them, and rely upon them, yielding them service.

4 To endeavour and strive towards the obtaining of something. *Phil. 3.12. I Follow hard; which is expounded in v. 13. I endeavour.*

The word in the original tongue, is affirmed either of a thing, or of a person: when it is referred to a thing, then it signifies a desire with endeavour to obtaine that thing, and is put in good part, as in *Rom. 9.30.31.* But being applyed to a person, it is then put in ill part, for persecuting and desire to hurt, as *Rom. 12.14.*

5 To dye with one. *Iohn. 13.36. Thou canst not follow me now; that is, die with me.*

To follow Christ signifieth first corporall attendance on Christ his person while hee lived, *Mat. 8.28. and 9.9.* Secondly, to become his disciple for to be after employed in the Ministry of the Gospel, *Ioh. 1.43.* and so all the Apostles: Thirdly, to deny our selves, to take up the Crosse of Christ, to rest and depend on him by a true faith in life and death, *Mat. 16.24.*

Food for corne. *Gen. 44.25.*

Foole or foolish An Idiot, or one destitute of wit, of little or no capacity and discretion.

Foole is named after a word in Hebrew (*Nabal*) which hath the signification of fading, dying, or falling away (as doth a leaf or flower, *Esay 40.8. 1 Pet. 1.24.*) This name is given to a foolish man, as having lost the juice and sappe of wisdom, reason, honesty, and godlinesse, being fallen from grace, and without the gift of God, as if dead

dead carcase, and therefore ignoble, and of vile esteem, opposed to the noble man, Esay 32. 5. The Apostle in Greeke turneth it imprudent or without understanding. Rom. 10. 19. from Deut. 32. 21.

2 A sinner and wicked man, who despising the wisdom of the word, follows his owne lusts, and the sinfull vaine customs of this wicked world. In this sense, the word is used throughout the Proverbs of Solomon; also Psal. 14. 1. *The Foole hath said in his heart*; and often elsewhere, as Psalme 73. 3. *I fretted at the foolish, to see the prosperity of the wicked*: thus expounded, Psalme 5. 5.

3 A covetous worldling. Luk. 12. 20. *O foole this night shall thy Soule be taken from thee.* 1 Sam. 25. 25. It is put for an Idolater in Rom. 1. 22. *They became Fooles.*

4 A man that is unprovided without foresight. Mat. 7. 26. *He that heareth these words and doth them not, shall be like unto a foole which built his house, &c.*

5 One who (though he be godly,) yet hath much ignorance and unbelieve remaining in him. Luk. 24. 15. *O ye Fooles and slow of heart to believe.* It is also put for all unbelievers, which wholly want faith. Mat. 25. 2. *Five were fooles.*

6 One possessed with naturall ignorance from his birth. In which sense, all men, yea yong infants, naturally be fooles. Tit. 3. 3. *We were fooler or unwise.*

7 A name, or word of reproach. Matth. 5. 22. *Whoever shall say Foole.* A Synecdoche. Every word of disgrace, as Knaves, Asses, &c. is understood by this one.

8 One which doth see and acknowledge his owne spirituall foolishnesse. 1 Cor. 3. 18. *Let him be a foole that hee may be wise*; that is, faith *Musculus*, let him be a believer.

9 One accounted a foole by the world, 1 Cor. 4. 10. *We are fooles for Christ.*

10 One spirituall bewitched, having the eyes of his minde so held and hood-winked by the policy of Satan and his instruments false teachers, as not to see manifest errors and blasphemies, but to apprehend them for the sound truth. Gal. 3. 1. *O ye foolish Galatians who hath bewitched you?*

(*Vaine-glorious fooles*) Mad-boasting people, (of *Halal*) a word which signifies to extoll, praise, glorifie, which when it is of ones selfe, and immoderate, it proveth dotage, folly, and madnesse. Psa. 5. 3. Hence is the word used for mad, wood, raving with folly. Eccl. 2. 12. 13. and 7. 9. and 10. 13. Esay. 44. 25.

(*Foolish words*) Such words as be void of reason and godlinesse, having in them no Edification. Eph. 5. 4. *Neither foolishnesse nor foolish talking.*

(*Foolish things*) Such things as the world esteemeth for foolish. 1 Corinth. 1. 27. *God hath chosen foolish things to confound the wise.*

(*Foolish Questions*) Questions or doubts moved about things curious and unprofitable. 2 Tim. 2. 13. *Put away foolish questions.*

(*Folly in Israel*) signifieth a filthy, wicked, ignominious act and deed, done to the reproach of God, and scandal of his Church. Gen. 34. 7. Deut. 21. 21. Iosh. 7. 15. Iud. 20. 6.

(*Foolishnesse or folly*) All naughtinesse whatsoever generally, Prov. 22. 15. *Foolishnesse is bound up in the heart of a Child.*

2 Some particular hainous sin, as incest, Idolatry, and such like, 2 Sam. 13. 12. *Commit not this folly*, Iosh. 7. 15.

3 That which men doe account absurd and foolish, 1 Corinthians 2. 1, 23. *Wee preach Christ crucified, unto the Grecians foolishnesse.*

4 That which is in deed and truth most foolish and absurd, 1 Cor. 2. 19. *The wisdom of the world is foolishnesse with God.*

5 It signifieth a shamelesse impudency in open professing, excusing and defending wickednesse, Esay 9. v. 17.

(*Folly*) There is a threefold Foolishnesse, whereof the first only is properly so called as being seated in the minde; the other figuratively or metonymically, viz.

1 Mentall, so are erroneous thoughts. 1 Cor. 3. 19, 20.

2 Vocall or Verball, so are all impertinent, sophisticall, unprofitable, unreasonable and absurd speeches, Ephesians 5. 4. Job 2. 10.

3 Actuell or reall. So is every wicked worke and the whole life and course of wicked men, if wee compare their poore gaines with their infinite losses and eternall undoings, Mat. 16. 20. and consider their opposition against the wisdom, will and power of God, Luke 20. 18. and the vanity of all their earthly expectations, Luke 12. 20. See also Wisdom 5. 3, 4, 5, &c.

(*Folly*) An efficient originall cause of a thing, Rom. 8. 2. Rom. 3. 23. And elsewhere very often, this word. (For) is a causall particle. Luke 19. 44. Therefore the Papists doe dote, when they doe hereupon gather that love and workes be the meritori-

ous cause of forgiveness of finnes: where-as the forgiving much debt, is laid downe as the cause of much love, v. 42. 38. Note, these words, for, and because, bee generall notes setting forth the coherence and knitting of one thing with another in what fort forever.

2 A signe, or a consequent of a thing, Luke 7. 47. *Many finnes are forgiven her; for shee loved much.* Here this particle (For) noteth the consequent, and that which followeth forgiveness of sinne; to wit, the earnest love of Christ: and doth not note the cause why her finnes were forgiven her, which was her faith in Christ. Mat. 25. 34, 35. *Come yee blessed of my father, For when I was hungry,* Here likewise the particle (For) noteth not the cause, but the signes and tokens of blessed persons, or the fruites by which they were discerned and knowne. Here it is a particle redditive, rendring the reason of the foregoing sentence. Rev. 14. 13. Rom. 4. 2, 3. and 10. 16. *For Elias saith,* &c. is not to be understood that therefore the Jewes beleaved not, because *Elias* foretold it, but he foretold it, because they were not to beleve.

3 In behalfe of another, or in ones stead, to ones benefit or good: as to suffer for the Gospell, or for the name of Christ, to dye for the brethren; and Christ dyed for us, and such like. Whereof all doe note the impulsive cause, Marke 10. 45. Matthew 17. 27.

4 The finall cause or end; as Rom. 11. 36. *All things for him;* that is, his owne glory is the end to which all things, both made of him, and governed by him, are referred and disposed. Proverbs 16. 4. *God made all things for himselfe.* 1 Cor. 11. 15. Heb. 11. 2.

5 In the stead, or place, or lieu, as in cases of permutation by contracts, &c. Gen. 29. 20. *Jacob served seven yeares for Rachel,* viz. to enjoy her as his wife, in stead of his seven yeates service, Genesis 23. 13. Hebrews 12. 16.

6 The reason or prooffe of a matter not well before understood, or beleaved: the proofes or arguments are of many sorts, and as well from effects to prove the causes being duties, or reprove them being finnes, as contrarily, Mat. 16. 24, 25, 26. 1 Sam. 2. 25.

7 It is taken actively for the effect of a thing on any others. Mark. 13. 20. Joh. 17. 19. 2 Theff. 1. 5.

8 It is taken passively for the event or

passive effect of a thing to bee received, 2 Theff. 1. 5. Heb. 12. 2.

9 For, is taken as a note of the object, toward which the thing spoken of hath relation, Rom. 8. 10. *

Fore-knowledge] A bare fore-sight of things to come, or to bee done hereafter; which in God is ever joyned with his counsell or determination. Acts 2. 23. *Being delivered by the determinate counsell and fore-knowledge of God.*

2 Gods eternall love or good pleasure. Rom. 8. 29. *Whom hee knew before,* &c. Rom. 2. 1 Pet. 1. 2. *Elect according to the fore-knowledge of God.*

Fore-knowledge, purpose, good pleasure of God, bee indifferently used and put one for another in Scriptures, where it is usuall by knowledge to signifie approbation, embracing with favour, when God speaks of his Creature, as Psal. 1. 6. Mat. 7. 23. John 12. 18. 2 Tim. 2. 19. Rom. 8. 29, and 11. 2. Rom. 9. 11. Eph. 1. 11. In this kind of knowledge, which is the efficient of approbation, and ever joyned with his good pleasure, there is contained the effectuall will of God to conferre grace to persons so known. Esay 53. 6. and 22. 16. 8. Rom. 4. 17. 2 Tim. 1. 9. Titus 3. 4, 5. Deut. 7. 6, 7, 8. and 8. 17, 18.

Such as sever Gods will from his fore-knowledge, or do make his fore-knowledge of things, the highest cause of their existence, (whereas God fore-knoweth what things shall bee, because hee hath first decreed they shall bee) or which will have fore-knowledge of faith and workes, to be causes of Election; they are deceived.

Forrest] Mighty men and valiant Soldiers, strong as trees in a Forrest, wherein the King of Assyria gloried, Esay 10. 18. *And the glory of his Forrest.*

God of forces] The true God the God of Israel, of infinite strength, in whose seat *Antichrist* should honour a strange God, never known to his predecessors, even *Jupiter Olympius*, of whom ye may read in the second of Mac. 6.

To forget] To let things slip out of minde. This is the generall signification.

2 To let God, his word, and benefits, slip out of minde, whereof followeth disobedience, neglect of Gods worship, and wicked contempt of God, as a fruit and consequent of such forgetfulness, Judg. 3. 7. *They did wickedly and forgot the Lord.* Psal. 78. 42. Thus men forget God; the wicked wholly, the godly in part.

3 To cast off one, to cease to love, care and provide for him, Psal. 77. 9. *Hath God forgotten to be mercifull?* Esay 49. 15, 16. Thus God forgets the wicked; and the godly doe sometime thinke that they are thus forgotten, yet are not so. Psal. 137. 5. *If I forget thee (O Jerusalem;)* that is, if I cease to love thee.

4 To deferre or put off the punishment of the wicked; and to remove punishment from the godly. Psal. 74. 23. *Forget not the voyce of the enemy.* Amos 8. 7. *I will not for ever forget any of their workes;* that is, I will not alway deferre to punish them, though it may seeme I have forgotten, Jer. 32.

God forbid] A forme of deniall, with a loathing of the thing objected, Rom. 3. 31. also 6. 2. This is usuall with *Paul* so often as hee judgeth cavils unworthy of a direct refutation.

To forget] See also to Remember.

1 To lose the memory or thought of a thing past, or of the knowledge thereof.

And this is either by naturall defect, or by accident, or voluntary, by thinking too little and seldome thereof, or too much of other matters.

2 Not to esteeme but to passe by a matter as not worthy our remembrance. Phil. 3. 15. Gen. 41. 51.

3 To leave undone or unused any thing good, as Jam. 1. 24, 25.

4 To bee freed or delivered from evils, or evill. Gen. 41. 51.

To forget his labour] Not to bee moved nor troubled with remembrance of calamities past. Gen. 41. 51. *God hath made mee forget all my labours.*

To forget that which is behinde] Not to thinke upon, or minde that which one hath done or suffered for Christ or his Gospell, looking forward to things which are to be done hereafter. Phil. 3. 15. *I forget that which is behinde.*

Land of forgetfulness] The place and estate of the dead, who forget the living, and the living them, Psalme 88. 12. *And thy righteousnesse in the Land of forgetfulness;* or oblivion.

To forget thy fathers house] To renounce and abandon all carnall and worldly affections which spring from inbred corruption, and whatsoever may hinder our faith and love unto Christ, Psalme 45. 11. *Forget thine owne people; and thy fathers house.*

Forgiveness] The pardoning of our sinnes done against God, as if one should crosse a debt booke. Psal. 32. 1. *Whose sinnes are forgiven.* In the Hebrew it commeth of a word which signifieth to lift up, or take away: it hath reference to Christ, who bare and tooke away the sins of the world. John. 1. 29.

2 A forbearing to revenge trespasses done against us, being ready to take unto favour such as wrong us, upon their repentance, Mat. 18. 35. *Except yee forgive from your hearts.* Col. 3. 13.

3 A releasing of the censure of excommunication, which power belonged to the Church. 1 Cor. 5. 10.

Forme] Favour, beauty, outward dignity, and glory. Esay 53. 1. *Hee hath no forme.*

2 Substance, or essence, Heb. 1. 3. *The engraved forme of his person.*

3 Vaine shew, 2 Tim. 3. v. 5.

Forme of God] God himselfe, or one who is God, and that truly and in very deed, of the same substance and glory that God is. Phi. 2. 6. *Who being in the forme of God.* Form, Nature, or Substance, bee all one in this argument. By forme, some understand condition, divine, and humane; majesty and infirmity, which doth necessarily follow substance as a shadow doth the body.

Forme of a servant] A very man, one having the true nature of a man, being like a man in all things (sinne excepted) Phil. 2. 7. *Hee tooke the forme of a servant, and was made like to a man;* that is, he tooke the substance, nature, properties, affections, and infirmities of a man, all except sinne, Heb. 3. 17. and 4. 15.

Forme of wholesome words.] Some short and rude description of Christian doctrine delivered in writing, to bee a patterne for *Timothy*, or a rule to direct his teaching. 2 Tim. 1. 13. *Hold fast the forme of sound words.* It is a *Metaphor* from Painters, who being to draw a picture, doe first make a draught or portraiture of it, before they expresse it in lively colours.

Formed] Fashioned, framed: Christ is said to bee formed in us, either when the lively faith of Christ is at our new birth engendered in us, or is renewed after some great fall. Gal. 4. 9. *Till Christ be formed in you.*

The Apostle *Paul* signifies hereby some knowledge of Christ to remaine in the Galatians, yet such as was rude and unformed, which he did covet by this Epistle writ-

ten to them, to bring them to a more perfect forme.

Fire in forme and countenance) signifieth for body, or personage, also for beauty of colour; both together make perfect beauty, Gen. 29. verse 17. the like is said of *Escher*, *Escher* 2. 7. and of *Ioseph*, Gen. 39. 6.

Fornication) The uncleanness of unmarried persons, about generation, Gal. 5. 19. *The works of the flesh are manifest: Adultery, Fornication, &c.*

2 All uncleanness that way, by whomsoever, married or unmarried, or howsoever, 1 Cor. 6. 8, 9. *Hee that committeth Fornication, sinneth against his owne body.* This is bodily Fornication. A *Synecdoche*: see Mat. 5. 32. [Fornication] put for [Adultery.]

3 Idolatry, or strange worship, which is spiritual Fornication: wherein the Faith plight with God (as with an husband) to worship him onely after his owne will, is violated and broken, Ezek. 16. 15. *Thou hast poured out thy Fornications;* and elsewhere very often, in this and other Prophets: as Jer. 3. 9. *Judah hath committed fornication with stocks and stones.*

To commit Fornication) To exercise Merchandize, & by the gain thereof to prosper, (as Harlots grow rich by the lucre which commeth of the prostitution of their bodies) A *Metaphor*. Esa. 23. 17. *And shall commit Fornication.* Elsewhere this phrase importeth either Idolatry, Revel. 17. 2. or Adultery, Incest, or any bodily uncleanness. 1 Cor. 5. 1.

To Forsake, referred to God) Not to withdraw his essence or power from his Creature, (for they be every where present) but his grace and blessing, which is done diversly, in respect of them whom hee doth forsake. 2 Chron. 15. 2. *If you forsake him, hee will forsake you.* This is the generall signification.

2 Wholly and for ever, to take away from men all such graces as hee had given them, leaving them altogether to Satan, and their owne lust. This is called a giving up, or delivering up to vile affection, Rom. 1. 24. Thus God forsakes wicked men, and Hypocrites. Thus did he forsake *Caine* and *Judas* and *Saul*. 1 Sam. 16. 14. *The Spirit of the Lord departed from Saul;* 2 Sam. 7. 15. And thus will not God forsake his people. 1 Sam. 12. 22. *The Lord will not forsake his people for his names sake.*

3 To take away some particular grace, and that for a time onely. Thus was *David* forsaken having lost (after his grievous sin)

cleanness of heart, peace and joy of Conscience, freedom of Spirit, stableness of minde, &c. Psal. 51. 10. &c.

4 To take away the knowledge, feeling, fruit, and working of his graces for a season. Thus was *Peter* forsaken, Matthew 26. and againe this forsaking, *David* prayeth in Psalme 119. verse 8. *Forsake me not everlong.*

To withdraw for a time or forever, his blessings and good successe from our labours, and his temporall protection from our persons, both our selves and ours. Hebrewes 13. 5. *I will not faile thee, nor forsake thee.* Psalme 22. 1. *Why hast thou forsaken me?*

6 To withdraw and take away his word, his worship and ministry. Lam. 2. 7. *The Lord hath forsaken his Altar;* that is, he hath caused his worship to cease, hee hath taken away his Law, his Prophets, his Visitions, his Sabbaths, as ver. 7, 9. *This is Gods forsaking man.*

To forsake, referred to men) To withdraw our heart from God, when we cease to put our trust in his promises and providence, and to obey his Commandements. Deut. 32. 15. *Israel forsooke the strong God that made them.* Psal. 119. 53. *I am afraid of the wicked, because they forsake thy Law.* Hebrewes 13. 12. Psalme 119. 118. Hebrewes 10. ver. 29.

2 To depart from the service of the true God, to the service of strange Gods. This is a branch and fruit of the former forsaking. Iud. 2. 11, 12. *They served Baalim, and forsooke the Lord God of their Fathers.* This is mans forsaking of God. Esay 1. 4.

3 To deny our help and aid to others in their necessities and dangers. 2 Tim. 4. v. 16. *No man assisted me but all forsooke me.* Thus man forsaketh man.

A forsaking all for Christ) A setled and well governed purpose and affection, to leave all outward good things of this life, and life it selfe, for the love of Christ his Gospel; and to leave them indeed actually, when occasion serves. Luke 14. 33. *He that forsakes not all that he hath, cannot be my Disciple.* Mark 10. 29. Thus the Christian man forsaketh all, first in affection and desire, then in effect and deed if need be, and occasion serve thereunto, as then it doth, when wee cannot hold life and any earthly things, without denying Christ and his word.

To forsake father and mother) Not to deny honour, love, obedience, succour, and thankful-

thankfulnesse to parents, (this were unnatural, and to bee worse than Infidels yea then beasts:) but to leave the family and house of parents, that he may dwell together with his wife, and with her beginne and erect a new household, Gen. 2. 24. Mat. 19. Note, as touching reverence, obedience, and succour, wee owe more to parents than to wives; but in respect of household society and cohabitation, the man is more bound to the wife. Christ is forsaken either by denying himselfe flatly: or in turning from his commandements.

Fortitude) Courage, when adversities are borne, and duties done with a valiant and stout minde, Esay 11. 12. *The spirit of Fortitude shall rest upon him.*

2 Divine might upholding and strengthening us. Psal. 18. 1. *The LORD is my Fortitude or strength.*

Fortresse) A strong hold, or place of defence: such is Gods providence to them that trust in him. Psal. 18. 2. *The Lord is my Fortresse.* A Metaphor.

Fortune) Chance, when some things fall out beside our purpose, and whereof we can give no reason. This is called Fortune or chance: but in respect of God, who knoweth all things, and ordereth them most wisely to just and due ends, there is no chance nor Fortune. Eccl. 9. v. 11. *Time and chance cometh to them all.* Luke 10. v. 21. *And is fortun'd, or chanced.* Christians must alwayes beware how they doe commonly use this word (*Fortune and Chance*) in their mouthes, or attribute ought to it, setting it up against Gods providence, which ordereth all things, both good and evill, great and small. I give this signification of Fortune, onely to shew how far it may bee allowed; namely, so farre, as that in such things (as in regard of our foresight happen accidentally to us) wee doe yet acknowledge a divine providence, ordering all events most wisely and righteously.

Foot-stoole) Earth, which is subject to God, and put under his will and power as a stoole under our Foot. Esay 66. 1. *Heaven is my seat, and the Earth is my foot-stoole.* A Metaphor.

2 The Temple of God, or the Arke where God promiseth to heare his people. Ps. 96. 5. *Fall downe before his foot-stoole.* Lamentat. 2. 1. See Bible-note in Geneva Translation.

3 Rebellious sinners subdued under Christ, by the power and decree of God the Father, either voluntarily as the elect,

or violently as the Reprobates; yea and Devils also made subject to him, and cast downe to everlasting ruine, Psal. 110. 1. see Rom. 14. 11. and 16. verse 20. Ephes. 1. verse 21, 22. Philippi. 2. 10. Revelat. 20. verse 10.

To found] To decree firmly, to appoint, and so consequently to fit and perfect, Psal. 8. ver. 2. *Thou hast founded strength.* Mat. 21. 16. Esay 1. 8. *The King hath founded.* Psal. 21. 2.

Foundation] The Ground-werke, which upholds the whole building, as the foundation of an house, of a Castle, or of a Fort, and a Tower, &c.

1 Christ, who in respect of his person and office, is the onely foundation and rocke of his Church, to support and beare it up against hell gates; he being the firme foundation or Corner-stone, 1 Cor. 3. 11. *Other foundations can none lay, then Jesus Christ.* 1 Pet. 2. 4, 5, 6. *Behold, I put in Sion a chiefe Corner-stone, and precious.* Christ is the foundation of Foundations.

2 The Apostles and Prophets, who in respect of their doctrine are as subordinate or second foundation, laying the elect upon Christ, the onely sure foundation. Eph. 2. 20. *Built upon the foundation of the Prophets and Apostles.* These bee such Foundations, as that themselves also bee lively stones, built upon that Foundation, Christ. All bee equally Foundations, not Peter more than the rest. A Metaphor.

3 The Doctrine of Christ, taught in an easie and short manner: or the summe of Christian Doctrine, Heb. 6. v. 1. *Not laying againe the Foundation, &c.*

4 The unmoveable strength and firmnesse of Gods elect, being grounded upon his eternall love. 2 Tim. 2. 19. *But the foundation of GOD remaineth sure.* As a foundation stayeth an house, so upon the decree of election, the godly are stayed.

5 Princes and Rulers of the earth, upon whom the Common-wealth resteth, as the house doth upon the foundation. Psal. 82. 6. *All the foundations of the earth were moved.* Or else expound it thus: All things from the highest to the lowest, are out of order.

6 The bottome of the waters, or bowels of the earth, or lowest parts of the world. Psal. 18. 15. *The foundations of the world were discovered.*

7 The great mountaines and highest hills, which seeme to beare up the Heavens upon their tops, Psal. 18. 7. *The foundation*

of the beavens moved and shooke. Thus it is read in Tremelius, according to the original.

☞ The sincerity of the heart, or the integrity of life which consisteth in doing the will of God toward God and man, is the foundation of our faith, and hope of happinelle to come, and of happinelle it selfe. Mat. 7. 24, 25. Luk. 6. 47, 48. 1 Tim. 6. 19. and 1. 19. 2 Pet. 1. 10. 1 John. 3. 21, 22, 23.*

To found] To build surely, to establish and confirme. Psal. 24. 2. *Her bath founded is upon the Seas.*

Fourth generation] The space of foure hundred yeares, being ended and expired. Gen. 15. 16.

Fountaine] A Spring, from whence waters, Brookes, or Rivers doe spring, or an head-water, Gen. 7. 11. *The Fountaines were broken up.*

2 The original beginning, or first cause of every good thing which concerns true life. Psal. 36. 9. *With thee is the Well (or Fountaine) of life.* A Metaphor.

3 The Word of God, or the Scriptures of Moses and the Prophets, whence (as from a fountaine) doth spring and flow forth Rivers of wholesome Doctrines, giving life to such as receive them. Jer. 2. 13. *They have forsaken me the Fountaine of living waters, and digged pits that hold none.* A Metaphor.

4 Christ Jesus whose bloudshed is an ever running Fountaine, to wash beleevers from all uncleanness of sinne. Zach. 13. 1. *In that day there shall bee a fountaine opened to the house of David, for sinne and uncleanness.* This is an allusion to their water of separation and sinne, Numb. 19. 9, 19.

5 The Spirit of God, with his healthfull and saving gifts, derived unto, and flowing upon the Church and every true Member of it, to cheare it and refresh it. Joel 3. 18. *A fountaine shall come forth of the house of the Lord.* Ezek. 47. 1. 1 Rev. 22. 1.

6 Our possessions and goods whence our lively-hood ariseth, as waters spring out of a fountaine. Prov. 5. 10. *Let thy fountaines flow forth, &c.*

7 Eyes, which (as a spring or Fountaine) send forth teares (as a witnesse of hearts grieffe,) Jer. 9. 1. *Mine eyes a fountaine of tears.*

for] Every thing that hurteth the Inheritance or Vineyard of the Church, be it false doctrine or corrupt manners. Cant. 2. v. 15. *Take away the Foxes.*

2 False Prophets, which craftily undermine the safety and state of Religion, and of the Church. Ezek. 13. 4. *O Israel thy Prophets are as Foxes in the waste places.*

3 All crafty and guilefull persons, which with their craft and cunning seeke to deceive and hurt others, Luke 13. 32. *Tell that Fox.*

Little Foxes] All occasions and appearances of evils. Cant. 2. 15. *These little Foxes.*

To bee a portion for Foxes] To bee cast out upon the Mountaines without buriall, that Foxes and Beasts may feed upon them, Psalme 63. 10. *They shall bee the portion for Foxes.*

F.

R.

Frame of the heart] The inward secret thoughts, inclinations, and purposes of the soule; as it is expounded by Moses himselfe, Gen. 6. 5. *The whole frame;* that is, the thoughts of mans heart are evill continually. According to the Translation of Tremelius it should thus bee read: Not passively, for that frame of the heart framed of God, but actively, for that which the heart of man frameth to it selfe and imagineth.

free] Such as bee bondmen, but are exempt from the yoake of slavery. 1 Cor. 7. 22.

2 Beleevers, whom Christ hath set free, and delivered from the curse and rigour of the Law, and not onely from the yoake of Legall Ceremonies; but also from the tyranny of sinne by his death and Spirit, so as they are no more under the bondage of sin (though sin bee still in them) nor need fear the condemnation due to it; also they serve God with a free ingenuous spirit, as children their father. Rom. 7. 6. *Hee that is dead is free from sinne,* Rom. 7. 6. *Free from sinne;* that is, from the dominion of sinne, verse 14. Rom. 8. 2. *Free from sinne and death;* that is, from the condemnation due to it, as verse 1. Psal. 51. 11. John 8. 38. This freedome is wholly of Grace, not at all of nature; See Will. And it is wrought by Christ as author: and by the Gospel as instrument, John 8. 36. and 32.

Beleevers are free, and not free; therefore they cry both, *Who shall free mee from sin?* Rom. 7. 24. and also they triumphantly say, *Christ hath freed me from the Law of sin.* Rom. 8. 2. They are freed wholly from the guilt and punishment of sin, but from corruption of sin they

N

they

the y are freed in part onely, so farre as that it doe not reigne over them.

The Lords free man) A true Christian, who though he be bound and servant unto man is yet set free by the Lord Iesus, from the servitude of Satan and sinne. 1 Corinth. 7. verse 22.

Free from all men.) One that is not beholden unto other men to live at their cost. 1 Corin. 9. ver. 19. *Though I be free from all men.*

Free among the dead) One separate from the living, left for dead. Psal. 88. 5. *Free among the dead, like to the slain which lie in the grave.*

To have free course and be glorified) signifieth the free preaching of the Gospel without any interruption, and effectually to worke in the hearts of men, true godlinesse; whereby the word is made glorious, and the beleevers of it also partly in this life, and perfectly in the world to come. 2 Theff. 3. 1.

Freely give) (1) absolutely, without respect of reward in the giver to receive it, or of merit in the receiver to give or shew it. Mat. 10. 8. This is to be understood of *donis in se* onely, or gifts of God that are miraculous, as to heale, &c. But it is not to be extended to *donis acquisita*, or workes of our owne labour in getting them or using them; as the knowledge of preaching is not had, nor the act of it used without great study, labour, and cost. This as it is not given freely, so without recompence it may not be justly used, and therefore doth Christ well adde, verse 10. *dignus est operarius mercede sua.*

Freely justified) signifieth not without our Saviours suffering and satisfying to God for our sinnes, but without our owne. Rom. 3. 24. Which place doth not exclude preparatory and instrumentall causes of Iustification or Salvation, as repentance, regeneration, hearing, beleeving, &c. Nor the other duties of thankfulness, Luke 13. 35. Mat. 5. 20. Mar. 1. 15. Rom. 5. 1. But onely the Meritorious cause thereof; which is onely Christs Death, or Passion for us. 2. The godly doe freely and willingly their duties. 3. God doth freely bestow those graces on us, by which wee are enabled to doe that which is our duty.*

Friend.) One whom we doe entirely love above others and use more familiarly and privately than we doe others, as David did Jonathan. Pro. 18. 24. *A friend is nearer than a Brother.*

2 One, to whom God imparteth his minde and secrets, so familiarly and fully, as one friend doth to another. Gen. 18. 17. *Shall I hide this thing from Abraham?* Hence it is that James 2. 29. calleth Abraham the Friend of God: also the Apostles are called Christs friends, Ioh. 15. 15. *You I have called Friends, because what I heard of my Father, I have made knowne to you.* Whereas Iesus, Mat. 22. 12. calleth him Friend who had not on a wedding garment: also in Mat. 26. 50. doth so terme Iudas the Traytor; we are to take it for a word of ordinary salutation, howsoever it may and is of some judged to be spoken by an Ironie, or Antiphrasis, meaning the contrary to that which the word soundeth; or that he is called so, because he appeareth to others (to be Christs Friend) or was so taken and accounted of himselfe (though falsly, being an Hypocrite:) Howbeit, being spoken in the person of him who made the Feast, the best way is to take it for an usuall compellation, and that Christ following the like courteous fashion of appellation, and friendly greeting, did so salute Iudas, which yet left a sting behinde it in his Conscience, who knew himselfe to be nothing lesse than that which he was called.

Friendship of the world.) The love and unmeasurable desire of carnall and worldly things. Iam. 4. 4. *The friendship or the Amity of the world is the enmity with God.*

From good to bad) signifies either good or bad, Gen. 32. v. 24. this is to be understood respectively to this end for which Laban pursued him, as to carry Iacob backe again into his servitude: so in Psal. 29.

Frozen in their dregs.) Stubborne sinners, which obstinately stick in their sins, mocking both God and Man. Zeph. 1. 12. *I will visit them that be frozen in their dregs.* Ier. 48. 11.

Fruit) The encrease which commeth of the Land, of Trees, of Cattle, and of other Creatures. Deut. 28. 4. *Blessed shall be the fruit of thy ground, and of thy Cattle.* Any profit which commeth of a thing, Esay 27. ver. 9.

2 The Conversion of men to God, by the ministry of his servants. Iohn. 15. 16. *I have appointed that ye go and bring forth fruit, and ver. 2. 3. He that abideth in me bringeth forth fruit.* In this sense, the Gospel was fruitful in all the world. Col. 1. 9. Conversion of Sinners to the faith, is as delightfull to God, as sweet fruit is to men. A *Me-
taphor.*

3 All, and every one of Gods Graces and workes in his Children, because they come from his Spirit, (as fruit from a tree) and doe so please him, as good fruit is pleasing to us. Gal. 5. 22. *The fruits of the Spirit, are love, peace, joy, &c.* Philippians 1. 11. *Filled with the fruits of righteousness.* A Metaphor.

All the spirituall fruits of the sanctifying Spirit, are summarily comprehended by Paul, Eph. 5. 9. in these three things. First, Goodnesse, which is that quality contrary unto malice or naughtinesse, whereby a Sinner is evill in himselfe. Secondly, Righteousnesse, which is set against that vice of injustice whereby one proveth hurtfull to others through deceit, covetousnesse, oppression, and violence. Thirdly, Truth, which is opposed unto error, lies, heresies, hypocrisie, both in common affaires, and in matter of religion, to the beguiling of our selves, other men, and God also, as lyers doe suppose.

4 The due recompence and merit of our evill workes. Mic. 7. 13. *For the fruits of their inventions.* Pro. 1. 31. *They shall eat the Fruit of their workes.* Also blasphemous boasting, Esa. 10. 12, 13.

5 False doctrine the proper Fruit of a false Prophet, Mat. 7. 16. *By their fruits ye shall know them.*

6 The profit and commodity that comes of well doing. Pro. 31. 31. *Give her of the fruit of her hands,* Rom. 6. 22. *Ye have your Fruit in holinesse.*

7 Any godly deed tending to the spirituall profit of others. Phil. 4. 17. *I desire the Fruit &c.*

Fruite of the mouth) Either speech it self, or the reward which comes of good or evill speech. Proverbs 12. 14. *A man shall be filled with good things by the Fruit of his mouth.*

Fruit of the lips) The consolations which flow from the words of God spoken by the Ministers, and beleaved on by the people. Esay 57. 19. *I create the fruit of the lips.*

Fruites of righteousness) Good workes done by justified and righteous persons. Phil. 1. 11. *Abounding with the fruits of righteousness.*

Fruits worthy of repentance) A good and just life, meet for such as have repentance, Mat. 3. 8. *Bring forth fruit worthy of repentance.*

Fruit of the wombe) Children, Deut. 28. 4. *Blessed shall be the fruit of thy wombe,* Psal.

127. 3. and 132. 11. Gen. 30. 2. and in Deut. 28. 4. Children be called the Fruit of the body being derived from the body of their parents, as Fruit springs from a tree. Also delightfull unto them, as Fruite is to our mouth.

To fill with Fruit) To increase the Church with multitude of beleivers, when the preaching of the Gospel shall come to them, Esay 27. 6. Iohn 15.

Together Fruit) To convert elect sinners to Christ by preaching the Gospel, who are deare to God, as Fruit to our mouth, Iohn 4. 36.

Fruitfull) Profitable: as unfaithfull signifies unprofitable, Titus 3. 14. Col. 1. 6. *And is fruitfull.*

2 Abundant, Col. 1. 10. *Fruitfull in good workes.*

Fruitfull fields) Rich Princes and Rulers in the Kingdome of Assyria, which in one night with his mighty Armie like a Forrest were destroyed, Esay 10. 18.

To count the Fruit uncircumcised) That all meates through our sinnes are unclear to us, but through faith in Christ they are blest & sanctified by prayer and thanksgiving. Levit. 19. 23. *The Fruit of the Land shall be uncircumcised,* 1 Timothy 4. 4. Titus 1. 15.

Fruite of their deeds) Such reward as the mercifull GOD should freely for his promise sake render to the just, for their godly workes. Esay 3. 10. *Eat the fruit of their doings.* A Metaphor.

Fruitfulness of Canaan) Figured the bountifull reward which the godly shall finde of their labours in the heavenly Countrie which wee seeke, Heb. 11. 14. 16. Also it signified the graces of the Gospel, Ezekiel 34. 37. Zachary 8. 12. Psalme 67. 7.

Full) The proud, and such as be swollen with high conceit of their owne sufficiencie and worth, so as they feele no need of Christ. Luke 6. 26. *Woe unto them that are Full.* Revel. 3. 17. affords us an example hereof.

2 Much, or abundantly rich and Plentiful, Act. 6. 5. *Stephen full of the holy Ghost and of faith,* that is, endued with a great portion of faith. In Luke 1. 28. it would not be read (Full of grace,) but (Freely beloved,) as the Greek word signifies, and Chrysostome expounds it.

3 That which is perfect or hath no want,
a John 8. *That we may receive a full reward,*
that is, a perfect reward, Joh. 15. 11. Joh.
1. 14.

4 Sincere and sound, Col. 4. 32. *That ye
may stand Full in all the will of God.*

Full of faith and fortitude] signifies po-
wer to doe miracles, Acts 6. 8.

Full of his glorie] Plentifull documents
and proofes of divine glory, both of his
bounty in blessing; and of his justice in
chastising his people, Esay 6. 3. *The whole
earth (Judea especially) is Full of his glo-*
ry.

Fulnesse] Such a measure of perfection
where nothing is lacking, Joh. 1. 17. *Of his
fulnesse wee all receive.* Col. 1. 10. and some-
time it signifies onely a large and plentiful
portion of any thing, whereof the Scrip-
ture hath innumerable examples; as Fulnesse
of the earth, &c. Whereas fulnesse of the
Holy Ghost, of Grace, of Faith is attrib-
uted to other beside Christ; as to *John Bap-*
tist, Luke 1. 15. to *Stephen*, Acts 6. 8. it is
with a threethold difference: First, that
Grace and the Spirit bee in others by parti-
cipation, as the Moone hath her light from
the Sun, Rivers their water from the foun-
taine, the eye her sight from the soule; But
in Christ it is originally, naturally, and of
himselſe. Secondly, in Christ they bee infi-
nite and above measure, John 3. 34. But
the Saints by measure according to the gift
of God, Eph. 4. 16. The Moone is full of
light, but the Sun more full: Rivers bee
full of waters, but the Sea more full. Third-
ly, the Saints cannot derive their Graces
to others; whereas the gifts of the Spirit
bee in Christ as an head and fountaine to
impart them to his Members, as it is writ-
ten, John 1. 16. This was shadowed out by
the oyntment powred on *Aaron* the High-
Priests head so plentifully, as it ranne down
his beard, to the skirts of his cloathes.

Fulnesse of God] Such a measure of per-
fection as God hath appointed to every
one of the elect through Christ, Eph. 4. 13.
and 3. 19. *That ye may bee filled with all the
Fulnesse of God.*

Fulnesse of Christ] The Church, which
being Christ his body, he esteemes himselſe
an imperfect head without it, though in
himselſe hee be filled with all good things,
and doth fill and worke all in all men, Eph.
1. 23. Note: The word (Christ) is put either
singularly, and then it signifies the person of
the Mediatour alone, considered apart from
his Members; or it is used collectively, and

signifieth the whole Church, consisting of
head and Members, as in 1 Cor. 12. 12, 13.
Gal 3. 16. Eph. 1. 23. Also note that this
phrase of the fulnesse of Christ, doth else-
where signifie Christ himselſe, filling and
perfecting all his Members; causing them
still to grow in grace, till they come to their
appointed Fulnesse in heaven, Eph. 4. 13.
*To the measure of the age of the Fulnesse of
Christ.*

Fulnesse of the Godhead] The whole
and most perfect Godhead, Col. 2. v. 9. *In
whom dwelleth all the Fulnes of the Godhead bo-*
dily; that is, substantially.

Fulnesse of the blessing of the Gospel.] A rich and plentiful blessing of knowledge
and comfort, by the doctrine of the Gos-
pell, Rom. 15. 25. *With Fulnesse (or aboun-*
dance) of the blessing of the Gospel of Christ.

Fulnesse of the Gentiles] The whole
number of the elect Gentiles, called and
brought home to Christ, Romanes 11.
verse 25. *Till the fulnesse of the Gentiles bee
come in.*

Fulnesse of time] That time fully ended
and come, which God in his counsell had
set, Gal. 4. v. 4. *At the fulnesse of time;* so as
Christ could come neither sooner nor later
than hee did come.

Fulnesse of Bread] Excesse in eating, or
gluttony, Ezek. 16. 49. *Pride, Fulnesse of
Bread.*

Fulnesse of Jewes and of Gentiles] Not
onely that Jewes and Gentiles shall be con-
verted to Christ by the Gospel, in great
multitudes, but also be enriched abundantly
with the graces of the Gospel, Rom. 11. v.
12. where fulnesse of the Jewes being set
against their fall and diminishing, doth
require this sense, Romanes 11. verses 25.
26.

Full silver] For as much money as the
thing is worth. Silver is named for all mo-
ney, and (Full) for full weight. Gen. 23.
9, 16.

Full wickednesse] Wickednesse come
and growne up to the greatest measure, be-
ing now ripe for vengeance, Gen. 15. 16.
*When the wickednesse of the Amorite was
full.*

Fulfilling, being referred to God] The
performance of his threatnings, promises,
or prophecies. Mat. 26. 54. *How then should
the Scriptures bee fulfilled?* and 27. 35. Also in
those places, where God is said to fulfill the
desires of the righteous, by giving promised
blessings.

2 Referred to Christ] The perfect keep-
ing

ing of the word, as by Christ onely, Mat. 3. 15. *Is becometh us to fulfill all righteousness.*

3 **Loopen**] An earnest desire, with answerable endeavour to fulfill the Law, Pl. 119. 112. *I have applyed my heart to fulfill thy Statutes.*

4 Supplying something that is wanting, or increasing that which is little, Phil. chap. 2. v. 2. *Fulfill my joy*; that is, adde something to my joy, John chapter 17. verse 13. *My joy fulfilled in them.* Colossians 1. verse 9.

5 Truly and indeed performing a thing, Gal. chap. 6. v. 2. *Fulfill ye the Law of Christ*, that is, the Law of love, which is fulfilled of such as doe indeed love their Christian brothers, even as Christ commanded, and for conscience of his Commandements.

6 To performe the speech of another, or the truth of a matter even in evil things, or to have done according as it was foretold it would come to passe, though not as a man ought; (i) to doe as God hath said men would doe, but not as hee hath said they should doe. So is the place to bee taken, Acts 13. 27, 29. and for good things, Joh. 19. v. 36, 37.

7 To end or determinate a time. Acts chap. 13. v. 25.

8 To performe ones owne promise, made (especially) in good things, John 18.

9. *That the saying might bee fulfilled which bee spake. Of them which thou gavest mee, have I lost none.* Acts 13. 33. *God hath fulfilled the same unto their children, &c.*

To fulfill the measure of our fathers] To goe on, to doe as our fathers did before us, following their wayes, till wee bee as evill as they, Mat. chap. 23. v. 32. *Fulfill the measure of your fathers.*

Furnace] Most sharpe afflictions, whereby Christians are proved and knowne to themselves and others what they be, as gold is tried in the Furnace, Deut. 4. 30. *The Lord hath taken you, and brought you out of the iron furnace.* 1 Pet. 1. 7.

To fulfill the Lusts of the flesh] To order the course and actions of this life, according to those sinfull motions, desires and affections which arise out of the foule Fountaine of naturall corruption. Gal. 5. 16. Eph. 2. 3.

To fulfill all things] To enrich and replenish his Church with gifts and benefits which belong to eternall life in heaven, Ephes. 4. 10. *That hee might fulfill all things.* Hence the hereticall Ubiquitaries do sophi-

stically and falsely conclude, that the body of Christ is infinitely extended, locally filling all places: whereas the meaning of these words will appeare to bee as is before set downe, by comparing them with Psalme 68. v. 18, 19. and with the two next verses in this present chapter; beside that, of their opinion it will follow, that the body of Christ (which is but a creature and circumscribed as other naturall bodies bee) shall be made a God, whose property is to fill hea- and earth, and to bee infinite.

Fullers scope, and Refiners fire] The good and wholesome effect which should follow the preaching of *John Baptist*, and of Christ, towards the godly, who should thereby bee made more pure and bright in faith and piety, as metals are purged from drosse by the refiners fire, and things scoured by fullers scope, Malac. 3. 2, 3. This latter v. expounding the former: The effects hurtfull, which by the default of the wicked are to come to them by the Gospell, are set downe, v. 5, 6.

Furp] Referred to God, is an extended or great wrath of God against a great and obstinate sinner, and that for his sinnes onely; who having no repentance of them, nor prayer to God for pardon, there is consequently no merit or mediation of Christ used for him to pacifie Gods anger, Jeremiah 10. 24. *See Judgement.**

G.

A.

Gain] Profit comming of a mans bodily labour.

2 Spirituall advantage, or commodity, 1 Tim. 6. 6. *Godliness is great gain.*

Gall] A thing to be called, of a very bitter quality.

2 Any bitterness whatsoever, Psal. 69. 22. *They gave mee Gall to eate.* Lam. 3. 5, 15, 19.

3 The evill workes of wicked men, whereby they grieve God and man, Deut. 32. 32. *Their Grapes of Gall.* and v. 33. Deut. 29. 18.

Galilee of the Gentiles] Either *Galilee* superiour, or upper *Galilee*, where the Tribe of *Zabulon* was seated; with whom, were

mixed many Gentiles, after the time that Salomon gave certaine Cities to Hiram. Or else Galilee the inferiour: was neither a populous nor fruitfull Country, see Deut. 33. 23. Or it may signifie both the one and the other, sithence Esay expresseth the miseries of both, chap. 9. 2. and Matthew the happinesse of both, chap. 4.

Garden] A place of pleasure for hearbs and flowers, to delight our senses withall, Mat. 26. Gen. 2. 8. In the Hebrew it signifies a fenced place, because Gardens use to bee fenced with hedges, and because they be places of pleasure, thence called Paradises.

2 The Church, wherein the righteous which bee the Lords Plants doe grow, having excellent graces, and bringing forth excellent workes (as spices and fruit) to delight Christ withall, that he may love to walke and abide therein, Cant. 6. 10. *I went downe to the Garden of Nuts.* Cant. 4. 15, 16. and 5. 1.

The Garden of the Lord] A most excellent delicate garden, Gen. 13. 10. *It was in the garden of the Lord.* Such was the garden of Eden, full of all pleasures and delights. It is to bee observed, that this word (Lord) or (God) is often used in Scripture by amplification, to note and signifie an excellency in that thing or person to which it is joyned: As, *The garden of the Lord.* Gen. 13. 10. Esay 51. 3. And, *Nimrod an Hunter before the Lord,* Gen. 10. 9. And, *Terrour of God.* Sleepe of God, 1 Sam. 34. 12. *A deepe sleepe,* as Gen. 15. 12. *Weapons of God.* 2 Cor. 10. 13. *Cedars of God.* Psal. 104. 16. *Citie of God,* Psal. 48. *Fire of the Lord* for extraordinary fire, Gen. 19. 24. *Mountain of God,* Exodus 3. 1.

To send Adam forth of the Garden] To deprive him of many and great commodities of this life, and of the Symbole or Sacrament of eternall life, with all hee had in that garden wherein hee was placed, Gen. 3. 23. *Therefore the Lord sent him out of the garden of Eden.*

A Garden watered or unto watered] An estate either prosperous and flourishing, through Gods blessing; or unhappy and wofull through his curse, Esay 58. 11. *Thou shalt bee as a watered garden,* Esay 1. 30. *As a garden which hath no water.*

Garments] That wherewith one is clothed, Mat. 27. 37. *They divided his garments.* 1 Tim. 6. 8.

2 Christ with his perfect righteousness imputed, which, as a garment or long white Robe, doth hide the spirituall nakednesse,

and decketh or adorne the soule with spirituall beauty. This is that wedding garment spoken of in Mat. 22. 11. And to this doe those exhortations belong, wherewe are willed to put on Christ; except Rom. 13. 14. where it signifieth the fruits of sanctification.

3 The grace of sanctification. Rev. 3. 4. *Which have not defiled their garments.* Hither doe those exhortations appertaine, which bid us put on the new man, Eph. 4. 24. And to put on meeknesse, lowliness, &c. as in Col. 3. v. 9. 10. 11. The holy garments, goodly and beautifull, which for glory and comeliness were put upon the Priest at his consecration, and which afterward he did weare in the course of his Ministry (as the Tunicke, Robe, Girdle, Miter, Crowne:) these signified, first the glory of Christ, adorned with all the gifts of the Spirit, as Psal. 45. 9. And secondly, the beauty and glory of true Christians, in and through Christ, as in the former Psalme verse 9. See Zachary 3. 4. and Esay 61. 3. and 62. 3, 5.

4 The nature or attributes of God, truth, justice, holiness, or purity. Dan. 7. 9. Wild. 5. 18, 19, 20.

5 The glory or Majesty of God. Psal. 104. 1, 2.

6 The glory of the Saints in heaven. Isa. 61. 3. and 62. 3. 2 Corinth. 5. 2. 1 Cor. 15. 53.

7 A wicked person. Jude Epist. verse 23.

Changes of Garments] Signifies Robes or upper garments which were used in those countries often to be shifted, by putting off or on, as wee doe our cloakes or gownes, Gen. 45. 23. Such were given for honour or reward, Judg. 14. 12, 19. In Rev. 6. 11. white Robes are given to the soules under the Altar. So Rev. 7. 9, 14.

Garment spotted by the flesh] Obstinate sinners, their persons, finnes and societies, Jude 23. *Hate the garments spotted by the flesh.* It is a speech borrowed from the custome of the Jewes which did shun and eschew such as were Legally uncleane; yea, even their Garments: to teach Christians how to abhorre offensive wicked persons, and their company.

Garments white as Snow] The most uncorrupt justice and absolute power of God, for finishing his judgements, Dan. 7. 9. *His garment white as wooll.* All the Types and figurative speeches of fierie flames, and fiery streames, and the rest in ver. 9. 10. do tend to shadow

shadow

Sanctification as a type of Jesus - overcome his enemies and changed garments with them - signify ing putting on new living or robes of purchased righteousness

Shadow unto us the most mighty, constant and just judgements of God, piercing (as fire) through all, and consuming all that arise against him.

Garner) A storehouse, wherein to lay up Corne or other things. A Corne house.

2 Heaven, whereunto the faithfull are gathered in the end of the world, as Wheat after harvest is gathered into a Garner, Mat. 3. 12. *And gather his wheat into his Garner.* A Metaphor.

Gates) That which gives us entry or passe into a house or City. Iudg. 16. 3. *And Sampson tooke the doores of the Gates of the Citie.*

2 A place before the Gate where Magistrates did publicly meet, for hearing and determining causes, Gen. 34. 20. *Hamor and Sechem his sonne went unto the Gate of the City.* Gen. 23. 10. And very often else-where, as in the Prophets.

3 A City, by a Synecdoche of the part for the whole. Gen. 24. 60. *And thy seed possess the Gates of his enemies,* as Psal. 87. 2. Gen. 23. 17.

4 Iurisdiction or power. In the 5. chap. of Deut. verse 14. *Nor the strangers within thy Gates.* Because seates of Iudgement were erected in the gates for the administering of Iustice: hence they signifie iurisdiction and government. Amos 5. 12. *They oppress the poore in the gate;* that is, in publicke judgement, which was exercised in the Gate. Also strength and power is signified by Gate, because of old time, the chief fortifications of the Cities, consisted in their gates, where their munitions and defences were placed. Hence comes that phrase (of the gates of hell) being put for the whole power and policie of Satan, even whatsoever by counsell or force hee is able to doe, Matthew 16. 18. *The Gates of hell shall not prevail against them.*

5 That godly conversation, whereby an entrance (as by a gate) is ministred into the kingdome of heaven, Matthew 7. 13. *Narrow is that Gate that leadeth to life,* 2 Peter 1. 11.

6 The Iudges and Princes which sate in the gate to exercise judgement, Esay 3. 26. *Then shall her Gates mourne and lament;* that is, the Governors and Rulers, Ier. 14. 2. Esay 14. 31.

To open the Gates.) Literally the doors of the City and the Temple, for the people to come in without controll: but spiritually to make entrance by the ministry of the word and faith that, Christ may come

into the hearts of the elect, and they againe may flocke freely into the Lords Assemblies, Esay 26. 2. Psalme 24. 7. Rev. 3. 20. The gate of the Tabernacle was very costly and glorious, as in Exod. 26. 36, 37. to shadow and signifie the glorious hearts of the elect, so made by Faith to receive Christ that glorious King, as is taught in Psalme 24.

Gate of heauen or house of God) A place worthy and fit to be consecrate and set apart for prayer and the service of God. Gen. 28. 17. *It is the house of God, and the gate of Heauen.*

Gates of Sion.) The open assemblies of the Church, where the publike ministry is exercised, Psal. 9. 14. *Within the Gates of the daughter of Sion.*

Gates of righteousness.) The Temple, which is cald the gate of righteousness; either because onely just and righteous persons were to enter there to worship the righteous God; or else, because by the doctrine and Religion there taught, an entrance was made to come unto God, and to attaine true righteousness, Psal. 118. 19, 20. *Open unto me the Gates of righteousness,* that is, the gates of Gods Sanctuary, which were opened by the Priests and Levites, for men to come in (to serve the Lord) which were cleane and just, Esay 26. 3. and 2 Chro. 23. ver. 19.

Gate of death.) Death it selfe, or grievous dangers threatening death, Psal. 9. 13. and 107. 18. This phrase noteth not onely deadly perill, but that it is present, as being now at the very doore and gate thereof, Gen. 4. 7. Iudg. 5. 18. It signifieth also power, strength, and iurisdiction which death hath (ever reigning as the Apostle saith, Rom. 5. 14.) because Magistrates sate and judgements were executed at the gates of the City, Deut. 22. Iob 31. 21. Amos 5. 10, 15. In other Scriptures, gates of death and hell, do note their perill, strength, and horreur, Psal. 107. 17. Esay 38. 10. Mat. 26. 18. Iob. 38. 17. Unto these be opposed in Psal. 9. 14. *The gates of the Daughter of Sion;* which means the publike places where Gods people came together at Sion gates, where God sate, v. 11. and which he loved most, Psal. 87. 2. By sitting in the gate of the King, Dan. 2. 49. is meant the chief principality and dignity in the Kings palace or court, to have free access to the King.

Narrow Gate, narrow Gate) The entrance and passage to destruction to be very easie, but very hard to life and glory, Mat. 7. 13. 24. *Narrow is the gate, and narrow is the way.*

Gates of brass) The strongest helps and defences, Psal. 107. 16. *He hath broken Gates of brass.*

To praise one in the Gates.) To commend one publicly in the open meetings amongst the Elders, Prov. 31. 31. *Her works praise her in the gates.*

To Gather.) To bring or bind together things which are scattered, Lev. 19. 9. 2 Cor. 8. 15.

2 To Collect for the poore, when the gifts of many doe meet together to helpe one, 1 Cor. 16. 1. *Concerning the gathering for the Saints.*

3 To bring elect sinners (like stragling sheep) into the fold of the Church, that they may at length meet all together in heaven. Ephes. 4. 12. *For the Gathering of the Saints.* Also to call the Reprobate by the outward Ministry, Mat. 23. 37. *How often would I have gathered thee, and thou wouldst not!* Also to joyne all elect Jewes and Gentiles in one body, under one head Iesus Christ, as many little summes are collected into one, Eph. 1. 10.

4 To destroy and overthrow, Psal. 26. 9. *Gather not my soule with the sinners.*

5 To search and examine our hearts, provoking ourselves unto repentance, Zeph. 2. 1. *Gather your selves &c.* Note. This word sometimes signifieth, taken away, Ier. 16. 5. Esay. 4. 1. and death, Esay. 57. 1. 1 Sam. 15. 6. Ezek. 34. 29. and sometimes it is expressed to whom they be gathered, as to their fathers, to their people, to the grave. 1 Kings 22. 30. Numb. 20. 24. 26. and what is gathered, the soule, as Psal. 26. 8. or the Ghost, the Spirit, Psa. 104. 28. Contrariwise, gathering is sometime used for gracious receiving, or succouring, as Psal. 27. 9. *Tis the Lord would gather me, that is, receive and succour me.*

To be Gathered to his people.) The soules immortality, Gen. 25. 8. for *Abrahams* body was gathered to the body of *Sarah* onely. And by his people and fathers, are meant the spirits of just men and perfect, Hebrews 12. 13.

To Gather up his feet.) The quiet be-taking himselfe to his rest of death, Gen. 49. 33.

To Gather Manna) The receiving of Christ himself, for meat and spirituall nourishment of their soules, by a continuall application of him, more and more through faith continually growing, Iohn 6. 32, 33, 34. &c. The quality of the gathering (whereof read Exod. 16.) signifies that Christian and mutuall communication of Gods blef-

sings, 2 Cor. 8. 13, 14, 15. The giving of Manna, sig. that God offered Christ for meat to them.

To gather with Christ.) To further and advance true Religion and Gods kingdom, Mat. 12. 30. *Hee that gathereth not with me scattereth.*

Gazing stock.) A publike reproach, 1 Cor. 4. 9. *We are made a gazing stock to the world.* Nahum 3. 5.

Genealogie) A pedigree, linage, stocks or race.

2 Vaine and unprofitable questions and things, 1 Timothy 1. 4. *Give no heed to Genealogies.*

Generations) A history or narration of things which happen unto any persons, Gen. 6. 9. and 25. 19. Also the rehearfall of ones off-spring, Gen. 25. 12. and of things that doe befall men, verse 19. Gen. 30.

2 The originall or first beginning of a thing, Gen. 2. 4. *These are the generations &c.* and 6. 9.

3 Ancestors and fore-fathers, Mat. 1. 1. *The Booke of the Generation of Christ:* It signifies sonnes, Gen. 5. 1. also sonnes and Nephewes, Gen. 10. 1.

4 Persons or people, which live in some one age, Heb. 3. 10. *I was grieved with that Generation.* Matth. 11. 16. Eccles. 1. 4. Mat. 23. 36. and 24. 34. For an age, or men of that age, Mat. 12. 42. Luk. 11. 31. The original word in the Hebrew, which is translated (Generation,) race, or age, hath the signification of durance, or durable dwelling and abiding, and so noteth the whole age or time that a man dwelleth in the world, Ecclesiastes 1. 4. And so consequently, the multitude of men that live together in any age, as Psa. 127. and Deut. 1. 35. and in many other places.

5 A kind of men, Luk. 16. 8. *Wiser in their Generation.*

6 The age and time how long Christ shall endure, of whose kingdom there is no end, who being raised doth die no more, Esay 53. 8. Rom. 6. 9.

From Generation to Generation.) In all times, both past and to come; for ever, and without end. Psalme 90. 1. *Thou hast bin our refuge from Generation to Generation.*

2 For a long time, Exod. 17. 16. *The Lord swaie, I will have warre with the Amalekites, from Generation to Generation.*

Chosen Generation) A people elected of God

God in Christ, to bee partakers of all his holy Promises. 1 Peter 2. 9. Exodus 19. 6.

Note, that the act of generation, is noted by the tearmes which are full of shamesfullnesse, as to goe in to one, to approach unto one, to know one, &c. Gen. 4. 1. Psal. 51. 1. Esay 8. 3.

Genesis] Birth, Originall, or first beginning of any thing. Hence the first book of *Moses* is called Genesis, because it describes both the beginning of the world, and the Church of God; of Religion and Policy, Nations and Languages.

Gentile or Greeke] Every one who is not a Jew, Rom. 2. 28. and 9. 30.

2 One who being a Jew by Nation, was a Gentile in behaviour, being full of impiety and unrighteousnesse. Psal. 59. 5. *O Lord awake to visit all the Gentiles, or Heathen.*

3 The Jewes which were scattered amongst the Greekes, John 12. 20. *There were certaine Greekes amongst them which came for to worship.*

For you Gentiles] Not in their name, or for their cause, but for that hee had equalled them (being now called and drawn to Christ) with the Jewes, who were now no more Gods people (though they beleaved in Christ) then the faithfull Gentiles. Hence came much persecution to *Paul* amongst the Jewes. Eph. 3. 1.

Dispersion of Gentiles] Either the Gentiles scattered here and there upon the face of the earth: or the Jewes now dispersed among other people, Joh. 7. v. 35. 1 Pet. 1. 1. Jam. 1. 1.

Gentleness] That gift which makes us courteous and tractable, ready to give milde words, and with reason to yeeld to others; easie to bee spoken to, and to bee entreated; apt to please, loath to displease with reason. Gal. 5. 22. *The fruits of the Spirit is gentleness, long suffering, faith, &c.*

G.

H.

Holy Ghost] The third person in Trinity, proceeding from the Father and the Sonne, being himselve most holy, and the worker of holinesse in all Angels and good men Mat. 28. 18. *Baptizing them in the name of the Father, of the Son, and of the Holy Ghost.* John. 15. 26. Rom. 8. 9.

G.

I.

Gift] Every good thing, which is given us of God, Jam. 1. 17. *Every good gift is from above.*

2 Christ, who by an excellencie, is called that gift worth all other gifts, being the head and cause of them all, Joh. 4. 10. *If thou knewest the gift of God.* 2 Cor. 9. 15. Joh. 3. 16. and 6. 32. Rom. 8. 2.

3 Patient suffering for Christ, Phil. 1. 19. *It is given you to suffer with Christ.* Where suffering for Christ, is called a gift.

4 Gods eternall election, and such spirituall good things as flow from thence: to wit, Remission of sinnes, Faith, Sanctification, perseverance in grace, and eternall life. Rom. 11. 29. *The gifts of God are without repentance.*

5 An almes or releefe bestowed upon the Saints, 2 Cor. 8. 7. *That ye may abound also in this gift.*

6 Justification, or imputed righteousness. Rom. 5. 16, 17. *Gift of that righteousness.*

7 The Holy Ghost and his miraculous gifts. Acts. 8. 20. *That the gift of God may be obtained by money.* Also the ability or faculty to teach the word, 1 Tim. 4. 14.

8 A thing given from man to man, either to testifie good will and loyall affection; then it is taken in good part, as 1 Sam. 19. 27. Or to gaine good will from some Ruler to helpe our suite; then it is taken in ill part, Exodus 23. 8. *Thou shalt take no gift.*

9 A Ministeriall calling or office, with fit gifts for worthy discharge of it, Rom. 12. 6. 1 Tim. 4. 14. Eph. 4. 11. *Hee gave gifts to men, &c.*

Gift good and perfect] Firme and solid, such as bee those spirituall graces in Christ, communicated to beleivers, which are here opposed to worldly goods, which though they come from the Fountaine of Gods bounney, yet are fading and vanishing away, James 1. 17. *Every good and perfect gift.*

Gifts and calling of God] The gift of calling, by *Hendiadys*: or by gifts understand the good things given according to election of grace, as in v. 28. and by calling, that effectuall worke of the Spirit, whereby God hath called many Jewes, and decreed to call many more to his kingdome, by drawing them to Christ. The gifts and calling of God are without repentance, Rom. 11. 29.

The

The gifts and calling proper to the Elect, are said to bee without Repentance, not in the nature of the things which are mutable, (GOD alone being absolutely immutable:) nor because the Saints might not, or deserve not to lose them wholly; but because there is no change with God, who so conferreth them, as hee also preserves them without any alteration of his purpose, or griefe for that which hee hath done, 1 Sam. 15. 29. Numb. 23. 19. In all which places, Repentance is used to signifie change or mutation of Gods decree, which is more firme then heaven and earth; as even *Lyra*, *Haimo*, and other Popish Authors expound. Here is then in this Text, strong ground for the doctrine of perseverance in grace, and a checke to the Popish erroneous opinion of doubting of salvation, and of losing the grace of a justifying Faith, whereby they crosse the Oracle of the Spirit, affirming such gifts to bee without repentance. God give the Papists true repentance, such as belong to him.

To neglect a Gift] To suffer it to lye idle and unprofitable (as a sword that rusteth in a sheath) 1 Tim. 4. 14. *Neglect or despise not the gift in thee.* Hee neglecteth his gift, which doeth not diligently and faithfully exercise his Talent to the utmost of his power, with sincere desire of glorifying God and benefiting the Church, without hiding them sloathfully, or converting them ambitiously, to gaine thereby preferment and wealth.

The gift of ones hand] That which is in ones power to give, or the giving after ones ability, Deut. 16. 17. *Every man shall give according to the gift of his hand.*

To Give] To elect or in his decree of election to give, John 6. 36. 37. *All that the Father giveth me,* &c. 2 Tim. 1. 9.

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Girdle] That which keeps a Souldiers armour fast to his body.

To Gird] To binde and restraine the wicked from attempting evill, Psalme 76. 10.

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Girdle of truth] Integrity or soundnesse of a good Conscience, Eph. 6. 14. *Your loines girded about with truth.*

Your loines girt] The tucking up, or keeping short our wicked lusts by mortification: or an utter abstaining from all things which hinder the Christian traveller in his journey toward Jerusalem which is above, 1 Pet. 1. 13. Luke 12. 35. *Let your Loines be girt about.* It is a speech borrowed from the common usage of the East Countries where men did weare long garments, and could not travaile unlesse their cloathes were girt and tuckt up: So it signifies the exercise and practise of mortification and repentance. And by Lampes burning, is meant the sound and cleare light of Gods word, to guide Repentance in the workes and fruites of it.

There is no more Girdle] Both glory and power to bee taken away from Tyre, Esay 23. 10. A girdle was used not onely for ornament, but for strength. See Job 12. 18, 21. and 38. 3. and 40. 2. Esay 11. 5.

G.

L.

Glory what it is.

Glory is a singular and high opinion, which one conceiveth of the excellency and worthynesse of another. The Hebrew word put for (*Glory*) signifies a waighthyneffe or gravity, which the Apostle seemeth to respect, 2 Cor. 4. 17.

Glorie] Prayse increased and abundantly published, Luk. 2. 24. *Glory bee to God on high*, Mat. 6. 13. Rom. 11. 36. *To him bee glory for ever*: and elsewhere often.

2 Exceeding shining brightnesse, 2 Cor. 3. 7. *For the Glory of his countenance.*

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4 The mercy of God, Eph. 3. 16. *That he may grant you according to the riches of his glory*; that is, according to his rich mercie.

5 The Arke of the Covenant which was a witness of the glorious presence of God, who did there heare the prayers of his people, and give forth his Oracles: whence the Temple was called, the house or habitation of glory, Psalme 26. 8. Romanes 9. 4. *The adoption and the Glory*, 1 Sam. 4. 22.

6 Riches, authority, sumptuous buildings and garments, &c. which because they are glorified and praised of men, and make their possessors glorious before men, are therefore called (*Glory*) in the phrase of Scripture, Psal. 49. 16. *When the glory of his House is increased*, Esther 1. 4. *To shew his glory*. That which is glorious, and whereof men do glory, Is. 8. 7. and 10. 16. Pl. 108. 1. Gen. 31. 1.

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with men glorifie God, Acts 2. 26. Psal. 30. 12. and 57. 9. Because the tongue is the glory of man by speech if it bee good, and the contrary if it bee evill: it is therefore called (*his glory*.)

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18 The tongue or speech of a man well used : because so it is the glory of Man above other creatures. Psal. 57. 10.

19 Any good man or matter, which is or may be the meanes of glory to God or man, and the matter whereof or wherein to glory or rejoyce. Thef. 2. 20.*

The Glor of the man) signifieth that the woman was created of God, that by her subjection to the man shee might make him more renowned and glorious. 1 Corinth. 11. 7.

To Glor) First, to boast either proudly and vainely, Ier. 9. 23. or like a vaine and proud man, but driven thereto by necessity. 2 Cor. 12. 1. *I am become a foole in glorying, ye have compelled me.*

2 To rest and rejoyce in Christ onely, as the onely meane an meritorious cause of al peace and happinesse from God. Ier. 9. 24. 1 Cor. 1. 31. 2 Cor. 10. 17.

3 To rest in and be satisfied with our owne worthinesse, as if wee could thereby purchase Gods favour. 1 Cor. 1. 29. *I but no fith should glory in his presence.*

To rejoyce and speake boldly of our owne or other mens innocency against the calumination of adversaries. 2 Cor. 1. 12. and 12. 1. 5.

5 To rejoyce and speak confidently of our future happinesse through Christ, satisfying for us and sanctifying us to his service, Rom. 8. 31, 33, 34. 1 Cor. 15. 55. Rom. 5. 3.*

Glor and pompe) Noble and rich men with their nobility and abundance. Esay 5. 14. *Their glory and pompe shall descend.*

Received into glor) Christ gloriously taken up, and into heavenly glory. 1 Tim. 3. 16.

Glor of God.) The Godhead, or divine essence, Exod. 33. 18. *Shew me thy Glory.*

2 The Doctrine and miracles of Christ, which were signes and tokens of his divine power and Majesty, Iohn 1. 14. *We saw his Glory,* Ioh. 2. 11. A Metonymie of the efficient cause.

3 The manifestation of Gods omni potency and goodnesse. Iohn 11. 40. *If thou didst beleve, thou shalt see the glory of God;* that is, Gods might and mercy manifested, in the raising of thy dead brother.

4 The glorious and most admirable presence of GOD, witnessed by some visible token. 2 King. 8. 11. *The Glory of the Lord, filled the house of the Lord.* This Glory was a visible cloud, full of light and brightnesse, as

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5 Religion or worship of God. Romanes 1. 23. *They turned the glory of the incorruptible God, into the similitude of corruptible man.*

6 The celebrating or setting forth of his praise. Iohn 11. ver. 4. *Thy sicknesse is not to death, but for the Glory of God.* Romanes 3. 7.

7 The perfect righteousnesse of the man Christ, the free imputing whereof unto beleivers turneth greatly to Gods glory. Esay 40. 5. *The Glory of the Lord shall be revealed.* In this sense are expounded those words of the Apostle, Romanes 3. ver. 23. *All have sinned and are deprived of the glory of God.*

8 Felicity in heaven, or life eternall, which consists in the participation of Gods glory. Luke 24. 26. Rom. 5. 2. *And rejoyce under the hope of the glory of God.*

Riches of his glor.) The unmeasurable and marvellous great mercies of God, wherein consisteth his chiefest glory. Rom. 6. 23. *To declare the riches of his Glory.*

Father of glor, and God of glor) The true God, who alone is truly glorious, and the Authour of all glory to his Creatures. Eph. 1. 17. *The Father of glory.* Acts 7. 2. *That God of glory appeared to our Fathers:* that is, God full of glory and Majesty.

To glor in God) To attribute all good things unto God, with praise and thanksgiving. 1 Cor. 1. 31. *For that glorieth, let him glory in the Lord.* Ier. 9. 23. This place shewes what it is to glory in the Lord: to confesse and praise his mercifulnesse, righteousnes and judgement.

To the glor of God) Either the end for which duties are to be done that God may be glorified, or else the fruit of Christ his love toward the elect, which walke in the steppes of his charity: which is, to be made immortall as God is, and partakers of his heavenly glory. Rom. 15. 7. *To the glory of God.*

To glor conceting God) To rejoyce and triumph inwardly in our hearts, because we have the great God to bee our Father through Christ. Rom. 5. 11. *Wee glory concerning God, through Iesus Christ our Lord.* Thus it is to be read after the originall.

Their glory) Him, to wit, God or Christ, who is author and matter of their glory. Psal. 106. 20. Luke 6. 32.

To give glory to God) To acknowledge God the searcher of all hearts, and just avenger of all wickedness: by confessing plainly what thou hast done. Josh. 7. 19. *My, Some give glory to the Lord of Israel.*

2 To believe and praise the truth of God, that he is such an one, as he keeps promise, and is able to performe that which he hath promised. Rom. 4. 20. *And gave glory to God.*

3 To confesse God, the Author of every good work. Ioh. 9. 24. *Give glory to God, this man is a sinner.* The glory of God two wayes to be considered: either as it is absolute in himselfe, which none can conceive as it is, (therefore Moses must see but the back parts of God) Exod. 34. 22, 23. nor change it to cause it not to be what it is, for it is unchangeable as himselfe is. Mal. 3. 6. *I change not,* saith *Jehovah.* Or else with reference unto us, to wit, that worship and honor which reasonable creatures yeeld to their Creator. This may be conceived, for it is revealed in the word; also it may be changed (without diminution to God) though not without contumely and reproach to him, and that two wayes, either by giving divine honour to such things as by nature are no Gods, as the *Romans* and *Egyptians* did to men and beasts. Secondly, by representing and worshipping God by Images and similitudes of creatures.

God of glory. Act. 7. 2. **Lord of glory.** 1 Cor. 2. 8. **Eyes of glory.** Esay 3. 8. It is an *Hebraisme*; glory, for glorious, the abstract for the concrete; and signifies full of Majesty and glory, therefore great heed to be taken not to offend and provoke him.

Gloze of his grace) Glorious and renowned grace. Eph. 1. 5. *To the praise of the glory of his grace.*

Gloze and joy) Matter or cause of glorying and rejoicing. 1 Thes. 2. 20. *Ye are our glory and joy.*

Upon all the gloze) Upon all the elect and faithfull people in all places, whom God should glorifie by communion with himselfe. Esay 4. 5. *Upon all the glory shall be a defence.*

Gloze of the Forrest and Fields) Signifieth the mighty, noble, and valiant Souldiers in the Army of Assyria, Esay 10. 18.

Spirit of gloze) That glory or renowne, whereby the Spirit doth beautifie constant Christians, which suffer reproach for

Christ. 1 Pet. 4. 14. *For the Spirit of glory and of God resteth upon you.*

Glorifie) To make glorious. Rom. 8. 30. *Whom he justified, them also he glorified.* Thus God glorifies the elect, by adorning them with gifts of grace in this world, and celestial glory in the world to come.

2 To make knowne ones fame and glory. Mat. 5. 16. *That they may see your work, and glorify your Father which is in heaven.* Thus the elect glorifie God, when they greatly praise and thanke him, confesse and honour him, both in words, and deeds. Rom. 15. 6.

God the Father is glorified in Christ the Mediatour, whilst his truth and mighty power appeareth in the effects of Christ his death, to wit, his victory over sin, death, and hell, and Satan; and in his glorious returne from death, according as God had promised to do in the Psalms 2. and 16: and in the Prophets: but Christ the Sonne is glorified of his Father, as touching his humane nature, by the sustaining it against the gates of hell in his agony and passion on the Crosse, by making a meritorious Sacrifice to expiate and purge sinne, and reconcile mankind; also raising it gloriously the third day, and by his ascension unto heaven, and his sitting as Lord over all, and head of his Church as touching his Godhead and divine nature, by restoring thereto (after a sort) his incomprehensible eternall glory (which was hid and obscured in the time of his humiliation) and manifesting it to the world more and more, that as he was indeed ever the true Sonne of God, so he might be knowne and declared to be of men.

Glorious) Full of brightnesse and majesty. 2 Cor. 3. 9. *If the ministration was Glorious.*

Glorious Majestic) Venerable or praiseworthy glory. Psal. 8. 1. The Hebrew word (*Hodh*) is generall for any laudable grace or vertue, which one is celebrated, revered, and commended for.

Glorification, what it is.

An action of God, freely, without our desert, yet for the merit of Christ, making glorious, or endowing with glory all the elect, both men and women, here in this life, by sanctification begun, and in the next world by sanctification perfect, first, in their soule at death, afterward in the whole man, at the resurrection, to the praise of his

O owne

owne grace, and their eternall comfort. Rom. 8. *And whom hee justifieth, sheweth his glory* ab. Luke 16. 22. 1 Corin. 13. 42, 43, 44.

Gluttony Properly and strictly, night-revellings, untimely riotous suppers and feasts, but more largely, all unhoneit and excessive feasts, made to glut and pamper the belly, to the loading of the body, the dulling of the minde, the engendering of diseases, wasting time and substance: and finally, making men idle fit and willing to exercise charity to men, for piety toward God, Rom. 13. 13.

G. *Goates* **O.**

Goades and Bailes] signifieth the word of God, which is like goades and hales, both for touching men with a feeling of their finnes, quickning them unto godliness: and also for staying and strengthening men in the faith, Eccles. 12. verses 11, 12.

Goate] A creature so called, being naturally very noy some unto Sheep.

2 All unbelievers, and wicked persons, which are like to Goates, because they are not onely out of the fold of the Holy Catholicke Church, but are hurtfull and troublesome to the flocke of Christ, Ezekiel 34. 18, Matthew 25. 32, 33. *And the Goates on his left.*

The Ceremony of the live and Scape Goat in Levit. 16. 20, 21. it signified the invisible sufferings of Christs soule to bee so great, as his Godhead which dwels in light inaccessible, must give to his humanity, sufficient strength to endure them, being of all others not to bee endured. See John 7. 34. 35. and John 13. 33.

To bee of God in Jesus Christ] signifieth that whatsoever wee are in the state and condition of our new birth, wee are it by the grace of God in Jesus Christ, 1 Cor. 1. v. 30.

God] A most powerfull spirituall substance, the mighty maker and governour of the world. Gen. 1. 13. *Then God said,* John 4. 24. *God is a Spirit.* And wheresoever God is absolutely used.

2 Kings, Princes, and all lawfull Magistrates, because they represent the Image of his power and executing his judgements, Psal. 82. 1, 6. *I have said, ye are Gods,* 2 Chr. 19. 6. Here it is used in the plurall number.

3 One which interpreteth and declareth the minde of God to another. Thus is

Moses called *Aarons* God, and *Pharaohs* God, Exod. 4. 16. *And thou shalt bee to him as God:* and 7. 1. *I have made thee Pharaohs God.* Here it is used with an addition; as *Pharaohs* God, *Aarons* God.

4 God is put essentially for all the three persons, even for the whole Deity; John 4. 24. or personally for some one person of the Trinity. Eph. 3. 3. *Blessed be God, the Father of our Lord Jesus Christ.* Rom. 9. 5. *Christ is God, blessed for ever.* John 1. 1. Where God is put for the Father and the Spirit.

5 This name is given, but yet improperly to Angels. 1 Sam. 28. 13.

6 Improperly and falsely to men, either bad or good, which are not God but onely in the opinion of seduced men, Acts 14. 11, 12. 1 Cor. 8. 5.

7 More falsely to the images or Idols of men. 1 Cor. 8. 4. Acts 17. 29.

8 Most falsely and impiously, this name is usurped by Satan, and so it is Ironically attributed to him by Saint Paul. 2 Cor. 4. 4. *In whom the God of this world hath blinded the mindes of them which beleeve not, lest the light of the glorious Gospel of Christ, which is the Image of God should shine unto them.* To shew the wicked what kinde of God they serve. See *Mat. 23.*

9 Any thing that a man adoreth and esteemeth in stead of God or more than God, is that mans God, in the phrase of Scripture, (Phil. 3. 19. *Whose end is destruction, whose God is their belly, and whose glory is in their shame, who minde earthly things*) and of S. August. See *Breuanus; Loccom. loc. 1. q. 13.*

Onely true God] God who is the true and very God, to bee so one, as hee is the onely God and none other, without whom there is no God; and this God is in Scripture taught to be three in persons, the Father, the Sonne, and the Holy Ghost: for the unity of Divine essence is not destroyed by trinity of Persons, John. 17. 3. *Thou is eternall life to know thee the onely true God, &c.*

Whereas *Arians* take advantage from this place for their error, to prove Christ not to be true God, because the Father is the onely God: let it bee marked, First, that the Text saith not that the Father onely is God. Secondly, that it wil as well follow that the Father is not Lord, because it is written, 1 Cor. 4. 8. *There is one Lord, even Christ,* as that Christ should not bee God, because the Father is called one God, and God onely. Thirdly, this particule (onely) excludeth not the other

ther two persons, but all Gods, in opinion as Heathenish Idols, or by office as Magistrates. Fourthly, as (onely) comprehendeth both *Paul* and *Barnabas*, 1 Cor. 9. 6. so here (onely) includes Christ, who is the same God with the Father. Lastly, *Chryso-stomes* reading of this Text, may well be received, to wit, that *this is eternall life to know thee, and Christ whom thou hast sent, to bee the onely true God*. Finally, whereas the first verse saith, that Christ had glory with his Father afore the world, it proves him both to bee a person distinct from the Father, and to bee his eternall Sonne, even God from everlasting. Note, that (*Elohim*) the name of God in Hebrew in forme plurall, is usually joyned with a verbe singular, as *Elohim bara*, God created: but in some other few places it is coupled with a word plurall, not without mystery of the Trinity, to teach unity of essence in plurality of persons. Gen. 20. 13. also Gen 35. 7. and 2 Sam. 7. 23. in which though the plurall number bee joyned, yet a plurality of Gods is no way intended: one Scripture must cleare another.

To beleeve God and Moses] To give credit unto that which God, or *Moses* from God speaketh. Exod. 14. 31. *The people beleeved the Lord and his servant Moses*. Beleeve *Moses*; not in *Moses*.

To bee for the people to God-ward] To bee as Judge, to heare and determine such hard causes as could not otherwise bee ended, but by asking counsell from God. Exodus 18. 19. *Bee thou for the people to God-ward*.

Gods] The three persons of the Trinity, in unity of essence. Gen. 1. 1. *Gods made the World*. So the Hebrew Text readeth in the plurall number. Angels also and Magistrates are thus called, Psalme 82. 1. Psalme 8. 5.

My God] God to be his peculiar, or proper to himselfe, who is a common God to all his children. Rom. 1. 18. John 20. 28. They bee words full of confidence and assurance in the true God, proceeding from a lively sense of his goodnesse; also upon enjoying some speciall good thing, which others have not. *Paul* calleth God his God, both by a singular grace, Rom. 1. 8. and by singular obligation, Rom. 1. 9.

My Gods] Signifieth the Teraphims, which were Images whereby hee worshiped his gods, Gen. 31. 30. The Scriptures use to call those things gods which represent God and his presence to men; Exodus 32. 4.

1 Kings 12. 28.

One God] Such a God as in essence is one, and in his will also, being alwayes constant and like himselfe. Rom. 3. 24. *One God which justifieth*, &c. viz. keeping one course in justifying both Jewes and Gentiles.

God is one] God to bee constant, and alwayes like himselfe, as Mal. 3. 6. Therefore hee is ever offended with transgressors, now no lesse than of old, so as none can bee justified by the Law, Gal. 3. 31. *But God is one*.

Many Gods] Many Idols which were reputed Gods. 1 Cor. 8. 5. *There bee many Gods and many Lords*. Thus *Paul* speaketh, according to the opinion of the Heathens who fancy unto themselves a multitude of Gods; whereas in truth, there is but one God; and one Lord.

Before God] The place where Sacrifices were offered to God before the building of the Tabernacle, Exod. 18. 12. *Eate bread before God*.

2 A place in the Tabernacle, neare unto the Arke, where God appeared, Deut. 12. 17. and 27. 7.

To walke before God] Signifieth to live by faith of his promises and protection, and to live goddily as in his presence, Ge. 24. 40.

After God] According to the Image and likenesse of God, in righteousness and holinesse of truth, Eph. 4. 23. *Which after God is created in, &c.*

Thy God] Either thine by profession of him, Esay 7. 11. Or in truth also, Exodus 20. 2.

This forme of speech importeth the Covenant made by God with *Abraham*, Gen. 17. *I will bee thy God and the God of thy seed after thee*. In the enjoying of this Covenant, standeth true happinesse and eternall felicity, as Psal. 33. 12.

A God in Gen. 28. 21. is to be author of ones welfare and salvation.

Gods] The three persons of the Godhead, each whereof is God of himselfe; unto equality with the three persons, *Adam* was tempted and aspired. Genesis 3. 5. 22.

To be a follower of God] To study to be like unto God in such spirituall graces as bee parts of his Image, Eph. 5. 2. *Be followers of God*.

God not to be in ones thought] Signifieth to thinke and beleeve that God careth not for him, in matters, either to reward the good or to punish the bad, Psalme 10.

verse 4. 5. 9. 11. 13.

Godhead) The essence and nature of God, Coloss. 2. 9. *In Christ dwelleth the fulnes of the Godhead bodily*; that is, the true nature of God is in him truly and for ever. The first name whereby God is called in holy Scripture is (*Elohim*) and it is in the plurall number, to signifie the mystery of the Trinity, in unity of the Godhead; and therefore it is joynted commonly with other words, sometime of the singular number, and of the plurall, sometime indifferently, as *Elohim*, that is, God he went. 1 Chron. 17. 21. and *Elohim* they went. 2 Sam. 7. 23. It may be derived either from (*El*) which signifies mighty, and so by increase of the word the signification is increased, (most mighty, or almighty;) or from (*Alah*) to adjure, because of the covenant, oath, and execration, wherewith men are bound to God, according to that in Deut. 29. 12, 14, 19. Neh. 10. 29. Eccles. 8. 2. This honourable name GOD hath given unto Angels, Psalme 8. 5. and unto Magistrates, Psal. 82. 1, 5. because he hath communicated his word and power to them in a special manner. Iohn 10. 34, 35. 2 Chron. 19. 6. The Hebrew use to note excellent things by adding the name of God, as *Mountaines of God*; that is, high and mighty Mounts. *Cedars of God*. Psal. 80. 10. *Mouns of God*. Psa. 68. 15. *River of God*. Psa. 65. 9. *Wrestlings of God*. Gen. 30. 4. *Harp of God*. Rev. 15. 2. And sundry the like.

Against all is called God) signifieth against the true and highest God, and against Kings, Princes, Magistrates, which in Scripture be called Gods; but especially above that God which Idolaters worship, till he have got to be absolute commander in the Church of God, making himselfe head of it, 2 Theff. 2. 4.

Godly nature. See **Divine nature.**)

Godlinesse) The service and worship of the true God, both inward and outward, as it is commanded in the word, Acts 3. 12. *As if by our godlinesse we had done this*, 2 Tim. 3. 5.

2 The inward spiritual worship of God, when he alone is trusted, and feared and loved above all, 2 Pet. 3. 11. *What manner of persons ought you to be for godlinesse?* 1 Tim. 4. 1. *Godlinesse is profitable to all things*: Titus 2. 12.

3 The whole duty of man both towards God and his neighbour. 1 Tim. 6. 6. *Godlinesse is great gain*. Tit. 1. 2.

4 A Christian faith or Religion of Christ. 1 Tim. 3. 16. *Great is the mystery of*

Godlinesse.

5 Godly deeds. 1 Tim. 2. 2. *In all godlinesse and honesty*; that is, honest and godly workes.

6 Duties to Parents and kindred. 1 Tim. 5. 4. *Let them learne to shew godlinesse to their owne house.*

Godlinesse, what it is) Godlines is an honest love of God, out of a pure heart, a good conscience, and faith unfeigned, stirring us up to glorifie God, and to doe good to his people. Thus Master *Deering* defines it.

Godly) One that hath obtained mercy, goodness, piety, grace, and benignity from the Lord; and is again (after Gods example) pious, kind, gracious and mercifull to others. Psal. 4. 4. Acts 13. 35. The Hebrew word is *Ghasid*. See Nebe. 13. 14. Psal. 131. The Greeks translate it *Hosios*, Holy.

Godly sorrow) A griefe for sinne, because it is sin, and contrary to Gods will and glory. This is called godly, because it cometh from God, is agreeable to his will, and profiteth us unto repentance towards God. 2 Cor. 7. 10. *Godly sorrow causeth repentance.*

After a godly sort) As is meet and worthy them who professe the name of God, and do beleeve Gods word, affirming that he who receiveth his (Disciples) receiveth him. 3 Iohn 6.

To goe in and out) To administer, execute, and performe publike duties, in the time both of warre and peace, with great trust and diligence. Numb. 27. 17. *Who may goe in and out before them*. Deut. 31. 2. 2 Chron. 1. 10.

2 To do private duties well and faithfully. Deut. 28. 6. Psal. 121. 8. *The Lord shall preserve thy going out, and thy coming in.*

3 To live safely. Ioh. 10. 9. *He shall be saved, and shall go in and out*. It often signifieth, to converse, or trade, Ier. 17. 19. 20. 25. and 25. 4.

To goe backward) To separate and estrange themselves so from God, as to run into a way quite contrary to that which God shewed them in his Word. Esay 1. 4. *They are gone backward*. Gen. 16. 2. a modest phrase. Iudg. 15. 1.

To go in to one) To have to do with one about generation; Gen. 29. 21. Amos 2. 7. *A man will go into a maid*. An unseemely action, exprest by a seemely tearme, Psal. 51. 1. Esay 8. 3. *Knowing* is used in like sense, Gen. 4. 1.

Gold) A kinde of metall, pure and precious, highly esteemed for the great worth and

and use of it. Hag. 2. 9. *Silver is mine and gold is mine.* Gen. 2. 11.

2 The precious gifts and merits of Christ; to wit, his wil'dome, riches, sanctification & redemption. Rev. 3. 18. *Come buy of me gold.*

3 The most pure graces of the Spirit, to wit, faith, hope, and love. Psalme 45. 19. *Her cloathing is of broyded gold.* A Metaph.

4 Pure and sound Doctrine, agreeable to the word. 1 Cor. 3. 12. *But if a man build upon this foundation, Gold, Silver, &c.* A Metaph.

5 Most costly gifts and presents of all kinds and sorts. Psal. 72. 15. *To him shall they give of the Gold of Sheba,* Esay 60. 17. *For brass will I bring gold.* Synecdoche.

6 The most excellent glory of the heavenly life. Rev. 21. 21. *The street of the City is pure gold.*

Fine Gold) signifieth most pure and precious gold, Psal. 19. 10.

Gold of Ephraim) Girdles made of most pure and precious gold, such as is to be had in *Oppir*. Dan. 4. 5. Jer. 10. 9. whereof read in 1 King. 9. 28. *Metonymie.*

Goodnesse when it is referred to God.) That property in God whereby he is in himself most good, and communicateth his good things to others. Psal. 34. 8. *Taste and see how good the Lord is.*

2 His gracious kindnesse, whereby he is beneficiall to his creatures. This is uncreated goodnesse, Rom. 11. 21. *Behold the goodnesse &c.*

3 The benefits which come from Gods goodnesse. Exod. 18. 9. *He rejoiced at all the goodnesse.* This is created goodnesse.

4 His most infinite holines and justice. Luke 18. 19. *None good save God only.* Vncreated goodnesse.

Being referred to men) That quality, whereby men become beneficiall and helpful to others, after Gods example. Gal. 5. 22. *The fruit of the Spirit is goodnes.* This is created goodnesse.

2 That imperfect agreement of all our faculties and powers with Gods will, or integrity of heart and manners. Acts 11. 24. *A good man.* Rom. 15. 24. All good manners and Christian virtues, meant here, namely a charitable opinion.

3 A perfect goodnes or integrity, which God gave to the first man, and yet doth require of all men. Rom. 3. 12. *There is none good no not one.*

4 Good in opinion, and not indeed.

5 Good in temporall estate, or as we say a person of good estate or place, a man happy in this world, Mat. 2. 10. and therefore

riches are called goods, this is temporall goodnesse.*

Good, being referred unto things) That which all men desire, as being pleasurable unto them. Psal. 4. 7. *Who will shew us any good?* Here it signifies the chief good, even true felicity, which all men seem to desire.

2 Prosperity, and every thing that is prosperous. Lam. 3. 8. *Evill and good, proceeds from God.* Esay 45. 7. *I create good and evil.*

3 That which is expedient, behoovefull, or convenient. 1 Cor. 7. 1. *It is not good for man to touch a woman.* Gen. 2. 18. *It is not good for man to be alone.* And else-where very often, Good, is put for commodious and profitable. *Moses* in Gen. 2. ver. 18. speaks of the good of our kind, which could not be multiplied by a solitary man. But *Paul* 1 Cor. 7. 1. speaks of a personall good, which a solitary man enjoyeth, being freed from many worldly enconbrances. For *Adam* (or other men) to be alone and solitary, without a companion and the society of a woman, had been not good, but incommodious, both for man himselfe, who had lacked a fellow to live, and sweetly to converse withall: and for mankind which could not by one alone be increased; for the Church, which was to be gathered out of our kinde being multiplied; and for the glory of God, who was to be honoured in the sending of his Son made of a woman: also in the just punishment of the reprobate, and most free salvation of the elect, Gen. 1. 4. See 1 Cor. v. 35. where the comely or expedient, expresseth good, in verse 1. also as evil is put for grievous, and displeasing: so is good used for pleasing. Gen. 48. 17. and 16. ver. 9.

4 That which is vertuous, and morally honest, righteous, and just. Psal. 37. 27. *Flee from evil, and doe good,* Psal. 14. 1. *There is none that doth good.*

5 That which is commendable or praise worthy, Mat. 26. 10. *Shee hath done a good worke upon me.* 2 Tim. 4. 7. *A good fight.* 1 Tim. 6. 13. *A good confession.*

6 That which lacks nothing to the perfection of being. Gen. 1. 38. *And loe, all was very good.*

7 That which is healthfull, wholesome, and available to our Salvation. Rom. 8. 28. *All things worke together for good, to them that love God.* Eph. 4. 29. *But that which is good, to edifying.* 1 Tim. 4. 6.

8 That which is sufficient. 2 Chr. 30. 22. *He speak to the Levites, that had good knowledge.*

9 Cheerfull, solemne, and joyfull. 1 Sam. 25. 8. *Wee come in a good season.*

10 That which is lawfull to bee used, 1 Tim. 4. 4. *Every creature of God is good.* Also that which is profitable to edifie others, and pleasing to God. Rom. 14. 21.

11 That which is sweet and gratefull, Gen. 3. 6. *When shee sawe that the fruit was good.* 2 Chron. 18. 7. *Hee doth not prophesie good unto mee.* Also that which is better, Rom. 14. 21.

12 The benefits of God, both for this life and the life to come. Psal. 103. 5. *Which fills thy mouth with good things.*

13 Christian liberty, or the doctrine of our freedom from the bondage of the ceremoniall Law, given to the Jewes. Rom. 14. 16.

[**Good**, when it is referred unto persons] One, who is holy of himselfe, or most holy or perfectly holy, being Author of all holinesse in others. Mar. 10. 18. *There is none good but one which is God,* Hof. 8. 3. God, put for God himselfe.

2 A godly man, who is imperfectly good, doing good to many Acts 11. 24. *Barnabas was a good man.* Thus all regenerate persons bee good.

God is said to bee with good men; either inwardly by his grace, directing and assisting in doing all duties, strengthening and comforting in feares, and doubtfull cases, and dangers: or outwardly, by his mercifull providence, protecting their persons and prospering their enterprises and workes.

[**Good and evill**] That which is both honest and profitable, also that which is wicked and hurtfull, even every thing which either may please or displease God or our neighbour. Rom. 12. 9. *Abhorre that which is evill, and cleave to that which is good.*

[**Good age**] A life full of yeares, accompanied with health of body and spirituall prosperity, unto the end of our dayes, Gen. 25. 8. *Abraham died in a good age.* Gen. 15. 15.

[**Good conscience**] A power in mans soule, giving testimony of mens actions and estate before God, according to the light of knowledge which it hath. Such a good conscience may bee in a man unregenerate. Acts 23. 1. *I have in all good conscience served God untill this day.* This Paul speaketh of himselfe being a Pharisee. 1 Tim. 1. 19. *Having faith and a good conscience.* When one followeth the light of knowledge that shineth in his conscience, and doth accordingly unto it: such an one is said in Scripture phrase, to have a good conscience,

and to serve God in good conscience, though hee be but a naturall man, and lack saving knowledge. This Conscience is good morally.

2 A power of the soule, enlightened with saving knowledge of Gods truth, and sanctified by the Spirit, to give Testimony truly both of our good estate before God for eternall life, and of all our doings in this life, excusing and comforting us when we have done well, checking and accusing us when we have done evill. Heb. 13. 18. *Pray for us, for we are assured we have a good Conscience.* And Acts 24. 16. it is called (*A clear and unspotted Conscience.*) This good Conscience onely regenerate men have, and it is supernaturally good; or good spiritually.

[**Good countenance**] signifieth, faire and goodly usage, Gen. 24. 16. and 26. 7. and 12. 11.

[**Good eye**] A mercifull and liberall eye, Prov. 22. 9. *Hee that hath a good eye.*

[**A Good name**] A favourable report given us of good men; in respect of our well-doing. Prov. 22. *A good name is better than riches.*

[**Good word of God**] The will of God revealed in Scriptures, which teacheth a good life, and promisetli good things, and makes us good, being good in it selfe: and therefore it is called (*The good word of God.*) Heb. 6. 4. *And have tasted of the good word of God.*

[**A good heart**] A soule framed by God unto goodnesse, being made able to love this good word of God, and to desire and endeavour to obey it. Luke 8. 15. *An honest and good heart.*

[**To call evill good, and good evill**] To invert and change both the nature and names of things, as to terme drunkennesse mirth or good-fellowship; covetousnesse good thrift, prodigality liberality, pride handsomenesse or neatnesse; &c. 1. Play 5. 20. *Woe to them which call, &c.*

[**Good hope**] A sure expectation of good things in heaven, 2 Thet. 2. 16. *And good hope through grace.*

[**Good things**] Remission of finnes; attonement with God, eternall life. Rom. 10. 15. *Which brings glad tidings of good things.*

2 That which is profitable to our selves and others, Eph. 4. 28.

[**Good works**] Such things as God hath commanded to bee done, even all good thoughts, counsels, desires, words, and deeds

deeds, which come from a regenerate man, and are according to the will of God revealed in his Law. Eph. 2. 10. *Created to good works.* Unto a good worke it is required that the ground or beginning of it be good; to wit, a pure heart, faith unfained, and a good conscience. Secondly, that the thing done be good, being commanded of God by his Law. Thirdly, the end good, being referred to Gods glory. Workes of Popery devised by men, are no good workes, Mat. 15. It signifieth specially the duties of Preachers, which bee foure, 2 Timothy 3. 17. 18.

Gospel.] The History and Narration of the things which Christ spake and did; as the Gospel according to *Marke, Matthew, &c.* Mar. 1. 1. *The beginning of the Gospel of Christ.*

Thus the Gospel is onely the New Testament. But the tidings of salvation is shewed also in the Old.

The matter of the Gospel in generall, is the reconciliationn betweene God and man, with the meanes and manner thereof.

The parts whereof, are on Gods part to us-ward. 1. The grace of Regeneration, abolishing sinne, renewing holinesse.

2 The grace of remission abolishing guilt and punishment.

This (with the meanes of it by Christs Spirit and merits) is Gods Gospel and new Covenant with us, Jer. 31. 32. *

2 The glad and joyfull tidings of remission of sinnes, and eternall Salvation by Faith in Christ already come, Marke 1. 15. *Beleeve the Gospel.* Luke 2. 10. *I bring you tidings of great joy, &c.* Gal. 3. 8. And elsewhere, often it signifies that doctrine which teacheth the true way how to attaine perfect righteousness and eternall life; namely, by beleeving in the Son of God. Hence called Gospel, as one would say, a Good-spell, or Gods-spell. Gal. 1. 6, 7. and in Gal. 3. 8. The Gospel signifieth the doctrine or promise of free reconciliation by faith in Christ to come, according to that is written, Gen. 12. 3.

3 The whole doctrine of the word, both of Law and Grace. Marke 1. 14. *Teaching the Gospel of the Kingdome of God.*

4 The preaching or publishing the Doctrine and promise of grace. Rom. 1. 9. *I serve God in the Gospel of his Son, that is, in declaring and preaching the Gospel of his Sonne.* Phil. 2. 15. 1 Thes. 2. 2. 1 Tim. 1. 11.

✠ Error or false doctrine delivered

under the name of the Gospel, and with as great readinesse and reverence received as the Gospel; and yet is a Gospel but in opinion, or a Gospel that is not a Gospel, Gal. 1. 6, 7. *

Gospel of Iesus Christ) The doctrine of salvation by Christ, not as it is in books; but as preached, beleeved, and practised, Rom. 1. 16. *Not ashamed of the Gospel.*

Gospel of peace) The message or doctrine of peace and reconciliation with God by Christ, which alone (being beleeved) is able to pacifie the Conscience. Ephes. 16. 15. *Your feet shod with the Gospel of peace,* 2 Cor. 5. 19.

Gospel of God) The doctrine or promise, whereof God is author and giver. Rom. 1. 1. *To preach the Gospel of God.*

Our Gospel) The Gospel which wee preach, or our preaching of it, 1 Thes. 1. 5.

Gospel of salvation) A doctrine which bringeth us to be partakers truly of that salvation which God hath promised, Christ purchased, the word offereth, Ephes. 1. 13. *Even the Gospel of your salvation.*

Gospel of the Kingdome) A doctrine which bringeth us to Christ, that he may reigne as King in us. Mat. 4. 23. *Preaching the Gospel of the Kingdome.*

The Gospel of the grace of God) That doctrine which certifieth us of Gods favour and love, restored in Christ, for the free pardon of all our sinnes, and full reconciliation with God. Acts 20. 24. *To testifie the Gospel of the Grace of God.*

The Gospel of the glory of God) A glorious doctrine, entreating of the most excellent glory of God, and at last translating the beleevers of it into eternall glory. 1 Tim. 1. verse 11. *According to the glorious Gospel of the blessed God.*

Pauls Gospel) That doctrine of life, whereof Paul was a Minister, to spreade and publish it unto mankind. Rom. 2. 16. *According to my Gospel.*

Truth of the Gospel) That most pure and sound doctrine of Christ. Galat. 2. 5. *That the truth of the Gospel might continue with you.*

Gospel of the Sonne of God) An heavenly doctrine which hath the Sonne of God for Anchor, matter and scope of it. Romans, Chapter 1. verse 9. *In the Gospel of his Sonne.*

Concerning the Gospel, they are enemies (Jewes to be enemies, because they would not adm it and beleeve the doctrine of grace; but persecuted it and the teachers of

of it. Rom. 11. 28.

Faith of the Gospell) That Faith which is yeilded to the doctrine taught in the Gospell, resting thereon, and looking onely thereunto. Philipians, 1. 27. *Through the Faith of the Gospell.*

They goe downe to hell) signifieth to depart out of this life into the common place and state of death, whereunto all mult goe. Genesis 37. 35. As Heaven is not onely the place of good Angels, and holy men, but generally is put for all above us, as the aire, spheares, &c. where the fowles flie, and the Sunne and Starres runne their courses: so Hell, *Sheoll*, in Hebrew, in Greek *Hades*, the one of craving so called; the other of *Adam* by change of letters, doth signifie, not onely the place of torment or a grave digged and made with hands, but the common place or state of death See more in *Hell*.

Gobernment) Such as are in authority, 2 Pet. 2. 10.

Gobernor) One set over others to rule them (as a civill Magistrate) in the things of this life. Mat. 27. 11. *Iesus stood afore the Governour.* 1 Pet. 2. 14.

1 One placed over others, to rule them in the things of God, 1 Cor. 12. 28. *Helpers, Governours.*

Gobernment upon his Shoulders) That Christ shall be subject to no creature; but from his Father shall receive authority and power over all things in his Church and without it, Esay. 9. 6. compared with Mat. 28. 18. Ephes. 1. 12.

Grace) The free and eternall favour and good will of God, which the is Well-spring of all the benefits that wee have 2 Tim. 1. 9. *But according to his owne purpose and grace.* Rom. 11. 6. *If of grace, not of works, &c.* This is grace of election, which makes us gracious and acceptable unto God. And by this grace, we are so often in Scriptures said to be justified and saved, Rom. 3. 4. and 5. A. 13. 43.

2 Faith with all the healthfull and saving effects and fruites thereof: which are called grace, because they are freely given, us, Heb. 12. 15. *No man shall away from the grace of God.* 1 Pet. 5. 12. This is grace freely given, which Popish Sophisters doe wickedly confound with that Grace where-by wee are freely beloved.

3 Free imputation of Christs righteous-

ness, Rom. 5. 15. *The Grace of God hath abounded unto many.* Also verses 17. 20. 21. In all which places, by (Grace) is meant, the righteousness of Christ, freely imputed to belevers. This is the grace of Iustification, which Papists confound with Grace of Sanctification.

4 The worke of the Spirit, renewing our soules to the Image of God, and continually guiding and strengthening them to the obedience of his Will. Rom. 6. 14. *Ye are under Grace.* Also v. 23. 2 Cor. 12. 9. *My grace is sufficient for thee.* This is the grace of sanctification which is freely given as a witnesse of Gods favour in electing and justifying us.

5 That happy and blessed condition into which we are admitted and wherein we are kept by the good will and free favour of God, Romanes 5. 2. *We have this access into this Grace wherein we stand.*

6 The gifts of the holy Spirit freely bestowed upon us, 2 Pet. 3. 18. *But grow in grace,* 1 Pet. 5. 10. and elsewhere often, as John 1. 16. This also is grace, freely given, but doth not make us gratefull to God.

7 The Spiritual or Evangelical worship of God, Heb. 13. 9. *It is good the heart be established with grace.*

8 Some godly comfort and instruction to cause others to profit in godlinesse, Eph. 4. 29. *That it may minister grace to the Hearers.*

9 Almes or workes of mercy to the poor, 2 Corinth. 8. 4. *That wee would receive the grace.*

10 The bountifull liberality of God enabling us to give to the poore, 2 Cor. 9. 8. *God is able to make all grace abound towards you.*

11 Favour or liking with men, Gen. 19. 19. *Thy servant hath found grace in thy sight.* And elsewhere often, as Genesis 6. 8.

12 The effectuall presence of the holy Ghost. Acts 14. 26. *From whence they had been commended to the grace of God.* 1 Cor. 15. 10. *The grace of God, &c.*

Note Popish Sophisters wrest this place in favour of free will, as if our will by naturall strength did concur with grace, to bring forth a good worke, which should be partly of the efficacy of grace; partly from power of nature; therefore they corruptly translate the words (*Grace of God with mee*) leaving out the article *H*, which is with mee: and neglecting the scope of the Apostle, attributing all to grace, and to the efficacy

efficacy of the Spirit, which being present with him, made him labour, and to bee what he was, and doe whatsoever he did, him selfe being but an instrument and servant unto the grace of God, from whence flowes whatsoever is in man good and pleasing to God, it being impossible any freedom towards good to be in our will, till it bee freed by Grace from slavery of sin; and so farre forth as it is free, it willexh, desireth, and worketh good things, Gods grace and Spirit working both the desire and deed, Phil. 2. 13.

13 Afflictions and bandes, suffered for Christ, Philip. 1. 7. *You are all partakers of my Grace.* This was a free and peculiar gift, v. 29.

14 The benefit and gift of heavenly wisdom, 2 Cor. 1. 12. *Not by fleshy wisdom but by the grace of God, &c.* that is, by the wisdom freely given me of God.

15 Generally, any benefit bestowed upon us, 2 Cor. 8. 1. *Of the Grace of God bestowed upon the Churches.*

16 Elegance of speech, which made Christ gracious and amiable to all, Psalme 45. 4. *Full of Grace are thy lips,* Luke 4. 22. *Words full of Grace.*

¶ Our ordinary acceptation of this word grace, in the English tongue when we speak of civill actions or affaires, is to signifie either, 1. for ornament of the body, as a garment, ring, jewell, &c. which we call the grace of the person: and this commonly is a substance: or 2. some comeliness of the action or speech, as order, timelines, and accommodation to the persons, place, time, and occasion; this also we call the grace of the worke, &c. and this is but the quality thereof. *

17 The perswasion, fruits, and feeling of Gods good will increased in us, Rom. 1. 7. *Grace and peace from God the Father.*

18 Eternall glory in heaven, 1 Pet. 1. 7. *As they which are the heires of the Grace of Christ,* 1 Pet. 1. 12. Also it comprehends the benefit of this present life, which is common to both

19 Acceptation with God & men, Luk. 2. 22. *Jesus increased in Grace or favour with God and man,* Ia. 4. v. 6 *God gives grace to the humble* that is, makes them accepted & favoured.

20 The grace or calling of Apostleship, freely committed to Paul, Rom. 12. 13. Also both his Apostleship and conversion to Christ, Rom. 15. 15.

¶ 21 The thankfulness or gratefulnesse of man to God, or man, for any gift or grace, Ephes. 5. 20.

What Grace is.

(Grace) is the free-good will of God, whereby he counteth us deare in Christ Iesus, forgiveth us our sinnes, and giveth us the holy Ghost, and upright life, and eternall felicity. Thus *Peter Martyr* defineth it.

¶ Grace is taken, 1. in Scripture, First, for the love or liberality of God to man. 2. For the faithfulness of man to God, or man. 3. For the acceptation of man with God or man. 4. For the quality or comeliness for which he is accepted.

2 In common Writers, it is taken particularly for three Sisters, called the three graces, and historically for any woman of that name *

Grace no more Grace) grace to lose the nature of grace, whose propertie is to be every way free and undue; whereas if election came of workes foreseene, then it should be due to workes, & so grace were destroyed, Rom. 11. 6. *Else were Grace no more Grace.*

Gift of Grace) A free gift, such as was the calling of Paul a Pharisee and a persecutor unto the Apostleship, and all the Graces, which he had to discharge, Ephes. 3. 7.

Grace for Grace) A lively faith, as one Grace; afterwards eternall life, as another Grace, John 1. 16. *And Grace for Grace:* or grace of the New-Testament, for the grace of the old Testament, permanent grace for shadow with: *Theophylact.*

Or thus: Grace upon Grace; that is, one Grace of the Spirit after another; the Spirit of Christ, daily powring new graces upon us, and all freely. This is the best exposition. Or thus: Grace, even Grace thus freely given without merits. Like phrase, in Job. 2. 4. Amos 3. 15.

Or thus: Grace and favour shewed to us, for the love and favour which God beares his Sonne.

Or thus: Grace conveyed into us, from the fullnesse of Grace in Christ.

(Note) Grace in the first place noteth these two things: First, the gracious favour of God embracing his elect by Christ; this is the Grace of Iustification. Secondly, the gift of the Spirit dwelling in the Elect, and daily renewing them: this is Grace of sanctification. In the latter place (For Grace) is opposed unto merit of workes, and is as much as (*Gratis*) freely.

Grace in Christ) The favour or free love wherewith God doth embrace his elect for Christ, 2 Tim. 2. 1.

Grace and Truth) The free forgivenesse of finnes in Christ, unto a full reconciliation with God, and the fulfilling of all the shadowes of the Law, Iohn 1.14.17. *But Grace and truth came by Jesus Christ.*

(*Note*) This sense which is here given, appeareth to bee the true and onely fit sense, by comparing verse 14. with the verse 17. wherein Grace and Truth be set against the Law, which threatened malediction and wrath to all transgressors of it, and contained ceremonies or shadowes of things to be performed by Christ, who by taking away the curse in his death and on the Crosse, to the reconciliation of sinners with God, together with the renovation of their minds by the Spirit, and in that his Sacrifice of himselfe fully accomplishing the Legall ceremonies, is thence worthily said to have come to us men full of grace and truth. Unlesse with learned M. Rollock in the first place we will understand all the glorious properties of the Godhead, and in speciall his true knowledge and divine wisdom, which hee shewed forth in his miracles and doctrine (in such wise as he was thereby knowne to his Disciples, to be the onely begotten Son of God) and in the 17. verse by (Grace) and (Truth) with the same Authour and others, take the free remission of sins by the death of Christ, and the cleer and manifest knowledge of God in Christ, without Legall shadowes to bee meant. Let the learned judge.

To finde grace) To have prooffe of Gods mercy and free favour, in preserving and blessing us, Gen. 6.8. *And Noah found Grace in the eyes of the Lord.*

2 To have men gracious and favourable unto us, to doe us good, or to forbear to doe us evill, Gen. 23.10. *If I have now found Grace in thy sight.*

Spirit of Grace and prayer) Two effects or gifts of the holy Spirit, to wit, first a sense or feeling of the favour of God, being become truly propitious to us, and secondly, deprecation or supplication, that God would turne away his wrath, grant full pardon, and continue favourable, the Spirit stirring up secret sighes and groanes in the heart for these purposes. Zach. 12.10. Rom. 8.26.

Grafting) A joyning of a sience or graft so neerely and firmly in a stock, as that it become one with it. Secondly, the uniting or joyning the elect unto Christ, most neerly, by the Spirit and Faith, Rom. 6.5. and the word is said to be grafted into them,

Iam. 1.21. *Receive with meeknesse the word grafted into you.*

There be two sorts of Grafts or Plants: one grafted into Christ by profession of mouth only: the other by the faith of heart also, Mat. 7.21. Rom. 2.28, 29. 2 Tim. 3.5. The former be broken off, Rom. 11. verse 17. The latter cannot perish, Romanes 11.20.

Graine) A small measure or portion of any gift, Mat. 13.31. *If ye have faith like the Graine of Mustard-seed*, that is, the least degree of a lively faith, if it be but a true desire to beleve, in a truly touched and humbled heart.

Grapes) The fruit and works of mens lives, which if they be good, they be likened to sweet and good Grapes: if they be wicked workes, then they are compared unto wild and sowre grapes: if notoriously wicked, then they are called grapes of Sodome, grapes of gall, and poisoned grapes, Esay 5. 2. *It brought forth wild Grapes.* And verse 4. Deut. 32.52. *Their vine exceedeth the vine of Sodome, their grapes are grapes of gall*, because they did offend and provoke God, as sowre grapes offend our taile.

Grasse) That which is frail and of short continuance, fading like the grasse, Psal. 90. 5. *In the morning he flourisheth like the grasse*, Psalme 103.15.

Gravitie) A seemly moderation, of gesture, words, countenance and actions, according to the dignitie of mans person, age, sex, calling. Tit. 2.2.7. *with Gravitie and Integrity.*

To Grieve the Spirit of God) To vex, displease, and make sad. Eph. 4.30. *Grieve not that holy Spirit of God*, that is to say, doe nothing against that light set up in your conscience by the word and Spirit; for this will grieve the Spirit, and make him unwilling to abide in you: as a guest hath no pleasure at all there to remain, where he is despised and grieved, Esay 7.13. and 63.20. Psal. 78.40.

To Grieve to afflict) To send calamities upon the ten Tribes, more heavey than the former, Esa. 9.1. *Afterward he did more grievously afflict her*, &c. A comparison between the affliction from Tiglath-Pileser, when part of Israel was carried into Assyria; and from Salmanasser, when wholly they departed. See 2 King. 15.29. and 2 Kings 17. *Nephtali & Zabulon* are only named in Es. 9. because there began both calamity by the Assyrians, and deliverance spirituall by the preaching of the Gospel, Mat. 4. 15. *The*

land of Zebulon, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles.

Grievousnesse] Unrighteous, decrees and Lawes which worke molestation and griefe to the subjects which live under them. A Metonymie of the effect, Esay 10. 1. *Woe unto them which write grievousnesse.*

Great] One that is in authority and power above others; Mat. 20. 19. *He shall be great among you.*

2 One who is author of much people, Genesis 48. 19. *His also shall be great.*

3 **Great** Ambitious or vaine glorious, and seemingly, not truly great, Luke 22. 24.

Father greater than I] John 14. 28. not in substance or essence or nature Divine, as Phil. 2. 6. John 5. 18. 11. 23. but in respect of his humane nature, as all the Fathers of the West Church expound.

2 In respect also of the order of the persons, the Father being in order (not in time) before the Son. So some Greeke writers doe expound it.

3 In respect of his Fathers glory, to the advancement of which, Christ his Sonne (humbling himselfe) referred all his labours and his sufferings of dishonour in himselfe: So as his owne glory was not the utmost end wherein his Apostles should, or himselfe did determine their endeavours, but the pleasure and praise of the Father, John 5. 30. 36. and 8. 28. 29. 49. 50. and 14. 10. 24. 31. Phil. 2. 11. (who reciprocally honoured his Sonne. Mat. 3. 17. and 17. 5. John 5. 36. 37. and 8. 18. 2 Pet. 1. 16. 17.) *For love boasted not her selfe, nor seeketh her own things,* 1 Cor. 13. 4. 5. *

Greeks] Such as were borne and dwelt in Greece. All people of the world which were not Jewes. 3. Such as being Greekes by Nation, were Jewes by profession, John 14. v. 12. 20. Romanes 1. 3. Colloisians 3. 11.

Greene] Flourishing and prosperous. Psalme 37. 35. *Like the greene Bay-tree.*

With Greedinesse] With eager and hot strife to excell one another in sinning, as if men strove for a prize or a Garland, Eph. 4. 19. *To worke all uncleannesse with greedinesse.*

Greene Tree] An innocent and unguilty person. Luke 23. 31. *If this bee done to the greene Tree, what will bee done to the dry?* that is, if God give the Jewes leave to crucifie mee who deserve not this punishment, what grievous judgements will fall upon impenitent sinners who are like dry stickes,

apt and meete to burne in the fire of Gods wrath: In the Originall it is wood (for Tree,) by a Synecdoche, and moist for green, by a Metonymie.

Guide] One that sheweth another the way.

2 Teachers, who are called guides because they goe before the Flocke as guides, to shew them the way to salvation: Rom. 2. 19. *And persuadest thy selfe that thou art a guide to the blinde.*

3 An husband, Prov. 2. 17. *Be thou a guide to the blinde.*

Lo Guide] Effectually to move and stir the heart toward God. 2 Thes. 3. 3. *The Lord guide your hearts to love.*

To bee Guilty of the body and blood of Christ] To kill Christ, and bee culpable of his death, as was properly Judas, which betrayed him, the Jewes which condemned him, and souldiers which pierced him, and shed his innocent blood; but figuratively, yet truly, all that unworthily eate and drinke the Lords Supper, wicked men, hypocrites, and negligent Christians, become partakers of this great sinne of crucifying Christ, some more, and some lesse, by abusing the holy Sacrament, 1 Cor. 11. 27. Or thus: he is held guilty of violating and prophaning the sacred Signe and Seale, whereby the body and blood of our Lord is represented, and withall assured unto us.

Guile] A subtile invention or device to deceive another by, when one thing is done, and another pretended, 1 Pet. 2. 1. *Lay aside all guile.* This is guile in practise and action.

2 Deceitfull speech, tending to deceive, when one thing is done, and another thing meant, 1 Pet. 2. 22. *In whose mouth there was no guile.* This is guile in words and promises.

3 Inward hypocrisie and unsoundnesse of heart, Psal. 32. 2. *In whose Spirit there is no guile.* This is guile in thoughts and purposes.

Guiltinesse] Worthinesse or deserving of punishment which necessarily doth follow every sinne, Mat. 5. 22 *Which shall bee guilty of punishment,* that is, shall bee worthy, Rom. 3. 40. *Also a sinne or shameful crime, making us guilty of punishment,* Gen. 26. 10. Or both sinne and punishment.

To bee Guiltie of all] To be charged for against God, whose Law commandeth

one duty as well as another, and forbiddeth one sinne as well as another; not that men can be perfect, but we must strive toward it, by baulking no duty, nor bearing with any fault in our selves, James 2. 10. *Hee that faileth in one point of the Law, is Guilty of all.* This sentence detecteth the hypocritie of such as did not and chuse such precepts of the law, to keepe as they listed, soothing themselves that they had performed excellently obediently by doing things which crossed not their fancie and affection; neglecting in the meane space, some other worke commanded in the Law, as needfull as any which they performed: as if a Iudge, which had acquitted one notorious malefactor, should please himselfe because he had punished another. Note further, that one becomes guilty of all, by wilfull breach of one; because, as one string or voice out of tune, spoiles the whole harmony in Musick: so one sinne contemptuously committed, marreth the harmony of our obedience. Also he can in truth keepe no commandment out of love to the Law, which obstinately lyeth in any one sinne. Lastly, that divine Majesty which gave the Law, is violated in breach of one precept; so as the other in the whole of the Law be not transgressed, (*totum legis*) yet the whole law (*tota lex*) is broken in hurting that authority whereby it was given: yet this will not prove all sinnes equalled.

G. Y.

G. Y. *(Spente)* Apostates or such as revolt, goe backe and fall away from God and goodnesse, Gen. 6. 4. *I here were Gyants on the earth in those dayes.* The words lay downe the fruite of corrupt marriages, mentioned in ver. 1. to be not overgrowing in stature, but impiecy and sinne.

H. A.

H. A. *(Habitation)* A Place of defence or refuge as an house is to the dweller in it, Psal. 90. 1. *Lord thou hast bene our Habitation.* Thus is God an Habitation to his Saints. 2. A Temple to dwell in, to possesse and rule in it, Ephes. 2. 22. *To be the Habitation of*

God by the Spirit. Thus the Saints are the habitation of God.

To halt] To counterfeit, or to play the hypocrite, 1 King. 18. 21. *Why halt you betwene twai?* Heb. 12. 13. *Left that which is halting be turned away.* When the heart goes two wayes, this is halting. Also halting signifies infirmity, which the best doe bewray in their temptations and wrestling with God, 2 Cor. 12. 7. 9. Psal. 35. 15. and 38. 18.

Haire] Haire white or blacke, none can make (besides God, Mat. 5. 36.) 1 Not materially, for substance, 2 Nor formally, for colour. For those that colour things do not make the colours themselves, but do onely take, extract, temper, and apply those which God hath already made, from one substance to another.

Hallelujah] Praise yee Jah, viz. Jehovah our God, Psalme 104. 35. It is an Hebrew phrase kept in the Greeke, Revelat. 19. 1, 3, 4. It is let sometime in the end of a Psalme.

Hammer] The word of the Law and Gospel, which is a hammer to breake the stony hardnesse of our hearts, and to bruise them to powder as it were, that they may become soft, humble, and contrite.

Hanging] That our Saviour Christ should become accursed for our sakes, to redeeme us from the curse of the Law. For (hanging) ceremonially, was an accursed death, Deut. 21. 23. compared with Gal. 3. 13.

Hand, in a proper sence] A member of the body, which is the instrument of many and manifold actions.

2 Gods eternall and effectuall purpose, concerning all things to bee done. Acts 4. 28. *To doe whatsoever thine hand and thy counsell determined to be done.*

3 Gods actual power, working all things which bee done according to his purpose. Acts 4. 30. *So that thou stretch forth thine hand.* Psal. 118. 16. Marke 6. 2. Dan. 4. 35. In John 3. 35. it signifies disposition or power. Matthew 28. 18. Esay 9. ver. 12, 17, 21.

4 Gods blessing, protection, and deliverance, which be speciall workes of his power, Psal. 104. 18. *Thou fillest with thine hand every living thing.* Exod. 14. 31. Also his safe custody and mighty keeping, John 10. 28, 29.

5 The vengeance and severity of God, in plaguing the wicked, and scourging his children, which also bee particular workes of his power, Judg. 2. 15. *The hand of the Lord*

Lord was fore ag sinist him. Psal. 32. 2. *Thy hand was heavy upon mee.* Psal. 38. 2. Note, God hath protecting and blessing hands, secondly, correcting hands, thirdly, revenging hands. To fall into these is tearefull.

6 The special favour of God, accompanied with a singular kinde of vertue, Luk. 1. 66. *And the hand of the Lord was with him.*

7 The spirit and gift of Prophecie, Ezek. 1. v. 3. *The hand of the Lord was upon him,* and 37. 1.

8 The spirit of strength and fortitude, 1 King. 18. v. 46. *The hand of the Lord was on Elias.*

9 Referred to men] An instrument or ministry by which God doth any things, as by the hand of Esay, of Jeremy, &c. Exod. 4. 13. *Send by the hand of him.* Hag. 1. 1. Mal. 1. 1. Exod. 38. 12. Note, (Hand) signifieth Ministry in these Texts of Exod. 4. Levit. 8. Isa. 10. 5. Jud. 15. Gal. 3. but in these Texts, Psal. 31. Numb. 11. Jude 3. Luke 2. it signifies power.

10 A man himselfe, by a Synecdoche, Gen. 43. 9. *Of mine hand thou shalt require him.*

11 A mans power, Eccl. 9. 10. *Whatsoever is in thine hand to doe,* Prov. 3. 27. it signifies Kingly and royall power. Pl. 89. 29. *I will set his hand in the Sea, &c.*

12 Aide or helpe, 2 Kings 15. 19. *That his hand might bee with him,* 1 Sam. 22. 17.

13 Possession, 2 King. 18. 19. *And establish the kingdome in his hand.*

14 Counsell and endeavour, 2 Sam. 14. 19. *Is not the hand of Joab in all this?*

15 Tyranny and servitude, Exod. 18. 9. *Hee had delivered them out of the hand of the Egyptians,* Luke 1. 74.

16 Disposing or ordering: Gen. 39. 1. *The Lord made all that hee did to prosper in his hands.*

17 The work and labour which is done by the hand, Acts 20. 34. *My hands have ministered to my necessity.* 2 Thes. chap. 3. ver. 8. All wicked workes done by any member of the body, Esay 3. 11. It signifieth danger, Judg. 12. 3.

The arme, finger, and right hand of God, have all the very same signification that hand hath.

18 The object or thing which the hand desireth to handle and have, as Mat. 5. 30. and 18. 8.

19 The thought, affection, or desire of a thing, which if it bee evill, the thought, &c. thereof is to bee cut off, and Mat. 5. 30. and 18. 8. *

Handmaid) Maid-servant, or bondwoman: compare Gen. 16. 1. with Iscl. 2. 29. Acts 2. 18. Gal. 4. 22.

To give the Hand) To have common society or fellowship in any business, Gal. 2. 9. *They gave us the right Hand of fellowship,* that is, accounted mee an Apostle equall to themselves.

To beare up in the Hand) To take special care of one, to support and comfort him, Psal. 91. 12. *They shall beare thee in their Hands.*

To lift up the Hands) To pray: which was done with this gesture of holding up the hands or palmes towards heaven, as looking up to God with trust to receive a blessing, Psal. 63. 4. So Job 11. 13. Lam. 2. 19. and 3. 40. Psal. 141. 1. It is also called spreading out of the hand, as Psa 44. 20. and 88. 9. stretching out. Also to sweare, also to threaten, Esay 20. v. 32.

Slothfull Hand) A man given to sloth and idleness, Pro 10. 4. *A slothfull Hand maketh poore.* By Hands full, signifies plentifully, Esa. 1. 47.

Hand-writing) The Morall Law of God, which because it is not fulfilled of us, accuseth us, and sheweth us to bee Guiltie, as if our owne hand-writing were brought against us, Col. 2. 14. *He hath taken away the Hand-writing.* Others thinke, that by hand-writing, is meant the ceremoniall Law, consisting in rites, ceremonies, sacrifices, and obligations; the innocent beasts which were slaine in Sacrifices, and all other oblations for sinne, witnessing (as a hand writing) how guilty and worthy we were to die through desert of sinne. This is the better exposition; because it is termed the hand-writing of rites or ordinances. In Col. 2. 14. and Ephes. 2. 17. it is called the Law of the commandments which stands in rites and ceremonies. *A Metaphor.*

To turne his Hand upon Jerusalem) To worke againe, and by his power to be effectually for the restoring of Jerusalem unto the purity of Religion and Justice from which it was fallen, as once his might had bene effectual for setting of it, and making it to be the seat of Religion, the kingdome of Justice and doctrine, Esa. 1. 25. *I will turn my Hand upon thee, to purge thee purely, &c.* Note, This worke of purgation, or restitution of Jerusalem, was to be effected by punishments, which were as purging fire, or scourging scope, to separate the bad from the good, and a scourge to drive the elect sinners to repentance.

To turne to the right Hand or left Hand) To know what he was further to doe, or to resolve somewhere else, or some other way, Gen. 24.49.

To lay or put the Hand on the Sacrifices) To lay our sinnes upon Christ, 'who is our satisfaction, and in his person to present our selves to God, Levit. 1.4.

To put on Hands) The marking and severing some from the rest, to have more speciall care than the rest, Acts 6. 3.

To lay on Hands rashly or suddenly) To ordaine Ministers hastily without the due triall and prooffe taken of their fitnessse and ability for gifts and life, 1 Tim. 5.22.

To doe a thing with a high Hand) Presumptuously, Num. 15.30.

Such as came to Hand) Such as he had and could send for the present, Gen. 32. 13.

To stretch out the Hand) To call upon God in prayer, Esa. 1.15. *When ye shall stretch forth your Hands, I will not beare you: A Metonymie of the signe.*

2 To comfort, Ier. 16. 7. *They shall not stretch forth the Hand for them, to comfort them.*

3 To mourn and lament, Lam. 1. 17. *Sion stretched out her Hands, and there was none to comfort her.*

To be crucified, Iohn 21. 18. *Thou shalt stretch forth thine Hands.*

5 To give almes to the poore, Prov. 31. 21. *Shee stretched out her Hands to the poore.*

6 To smite and afflict one, Esay 5.25. *He hath stretched out his Hands upon them.* Exod. 3. 20. *Therefore I will stretch out my Hand and smite.*

7 To invite and call unto repentance, Esa. 65. 1. *I have stretched forth my hands to a rebellious people.* Prov. 1. 24.

To giue into the Hands of one) To bring under his power and subjection, Iudg. 7. 1. Dan. 1. 2.

To put the Hand to the mouth) To eate, 1 Sam. 14. 27.

To beare his soule in Hand) To live in a continuall feare and danger of death, Psal. 119. 109.

To lift up the Hands) To strike or punish. Also to pray; also to deliver; also to sweare or take an Oath; also to offer violence. Psal. 10. 12. *Lift up thy hand,* that is, deliver, Psal. 63. 4. *I will lift up my Hands in thy name,* that is, pray unto thee, Psal. 106. 26. *Therefore hee lift up his hand,* that is, he swore. Iob 1. 21. *If I have lift up my Hand against the poore,* that is, using force or vio-

lence.

Purenesse of Hands) Innocencie from a certaine crime, Gen. 3. 5. Psalm. 19. 21. & 24. 4. and 73. 13.

To strike Hands) To promise. Prov. 6. 1. *If thou hast striken hand with the stranger.*

To giue the Hand) To plight the troth, or to enter into league and covenant, Ezech. 17. 18.

Son of his right Hand) One loved, tendered, and specially regarded, Genes. 35. 18. So in Psal. 80. 118. *Sonne of the right hand is put for one loved, and much regarded of God.*

His hand shall be against others) That he, to wit, *Ismael* in his posterity, should make warre with many people, Gen. 16. 12.

To Hang) First to put in a high place out of the way. Psal. 137. 3.

1 To put to death on a Tree or Gibbet, Mat. 27. 5.

3 To depend or rely on the wisdom, authority, or favour of another, Mat. 22. 40.*

Harvest) The time of the yeare, wherein corn and other fruits are reaped.

4 A great number of people, prepared and very ready to heare the word of God, Matt. 9. 37. *The harvest is great, the labourers are few.* Example hereof in the Samaritanes, Ioh. 4. 35. 36.

5 The end of the world, Mat. 13. 39. *The Harvest is the end of the world.*

6 Fit and meete occasions for following our businesses and affaires, Prov. 6. 8. *Shee gathereth her food in Harvest,* Prov. 10. 5. *Hee that sleepeeth in Harvest.*

Hardening) The whole execution of Gods eternall purpose, for the just destruction of the reprobate. Romanes 9. 19. *Whom he will he hardeneth.* Note: This must not be so taken, as though God did begin to harden mans heart which was not infected before: for what is hardnesse else than resistance of Gods commandements? which so thinkes to be the worke of God, because of this saying, *(He hardeneth whom he will)* let him behold the first beginning of mans corruption, and marke well the Commandement of God; the disobedience whereof, made the heart to offend; and then let him truly confesse, that whatsoever punishment befaller him thence the first corruption, he suffereth it righteously and deservedly. For God is said to harden his heart whom he doth not mollifie. So hee is said to reject him, whom he doth not call, and to blind them

them

them whom hee doth not enlighten. Thus far *Augustine, de praedestin. & gratia, Cap. 4.* Yet note further, that after this withdrawing of Grace, this also followeth thereupon, that God doth rightly minister occasions of sin in the wicked and reprobate, and marvellously inclineth the hearts of men, not only to good, but also to evill, as the same *August.* affirmeth in his booke *de lib. arb. & gratia Cap.* It appeareth sufficiently by holy Scripture, as Rom. 1. 2 Thess. &c. that God workes in the hearts of men, to bend, incline, and bow their wills whereunto him listeth, either to good, according to the riches of his mercy, or to wickednesse, according to their owne desert; by his judgement sometime manifest, and sometime secret, but alwayes just, for there is no iniquity with God. Therefore, when wee read in Scriptures, that men were hardened, &c. let us not doubt but their sinfull deservings were such before, as that they did wel deserve the punishment which followed. Yet God is no cause of wickednesse simply and properly, as one who droppeth sin into the heart (as liquor is powred into a vessel) for men themselves are more than enough, the true and naturall cause of sin.

☞ God is said to harden, 1 when hee doth not mollifie by grace, or grant grace of conversion. *Liptote vel equi pollens.*

2 When hee doth withdraw his former grace given, whereby men are mollified; as the Sun from wax, and raine from the earth.

3 When hee doth permit in justice, Satan or the world, or a mans owne selfe to harden the heart, Rom. 1. 24. 26. 2 Thess. 2. 10.

4 When hee doth discover by way of tryall the wickednesse of mans heart, as the Sunne by shining discovers the nature of clay to bee hard, but doth not cause it, for then it should also harden wax, or raise the stench of a dunghill, but is no cause of it.*

[Hardnesse] That brawny part of the foot, and in the ball of the hand which taketh away sense and feeling.

2 The obstinacy in sinne, joyned with senselesnesse of heart, being without feare of God, Rom. 2. 5.

☞ 3 Unpleasantnesse or harshnesse of words or matter to be heard, John 6. 60.

4 Difficulty or darknesse in words, or hardnesse to understand them. 2 Pet. 3. 16.

5 Difficulty or labour in duties to bee done. John 6. 60.

6 Difficulty in some happinesse to be had, Mat. 19. 23. (See Ease.)

7 Painefulnesse or difficulty in removing

some danger, Act. 9. 5.

8 Strictnesse or exactnesse in taking of accounts, or in other dealings, Matthew 25. 24.

9 Strength or cunning, 2 Sam. 3. 39.

10 Milery, as a hard end, a hard estate.

11 Danger, or a course tending to some evill end or mischief, Act. 9. 5.

[Hard saying] Simple speech, grievous and unpleasant to the eare, as hard things bee to the touch or sense of feeling, John 6. 60.

[Harlot] One which forsaketh her lawfull husband, and followeth a stranger, which is not her owne husband, for generation sake, Gen. 38. 15.

2 One which forsakes the true God and his pure worship to joyne unto Idols, and to imbrace false Religions. Esay 1. 2 1. *The faithfull City become an harlot*, that is, like an harlot, leaving God her first husband, to cleave to false Gods, as *Jerusalem* did in the dayes of *Uzzia, Manasse, Amon, &c.*

[To hate, referred to God] Not to love some in his eternall counsell, but to passe by them, and not to choose them. Rom. 9. 13. *Esau have I hated*, that is, I have decreed not to love him. This hating hath not fore-seene sinne, but Gods will for the proper cause of it; yet God decrees none to destruction, but for sinne.

2 To abhorre actually, and to revenge sinnes already committed, Esay 1. 13. *I hate your solemn feasts*, Psal. 45. 8. *Thou art a God which hatest wickednesse*. God doth not actually hate his creature, but in regard of sinne inherent, or acted and already done.

3 [Referred to men] To desire revenge, or to wishevill, out of a rooted and settled malice. Thus *Cain* hated *Abel*, 1 John 3. 13. and *Ababbated the Lords Prophet Micaiah*, 1 King. 22. 8. And wicked men doe thus hate the righteous, Psal. 34. 21. *They that hate the righteous shall perish*. This is a hatred of persons, not of sinnes in them; a malicious hatred, of which in 1 John 3. 15. *Hee that hateth his brother is a manslayer*.

4 To detest sinne, because it is the breach of Gods Law, Rom. 7. 15. *What I hate that doe I*. Judg. 23. Thus the righteous hate even the garment spotted with sinne and corruption. They hate sinne in themselves and others; pitying the persons of others. This is an hatred of sinne, and not of their persons which doe sinne. This is a charitable hatred.

5 To love lesse one than another, Luke

14.26. *And hate not father and mother, wife and children: yea and his owne life, yee cannot bee my disciples,* John 12.15. Mat. 10.39. Gen. 29.31. Deut. 21.15. Mat. 6.24. These are comparative, not simple speeches.

6 To doe the actions or works of persons which doe hate others, Lev. 19.17. Pro. 13.24. *Hee that spareth correction, hateth his childe,* that is, hee doth as hatefull persons would doe, who keepe backe from others, that which should doe them good.

7 To neglect one, Luke 16.13. *Hee will hate the one, and love the other.*

8 To eschew and fly from, John 3.20. *He that doth evil, hateth the light.*

To hate with a perfect hatred] Neither to love the vices for the persons sake, nor to hate the persons for the vices sake, Psal. 139. 22. *I hate them with a perfect hatred, as if they were mine enemies.* Or it may signifie to hate unfeignedly and from the heart.

Haters of God] All wicked disobedient sinners, which by their breaking willingly the Commandements of God, shew they hate God. Some see this in themselves, such as doe commit that unpardonable sin. Others doe not so much as suspect it: These are secret haters of God; the others bee open and knowne (at least to themselves) haters, Rom. 1.30. *Haters of God.*

Hatred] Rooted or grounded malice, when the heart is possessed with desire of revenge upon true or supposed wrongs done to us. Prov. 26.26. *Hatred may bee covered with deceit.*

2 Sinnes, the cause of hatred. Eph. 2.16. *And slew hatred thereby.* A Metonymic of the effect.

3 Strife and dissention which followes hatred, Prov. 15.17. *Than a fat Ox with hatred.* Metonymic of the cause.

Hath] The good using those graces which wee have, Mat. chap. 13. verse 12. *Whoever hath, &c.*

2 A seeming to have, Luke 8.18. *From him shall bee taken that which he seemeth that he hath,* Mat. 13.12. *From him shall be taken even that he hath.*

Hay, weed, and stubble] Corrupt, false, and vaine doctrine, 1 Corinthians 3.12.

All bee Hath] His inheritance and whole substance, Genesis 24.36. Herein Isaac was a figure of Christ, whom his Father made heir of all things, Hebr. 1.2. and of true Christians, who with him inherit all, Revel. 2.17.

He] Not alwayes a certaine particular man, but a succession of men in Regiment, to wit, the Antichristian Popes of Rome, 2 Thess. 2.6. *That he might bee revealed:* or an whole Empire, as the Roman Empire, in the 7. ver. *Till he bee taken away,* the which was done in the East by *Mahomet* and the Saracens, and Turkes his followers: and in the West by *Boniface* the third Bishop of Rome and his successors, especially by *Gregory* the seventh.

Head] That member of the body which is placed highest, and is the seat of reason, memory, imagination, and senses, being more excellent than other members, and calling for the preservation of the rest, 1 Cor. 11.4,5,6.

2 One that hath rule and preheminance over others. Thus God is the head of Christ, as Mediator; and Christ the onely spiritual head of his Church; and the husband the head of his wife, because he is the more worthy sexe, and her Lord and Ruler, Eph. 5.23. 1 Cor. 11.3. *The Prince is the head of his people,* Exod. 6.14. and 18.25. *Heads over the people:* because of the Sovereignty and power over them: the first is a spiritual; the second is economicall; the third a political head or governour. The Pope is so farre from being head of the Church, as hee is no sound member of the holy Catholicke, or of the whole Church, being the head of that Apostatie, and falling from the faith, 2 Thess. 2.3,4,5. (Note) If the Pope were head of the Church, then should hee bee her Spouse: also when he dieth, she should bee headlesse: also have Monsters, Magicians, and villaines, to bee her head: and lastly in a Schisme should have three heads at once. Head doth argue two things: First, superiority or preheminance: Secondly, a duty to looke out, and care for the safety and welfare of the inferiour members. It pleaseth God to annex and knit duties to such dignities as hee giveth: so that his owne Sonne which was crowned with glory to bee head of his Church, had it joyned with this charge to instruct it as a Prophet, to make expiatory sacrifice, as a Priest; and as a King, to govern & protect it. Let not servants thinke much to bee as their Lord is. It also signifieth a chiefe or mother City: as *Damascus* is the head of *Arabe* or *Syria*, Esay 7.8.

3 A chiefe or principall member in any society. Thus is a Pastour a head, in respect of his flocke, 1 Cor. 12. 21. *The head cannot say unto the foot, El. 9. 15. The honorable man is the head.*

4 The chiefe vigor and force, Gen. 3. 15. *He shall breake thine Head.* That wherein thy chiefe strength and power consisteth; to wit, sinne and death, 1 Ioh. 3. 8.

5 The whole man, or the man himselve, Prov. 10. 6. *Blessings are upon the Heads of the righteous.* In this sense it is threatned to the wicked, that their sinne shall be upon their head; that is, upon themselves, wholly, to overwhelm and cover them from top to toe.

Head of Gold) The Babylonish Monarchie, under *Nebuchodonosor*, the same called great, compared to an (head) for the antiquity and priority of that kingdom, and for the wisdom of that Nation. It is compared to Gold, because of the great riches, abundance of Gold, and flourishing peace Dan. 2. 38.

To breake the Head and bruise the heele) To give unto Satan a mortall wound; abolishing sinne and death, by the sacrifice of himself on the Crosse, and by his resurrection; whereas Christ should bee hurt in his heele (in his humility) by buffetings, scourginges, and crucifying for a time; for his hurt should not be but temporary and recoverable, Gen. 3. 15. It is a speech alluding to the nature and condition of a Serpent, which creeping on the earth, hath no further power than to lift up his head, that he may bite the heele: So Satans malice and power is limited to hurt Christ externally, not mortally. Also the might and life of the Serpent lying in his head: the bruising him in the head, signifies the spoiling his chiefe strength, and a full conquest over him: as is declared by *Paul*, Col. 2. 14, 15. Heb. 2. 14. 1 Ioh. 3. 8.

To lift up the Head) signifies to promote, to honour, Gen. 40. 13. Jer. 52. 31. & sometime (head) is used for Summe, and it meaneth to take the summe, or to reckon, Exod. 30. 12. It is used in a quite contrary sense for taking away ones head, in Numbers 25. 5.

To Heape) To store up or lay up together, as men which will gather treasure in to one place, Rom. 2. 5. *Heape st up wrath against the day of wrath.*

To Heale) To cure sicknesses bodily by medicines, as Physicians doe: or without them miraculously, as Christ did. Mat. 4. 24.

And be healed them. Marke 2. 3, 4. and 3. 17.

2 To remedy the hurts and wounds of Common-wealths, Esay 3. 7.

3 To cure by forgivenesse and repentance, wounds and humes of the soule: Esay 61. 1. Luk. 4. 18. Esay 6. 10.

Hearing) signifies the word, or matter heard, or preached, Rom. 10. 16. also fame or sound, Marke 1. 18. Luke 4. 37.

To Heare) To grant and fulfill our desires. Iohn 9. 31. *God heareth not sinners; but if any man be a worshipper of God, him heareth he.* And often in the Psalmes and elsewhere. Thus God heareth our prayers and his not granting, is his not hearing.

2 To listen unto the words of God onely, with the outward sense of the eare, Mat. 13. 19. *They heare the word, and understand it not.* Thus all wicked men which be within the Church heare the word. Also it signifies to know, Rom. 10. 3. 4.

3 To yeeld willing assent in our mindes to the word of God, with a firme purpose to obey, Iohn 8. 47. *He that is of God, heareth Gods word.* 1 Iohn 4. 6. Ioh. 10. 27. *My Sheepe heare my voice and follow me.* Thus good children heare Gods word.

4 To submit ones selfe to Christ, as to an heavenly and perfect Schoolemaster, Mat. 17. 5. to be his Disciples. Note, Christ only to be heard as Lord & Son of God: others as servants, *hear him*, that is, be content either foretelling his coming as Prophets, or as Apostles preaching him to bee come.

5 To beleve and give credite to that we heare, Iohn 9. 27. *I have seld you, and you have not heard it, & I testify of what I say. They that heare them that heare thee.*

6 Barely to understand and know, Ier. 5. 21. *They have eares, and heare not.*

7 To understand, 1 King. 2. 2. **Hearing of Faith**) Doctrine or preaching of faith which men heare, & by hearing receive, Gal. 3. 5. *On by hearing of faith.* Rom. 10. 16. In Greek it is, who hath beleved the hearing of us: likewise *M. Tremelius* out of Hebrew translates *Esa. 53. 1.*

To Heare, and not understand, &c.) By the just judgement of God to be made blind and hardened, as a punishment of former rebellion, Esay 6. 9, 10. When men by hearing are not profitd and led to obedience of that which which they heare, then is this judgement fulfilled in part: but if carles disobedience grow to contempt, that the heart be obdurate and made more blinde by instruction, as it hapned to the obstinate Jews

in the prophets time and Christs, then in a greater measure it is accomplished, and one of the greatest curses, Mar. 4. 12. Luk. 8. v. 10. Mat. 13. 14, 15. Acts 28. 26. Rom. 11. 8. Job 12. 40.

Heart) The fleshy part of mans body, which is the seate of affections.

2 The whole man by a Synecdoche of the part, Psalme 45. 1. *My Heart will utter forth a good matter, I will intreate, &c.* Judg. 19. 5.

3 Soule, with the faculties of understanding, reason, judgement, will, &c. because the soule keepes residence in the Heart, and there shewes it selfe most present (as it were) in her chaire of State. Hence it is, that heart is put for the soule, with her facultes, Pro. 23. 26. *My Soune, give me thy Heart,* Mat. 15. 19. *Out of the Heart proceede evil thoughts.* Psal. 51. 10. *Create in me a cleane Heart,* ver. 17. 1 Pet. 3. 15. Psal. 26. 6. and 73. 13. Rom. 10. 8, 9, 10.

4 Will and affections onely, which are stated in the heart: thus it signifieth, when heart and soule be named together. Mat. 22. 37. *With all thy Heart, with all thy soule.*

5 The affection and meaning. Exod. 23. 9. *I know the Heart of a stranger.* Also purpose and imagination, Esay. 10. 7.

6 Understanding. Romanes 2. 15. *Which shew the effect of the Law written in their hearts.*

7 The middle part of any thing. Exod. 15. 8. *In the beere of the Sea.* Ezek. 27. 4. Note, that heart and hand joyned together in Scripture, signifieth thoughts and actions, as Gen. 30. Psal. 24. 26.

The Heart to be moved) Either properly the beating of the heart, or else withall the feare which cominge from infidelity and distrust of Gods promises and helpe, doth shake the heart, as leaves are shaken with a violent Winde, Esay 7. 2.

With all thy heart) Perfection, Matth. 22. 37. *Love the Lord thy God with all thy Heart.* This is a Legall sentence, requiring perfection of love, which is found in Christ onely, and in the Saints which be in heaven.

2 **Sincerity.** Hezekiah and David, served God with all their heart, and Psal. 119. 2. This is an Evangelicall sentence requiring but uprightnesse of love, which is found in all the Saints on earth.

3 **A soft heart**) An abject, broken, and fearfull heart, in comparison of a Lyon-like spirit wherewith it exalted it selfe. Dan. 7. 4. *A mans heart was given it.*

With the whole Heart) Without Hypocritie and faining; even sincerity. Ier. 3. 10. *Judah hath not returned to mee with her whole heart; but fainely.*

To be soze in his heart) signifieth to be greatly and earnestly grieved. Gen. 6. 6.

From the Heart) Willingnesse, without compulsion. 2. Singlenesse without hypocritie. 3. Cheerefulnesse and alacrity, without sad pensiveness. Rom. 6. 17. *Ye have obeyed from the heart.*

Sincerity of Heart) signifies not an absolute perfection of heart, but simplicity without fraud or hypocritie. Gen. 20. 5.

Honest heart) Such a heart which studieth inwardly to be indeed that which outwardly it seemes to others; or a firme resolution of the Soule, to doe and practice the good things which the word teacheth, Luk. 8. 15. *They which heare the word with an honest heart.*

Hearts desire) Unfained and earnest desire, Rom. 10. 1. *My hearts desire is, that Israel might be saved.*

One heart and one way) Agreement and consent, both in religion, and in affection. Ier. 32. 39.

A man after Gods heart) Such a man as is liked and loved of God for his uprightnesse of life, 1 Sam. 13. 14.

To harden the heart) To leave one in his naturall hardnesse, not softning his heart, but as a just Judge, delivering him to Satan to bee more hardened. Thus God hardened Pharaohs heart. Exod. 9. 12.

3 To inspire blinde thoughts, and to make hard. Thus Satan, 2 Cor. 4. 4.

3 To follow his owne lusts stubbornly. Thus Pharaoh hardened himself. Exodus, 8. 15.

Hard heart) Disobedient and unyeelding heart, Heb. 3. 13. *Let your heart be made hard through deceitfulness of sin.* This is the brazen forehead, the iron sinew, the stony heart, the heart of adamant, which nothing can bow, nor break; neither promises, nor threatnings; blessings, nor afflictions. It is called Rom. 2. 5. *An heart that cannot repent.* Unto which estate men come by long custome of sin: this hard heart comes by the Judgement of GOD. Secondly, by the malice of Satan. Thirdly, by the perverse will of man. An hard heart is either partiall or totall, temporary, or finall. Iohn 12. 40. 2 Corin. 4. ver. 4. Acts 28. verse 27.

Fleshy heart) An heart made soft and tractable by the Spirit of God, Ezekiel 36. 26. *I will give you an heart of flesh.* See Flesh.

To write the Law in the heart] To engrave and print naturally the difference of good and evill in mans understanding, Rom. 2. 15. *Which shew the effect of the Law written in their hearts.*

2 To renew supernaturally the Soule unto the Image of God, to resemble him in righteousnesse and true holinesse. Jer. 31. 33. *I will write my Law in their hearts.*

To knit the heart to God] To cause one to love God with a sincere and constant motion of soule, Pl. 86. 13. *Knit my heart to thee, that I may feare thy name.*

A large heart] A very wise and prudent heart, able to comprehend many and great things, 1 King. 4. 29. *God gave Solomon a large heart, &c.*

A pricked heart] A Heart deeply wounded with bitter sorrow and griefe for sins done against God, Act. 2. 37. *They were pricked in heart.*

A pure and cleane heart] A soule purged from the guilt and punishment of sinne, by Justification; and from the power of sinne by Sanctification. Mat. 5. 8. *Blessed are the pure in heart, for they shall see God.* Pl. 51. 10. *Create in mee a cleane heart.* Pl. 73. 1.

To speake to ones heart] To give kinde and comfortable words, which may cheare the minde: which is sad and heavy, Gen. 34. 3. *Hee spake to the heart of the maid.* So it is translated by Trem. Also Gen. 50. 21. Esay 40. 1.

The heart of the earth] The grave, Mat. 12. 40. *The Sonne of man shall bee three dayes in the heart of the earth.*

Singlenesse of heart] Godly simplicity and uprightness of minde, when in doing duties, even to men, yet Gods will and glory is chiefly lookt unto and respected, Eph. 6. 6. *In singlenesse of heart, not with eye-service, &c.*

Note: The heart is the seate of wisdom, knowledge and understanding, Eccl. 7. 27. Prov. 7. 7.

To steale away the heart] To goe away privily by stealth (as it were) without the knowledge of Laban. Gen. 31. 20. *Jacob stole away the heart of Laban.*

2 To entice and allure the love and good will of others unto us, 2 Sam. 15. 6. *He stole the hearts of the people.*

To say in the heart] To have doubtfull and perplexed thoughts about salvation, Rom. 10. 6. *Say not in your heart.*

2 To set downe a thing inwardly or within ones selfe. Pl. 14. 1. *The fool hath said in his heart.* Not to be taken, as if any,

how wicked, foolish, or mad soever, did indeed thinke and resolve that there was no God (for the notion of a God that there is one, is more deeply and surely printed and settled into mans soule, than that ever it can bee blotted out; no people being so barbarous but have acknowledged it) but impudent sinners would faine have it so; and gladly would thinke it is so; yea, and live so securely, as if there were no God, forgetting his power, justice, and providence; going on in a wicked race without regard of these, as the verses following (which describe their course of life) doe expound it plainly.

3 To purpose certainly, Genesis 8. 21.

Heaven] God who dwelleth and raigeth in Heaven, Luke 15. 21. *Father I have sinned against Heaven and against thee.* Luke 20. 4. *What is from Heaven, or of Men?* This is uncreated Heaven. Dan. 4. 26. Mat. 21. 25. *A Metonymie.*

2 The seat and mansion of blessed Angels and godly men. Mat. 5. 19. *Great is your glory in Heaven.* Acts 3. 21. This is the heaven of the blessed, called the third Heaven.

3 The visible Church on earth. Rev. 12. 7. *There was a great battle in Heaven.* And very often it is thus taken in the Revelation, as the attentive Reader may well perceive. This is Heaven on Earth. See the Dictionary upon the Revelation in the word [Heaven.]

4 The Spheares or Orbes, and the elementary Region, Psalm. 19. 1. *The heavens declare the glory of God:* Heavens are named by the Hebrewes, of their thinne, fine and subtle substance.

5 The aire next unto us, Mat. 6. 26. *The Birds of Heaven labour not.* and 13. 32. *The Birds of Heaven build their Nests in the Branches, &c.* This is the airy Heaven, called the Sky.

6 Heavenly creatures, or the Angels which alwayes abide in Heaven, Job 15. 15. *The Heavens are not cleare in his sight.* Mat. 6. 10. *As it is in Heaven.* These bee the inhabitants of Heaven.

7 Some exceeding great height. Deut. 1. 28. *The Cities are walled up to heaven,* that is, had very high walls.

8 Perfect salvation and blessednesse in heaven. Rom. 10. 6. *Who shall ascend to heaven?* that is, who shall tell us by what way to come to salvation, and whether wee shall bee saved there or no. All this outspread,

or

or firmament spread over the face of the earth, God calleth [*Heaven*] Gen. 1. 8. The place above where the Sunne and Stars bee, is called Heavens, Gen. 1. 17. And the highest place where the Angels dwel, and where God himselfe is said to sit, and have his Throne, is likewise termed Heaven, Mat. 6. 9. and 24. 36. which is by the Apostle named the third heaven, 2 Cor. 12. 2. So other Scriptures mention the Birds of heaven, Psal. 8. 8. *The windes of heaven*, Dan. 7. 2. *The cloudes of heaven*, Dan. 7. 13. *The Dew of heaven*, Dan. 4. 12. As heaven is not onely the dwelling place of the Angels and Saints, but generally all places above us, where the Cloudes, Windes, Birds, and Starres bee. So hee, though by custome of our spech it bee usually taken for the place of Devils and damned reprobates, yet the word is more large, and signifies all places beneath; in which large sense it may answer the Hebrew word [*Sbaol*] which is a deep place, and is beneath, as heaven is above, Job 11. 8. Prov. 9. 18. Psalm 86. 12. Deuter. 32. 22. Esay 14. 9. It commeth of [*Sbaol*] to crave, aske, require, because it requireth all men to come to it, and is never satisfied, Psal. 89. 48. Prov. 30. 15. and 27. 20. It is a place or estate which all men even the best come unto, for Jacob made account to goe thither, Gen. 37. 35. and Job desired to bee there, Job 14. 13. and 17. 13. And our Lord Christ was there, as Psal. 16. 9. Act. 2. 31. sheweth: and Solomon saith, All goe thither, Eccl. 9. 10.

God of heaven) So called, because hee made the heaven and earth, Jer. 11. 2. Because hee dwelleth in heaven, hee giveth visible tokens of his presence. 3. Because in the heavens his Glory, Greatnesse, and Power, are most set forth, Daniel 2. verse 22.

In heaven) That glorious divine Majesty, manifested fully in heaven, and from thence exprest mightily in his manifold workes upon earth, Mat. 6. 9. *Our Father which art in heaven*. Mat. 5. 48. *As your Father which is in heaven*. Esay 66. 1. Rom. 1. 18. Psal. 50. 6.

2 The holy Angels which be in heaven. Mat. 6. 11.

Heaven of Heavens) The Firmament, which doth comprehend in it all the inferior heavens, 1 King. 8. 27. *The heavens cannot containe him*.

To ride upon the heavens) To make knowne, and shew forth his divine Majesty and omnipotency, Psal. 68. 4.

The third Heaven) 2 Cor. 12. This is expounded three ways.

1 Of the place, that *Paul* was in the highest heaven, called for the pleasure thereof, Paradise.

2 Of the heavenly manner of his taking up thither; not only by seeing things earthly with bodily eyes, nor only by seeing spiritually with the minde or soule, the Images or shapes of heavenly things; but also with minde, or body, or both, seeing immediately the heavenly things themselves, and that in heaven; for he is sure of one of these last.

3 Of the heavenly matters or objects which Saint *Paul* saw, that is, the highest matters, and that in the highest heaven, for they were such as he durst not or could not utter.*

Heaven and Earth) The world, as Acts 17. 24. or the universall and whole Fabrick of the world, divided into these two great parts, heaven and earth, (as *Augustine* calleth them) which by a *Synecdoche* doe more largely signifie all things contained, even from the Cope of heaven, unto the Center of the earth, Gen. 1. 1. *God created heaven and earth*. Thus *Paul* expounds *Moses*, Col. 1. 16. Also heaven and earth in innumerable Scriptures, as Gen. 2. 1, 4. and 14. 24. and Exod. 20. 5, 6. and Psal. 124. ver. last, Acts 4. 24; and 14. 15, &c. alluding to *Moses*, do plainly shew the meaning to bee this; also our Creed.

From one end of heaven to the other) The whole compasse of the world; even to the utmost and furthest, or most remote parts of the world, Ps. 19. 6. *His going out is from the end of heaven, &c.*

All things in Heaven and Earth) The faithfull Jewes, which beleeving on Christ to come, (being now triumphant in heaven, (touching their soules) with their head:) and both beleeving Jewes and Gentiles, yet militant on earth, Eph. 1. 10. It is not rightly applyed to the good Angels, who being void of sinne needed no reconciliation, neither are they the members of Christ, but servants to him and to his Church.

Heaven of Brasse) An Heaven which poureth not downe the raine to make the earth fruitfull. Deut. 28. 23. *The heaven above thee shall be Brasse*. 1 Kings 8. 35. There shall bee unfruitfulnesse and great barrennesse.

The host of heaven) All celestiall Creatures, Angels, and Starres. Genesis 2. 1. *Hee*

made heaven and the host thereof.

2 The Stars onely. *Ier. 33. 22. As the host of heaven cannot be numbered.*

Opening the Heavens) The cleaving and parting of the heavens visibly, as the eye (thorow some quicknesse added to it) might pierce above the starres and planets to see the heavenly glory. *Luke 3. 2. The heaven was opened.* So expounded by *Marke 1. 10.* He saw the heavens cloven or rent. Thus also we may take that place in the *A&T. chap. 7. 56.* There was a miracle wrought both in the heavens, which were changed by division, and in his eyes, which were endowed with extraordinary quicknesse that they might reach so high. Secondly, sensible manifestation of divine glory. *Iohn 1. verse last, Ye shall see heaven opened.* Where Christ promisseth to his Disciples, that he should give them strange and wondrous tokens of his Divine Majesty, to confirm their faith in him, that hee was that Sonne of God, the king of *Israel*, as *Nathaniel* had a little before confessed; which is to be extended not to any one time or marvailous act, but to all his mighty workes done by the ministry of the Angels, serving him as their Lord and Prince, even to his last returning, or second comming in the clouds in the glory of his Father, and his owne glory; and waited on by innumerable Angels, *[Matth. 25. 31.]* Or as some expound this place of *John*, of the accessse wee have to heaven and through Christ, that having him our Advocate, nothing shall hinder the beleevers from beholding God in heaven.

The dayes of Heaben) The perpetuity and continuall durance of heaven, even as long as heaven endureth. *Psal. 89. 29. And his Throne in the dayes of heaven.*

To be lifted above the Heavens.) To be most highly praised and glorified, for the workes of his great power and Majesty: *Psalme 108. Exalt thy selfe (O God) above the heavens.*

Heaben) The uppermost Region of the aire, where the Meteors be, *Gen. 19. 23. Rained fire and brimstone from Heaven.*

Hebzeues) signifie the people which came of *Heber* the fourth from *Shem*, in whole family the ancient language of the world called *Hebrew* by his name, continued; and about the birth of his Sonne happened that division in the rest of the languages of the world, whereof hee was called *Peleg*, or *Phaleg*, i. devision: see *Gen. 11. 18.*

Hebzeues.) This name is derived 1 as some thinke, from *Abraham*'s name. *Hebrai quasi Abrahæi.* 2 As others, from *Heber* signifying Beyond, and so from their owne passing from *Egypt.* 3 As others thinke, from (*ever*) a preposition in *Hebrew*, from *Abraham*'s fact, viz. His passing from *Ur* in *Chaldee* into *Canaan.* *Bend. Aretim in Isagoge sua in Hebræos.*

Hedge) A closure or fence, set up for safeguard of vineyards, Corne fields, Orchards, &c.

2 Gods protection, and whatsoever hee giveth us belonging unto our defence; as good Magistrates, good Lawes, godly Ministers; true Discipline, valiant and skillfull Warriors, &c. *Job 1. 10. Thou hast made an Hedge about him, and about his house.* *Esay 5. 2. And hee bedged it.* A Metaphor.

3 A stop and hinderance to ones purposes and endeavours. *Hosea. 3. 6. I will stop thy way with Thornes, and make an bedge.*

Heire) One that succeedeth into the Inheritance and possessions of another after his death. *Gal. 4. 1. So was Isaac heire to Abraham, and Solomon to David, Gen. 21. 10.* Under *Isaacs* inheritance is figured and signified heavenly blessing in Christ, and life everlasting, *Gal. 3. 18. 29. and 4. 7. 1 Peter 1. 4.*

2 One partaker of the goods of his heavenly Father freely, because he is an adopted child, *Rom. 8. 17. If we be children, we are also heires, Gal. 4. 7.*

3 One that is Lord of all, *Heb. 1. 2.*

The subjection of the Nations to the Son of God, is called Christ's Inheritance, *Psalme 2. 8.* as the like manner of speech importeth, *Esay 14. 2. Levit. 25. 46. Zech. 2. 9.*

A red Heifer without spot) Christ strong and perfect, subject to no commandment of man, but consecrate of the Father to himselfe, and by him separate to his office, *Numb. 19. 2. Bring a red Heifer without spot, on which never came yoke.* Hitherto tended the reproving of his mother, *Luke 2. 49. John 2.*

Hell) The place appointed for the torment of the reprobate after this life, *Luke 16. 23. And being in hell in torments.* It signifies both grave and hell in *Esay 5. 14.*

Most deepe and deadly sorrowes, like to the sorrowes of hell. *Psal. 18. 5. The sorrowes of Hell compassed me, and got hold upon me. Psal. 86. 12. and 30. 3. 116.*

3 Satan the Prince of hell, with the whole army of wicked spirits. Mat. 16.18. *The gates of hell shall not prevaile; that is, the strongest assaults of Satan. A Metonymie.*

4 The grave and the estate of the dead therein. Pl. 16.10. *Thou shalt not leave my soul in hell.* Acts 2.31. And in innumerable places of the old Testament, the word (*hell*) is used in this signification. As Gen. 42.38. Job 14.13. and 17.13. Eſay 14.9. and ver. 15. Habbak. 2.5. Rev. 20.13, 14. Rev. 6.8. See the word Heaven.

5 The belly of the Whale, wherein *Jonas* was shut up (as in a grave) and felt sorrows like the sorrows of Death, Jonas 2.2. *Out of the belly of hell cried I.*

Note: The word *Hell* in Hebrew properly, and in the first place signifieth grave or the estate of the dead, though they were just: And in the second place, the hell of the damned, more rarely: And in a number of Scriptures it is put for trouble and anguish in this life. Wherefore the Jesuites doe lye when they say it alwayes noteth the place of torments.

To leade the soule in hell) That Christ being dead hee should not continue in the grave, and rot there as other men doe, Pl. 16.10. That no more, or other thing is meant, appeareth first, because (my soule) is often in the Psalmes put for mee, or my life, Psal. 3.2. and 11.1. and 17.3. Also by hell the estate of the dead is noted, yea though they were godly and in joyes, Gen. 37.31. Psal. 26.6. Lastly by application of this Text, Acts 2. where that is affirmed to have befallen to *David*, Act 2.29. which is denied to Christ, Acts 2.23. Therefore whither Christs soule came and remained not, there *David*s came and was left: but *David*s soule was not left in the place of torment, no more than *Lazarus* was. Luke 16.20. Christ therefore came not thither in soule. Finally, where Christs soul came, there it remained till the resurrection, as appeareth by looking the sorrows of death. Acts 2. v. 24. Whereof the not leaving of his soule in hell, is given as a reason. Act. 2.25. but Christs soule was in Paradise the day that he suffered, as was the theeves with him. Luke 23. 43. And Paradise is heaven, 2 Cor. 12.2, 4. which a Fryer denyed, affirming by Paradise in Luke to be meant (hell) lest hee should bee forced to confesse, that Christ in his soule went to heaven, as his body went into the earth.

Bell fire) The whole extreame paine of the damned in hell. Mat. 5.22. Called *dam-*

nation of hell, Mat. 23.33. *How should ye escape damnation of hell?* Fire being a most terrible Element, is fittest to expresse the dreadfull state of such as bee in hell.

Helmet of salvation) That helmet which is salvation, or salvation by Christ our Saviour, who is like a helmet; as a breackplate of righteousness, shield of faith, that is, righteousness, which is like a breackplate; faith which is as a shield; and the sword of the Spirit, viz. the sword the word of God, which the spirit or soule of man useth, and by which Gods spirit is effectually, Eph. 6.17. *And take the Helmet of salvation.*

Helper) The Minister of the word, who is a helper of the Faith and joy of Gods people. 2 Cor. 1.14. *Helpers of your joy.* Acts 8.27. *Helped them much that believed.*

2 Deacons which were helpfull to the poore of the Primitive Church, by the just and wise distributing of the Church treasure. 1 Cor. 12.18. *Helpers, Governors.*

3 A wife, who is called an helper, because of her aiding and furthering her husband by counsell and paines, Gen. 2.18. *I will make him an helpe.* A wife is an helper after the fall, as a remedy of infirmity: but before and after, shee helpeth in generation. Secondly, in government of family. Thirdly, in prayer.

4 God, the soveraigne helper of his people, and Author of all helpe from others, Psal. 12.1. *O Lord helpe, for there is not a righteous man left.* Pl. 63.7. *Because thou hast been my helpe.*

Heretie) Any manner of Sect, or way of worshipping Gods, Acts 24.14. *That way that you call heresie.* Thus Christian Religion is called heresie by prophane men, Acts 5.17. and 15.5.

2 Some opinion in matter of faith, repugnant and contrary to the word of Gods being of some cholen out to themselves, and willfully maintained. Gal. 5.20. *The works of the Flesh bee heresie.* 1 Cor. 11.19. *There must bee heresies.* Papiſts erre which account such opinions for heresies as are not condemned, but rather taught in the word which is the onely rule of saving truth. Note: That heresies are compared in Scripture to whores, because they are stored with cunning pranks, and a thousand entisements to make men ill advised to swarve from the right way. Rev. 17.12, and 14. v. 3, 4. As on the contrary, simplicity of faith is called virginity. 2 Corinthians 11.2.

Hereticke) A person wilfully and stiffly main-

maintaining false opinions against the Scriptures after due admonition. Titus 3.10. *A man that is an hereticke after one or two admonitions, avoid.*

There be three things required to an hereticke; First, that it bee an error about some Article of Christian Faith. Secondly, that it bee contrary to the evidence and cleare truth of holy Scripture, soundly and generally held by the holy Catholicke Church of God in the earth. Thirdly, that it bee stoutly and obstinately maintained after conviction, and lawfull admonition.

Heritage or inheritance) A certaine portion of Lands, or possessions, descending from father to child, after the death of the father, Luke 12.13.

2 God himselfe, whose favour and communion, is the heritage and portion of the Saints, Psal.119.5. *The Lord is the portion of mine inheritance.* also v.6. Psal.119.57. Because the Levites under the Law were maintained by the Oblations offered unto God; hence it is, that God is called their inheritance. Deut.18.20. *I will bee your inheritance and your part,* Deut.10.9.

3 The people of Israel, whom God loved and respected (as a man doth his heritage which hee hath purchased) Deut. 4.20. *The Lord hath brought you out of Egypt, to be an inheritance to himselfe.* Deuteronomy 22.89.

4 The Church consisting of Jewes and Gentiles, Psal.2.8. *The beaten for thine inheritance.* Eph.1.11. 1 Pet.5.v.3.

5 The statutes and word of God, which godly persons doe account and reckon of, as their heritage and portion, Psal.119.11. *Thy Testimonies have I taken as my heritage for ever.*

6 The kingdome of heaven is called an inheritance, because it is freely given unto beleevers, as unto Sons and heires by grace of adoption, Psal.16.6. *I have a goodly heritage.* Mat. 25.34. *Take the inheritance prepared.*

7 Children, Psal.127.3. *Children are the inheritance of the Lord.*

8 The right which the seed, viz. the children of faithfull Abraham have, that God should be their God, and blesse them eternally as hee blessed Abraham, Galati. 3.18. *If the inheritance bee of the Law, &c.* That is, the right to blessednesse by forme of the Covenant, cannot bee had by the workes of the Law as done by us, because it commeth freely by gift, and by vertue of

a promise; now merit of workes and free gift are contrary, and can by no meanes stand together, as Rom.1.14. Rom.11.6. Rom.4.4. Favour and debt are diametrically repugnant, even as farre at oddes as may bee. Workes and Faith which meet and agree well enough, (like good friends) in a Christian conversation, can by no meanes stand together in the justification of a sinner before GOD; here they bee irreconcilable enemies. See Inheritance.

Heir of the world) Christ, who had all the people of the world for his Children: Hebrewes 1.2. *Whom bee hath made heir of all things.*

2 Abraham, to whom God gave the Land of Canaan to bee his inheritance, as a pledge and type of heavenly glory; yea and all the faithfull to bee his Children, Rom. 4.13,17.

H.

I.

To Hide) To conceale and keepe any thing from sight and knowledge of others, that it may bee secret and safe.

2 To keepe our sinnes in silence, either not at all confessed, or not confessed untainedly, Prov.28.13. *He that hideth his sins shall not prosper.* Job 3.33. Psal.32.3,4. Thus men hide their sins.

3 To cover sinne by free forgivenesse, Psal.51.9. Psal.32.1. *Hide thy face from my sins.* Thus God hideth sin.

4 To protect and keepe safe, Psal.27.5. *In time of my troubles bee hath hid mee.* Thus God hideth us, as an hen her young under her feathers.

5 To put ones selfe under the promises and protection of God, by a true Faith, repenting him of his sinnes. Prov.27.12. *A wise man seeth the plague coming, and hideth himselfe,* Prov.22.3. Thus the godly hide themselves under the wings of Gods providence.

6 To suppress the word, or to store it up, Psal.40.10.

7 It signifieth to turne away, Gen. 3.8. this hiding was in conscience of his owne infirmity and of Gods Majesty, which caused Moses to tremble, Acts 7.32. Elias to cover his face, 1 Kings 19.13. Esay 6.2.

Hidden man) The inward man, or new man, so much in a man as is regenerate by grace, which is called hidden, for that the world knoweth not the children of God. Also because the children of God are Christians in secret, in the heart; and it is set as

contrary

contrary to outward, 1 Pet. 3. 4. *Let the hidden man of the heart.* Rom. 7. 2 1. Rom. 2. 29.

Hydehell) The River of *Tygrus*, Dan. 10. 4.

Hidden treasure) The Gospel or doctrine of grace, which is hid from the understanding of natural men, Ma. 13. 44 *The Kingdom of God is a treasure hid in the field*, Revel. 2. 7.

Hidden Manna. 1 Cor. 2. 7. **Hidden Wisdom**.

Note. There is a double hiding of the Gospel; one is wicked, when the knowledge and praises of Christ bee smothered in a mans owne breath, and not uttered to edifying of others; as *David* saith, hee will not hide it; Psal. 40. 10. and as the evill servant hid his Talent, Mat. 25. 18. There is a lawfull hiding when it is stored in the memory (as a treasure in a chest) or in the heart, and there kept safe for feare of losing, or being spoiled of it by Satan and evill lusts; and also for future use. Thus *David* endeavoured to hide it in his heart, Psal. 119. 11. Thus also *Mary* and the Shepherds Luke 2. And all good hearers keepe the Gospell in the midst of their hearts (the safest place) as they are commanded, Prov. 4. 21.

Higgaion Selah) signifieth a thing which ought to bee deeply and seriously mused and thought upon, Psal. 9. 16.

Hill, or holy Hill) The invisible, Catholike and Celestiall Church, whereof part is in heaven triumphant; and part is on earth militant, Psal. 15. 1. *Who shall dwell in thy holy hill?* Psal. 11. 4. *The Mountaine or hill of his holinesse.*

Fruitfull Hill) The Land of *Canaan* flowing with milke and hony, like unto a hill or banke bended like to an horne, lying open to the morning and noone Sunne, by that meanes becomming fat and most fruitfull, as the childe of oyle, E. say 5. 1.

Hinder feete) signifieth light footed both to pursue enemies, and escape dangers, Psal. 18. 34. see Gen. 49. 21.

Himne) A song made in the praise of God, Colossi. 3. 16. *Psalmes, Hymnes.*

Of himselfe) Alone, without the communion and fellowship of God his Father, working joyntly with his Sonne, as one God equall in essence, will, power and operation, John 5. 19. *I can do nothing of my selfe*, and chap. 8. *Of my self I doe nothing, but as my Father hath taught me*, &c. Christs doctrine and workes be the doctrine and workes of God. 2. Himselfe being authour, inventer, John 8. 44. *When he speaketh a lye, he speakes of himselfe*, that is, he is the father and authour of lyes, as the next words expound it.

Hinderance) Losse or dammage, Psal. 15. 5. *I though it be to his hinderance.*

His feete) signifieth one borne of, and brought up by him, Gen. 49. vers. 10. so this phrase signifieth, Deut. 28. 57. and 33. 3. The feete sometime put for the whole legs or things, which word was used in Gen. 48. 26.

Hypocrite) One who assumeth to take upon him the person of another, as Players upon a Stage use to doe, where a begger beareth the person of a King. Note: Of Hypocrites, some be more grosse, Mat. 22. 5. some more secret, such as know not themselves thorough their self-love.

2 He that maketh semblance and shew, to be that he is not in deed and in truth; outwardly appearing righteous, and being inwardly full of Iniquity, like graves or painted tombes, Mat. 23. 27. *Woe to you Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchers, which indeede appeare beautiful outward, but are within full of dead mens bones, and of all uncleannesse.* Mat. 6. 2. *Therefore when thou doest thine almes, doe not sound a trumpet before thee, as the hypocrites doe, in the Synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.* Mat. 6. 5.

Hypocrites bee close dissemblers, which outwardly cover and cloake their wickednesse, wherewith inwardly they bee defiled. The Greeke word (from whence our English word is borrowed) signifieth an under-judgement, that is, dissimulation.

Hypocritie) The cloaking of infidelity and sinne, with appearance and shew of faith and repentance. Mat. 23. 28. *But within ye are full of hypocritie.* 2 Tim. 3. 5. *Having a shew of godlinesse, denying the power of it*

2 False doctrine which is called hypocritie, because it hath the shew and resemblance of truth. Luke 12. 1. *Beware of the leaven of the Pharisees, which is hypocritie.*

To speak lyes in hypocritie) In the uttering of falshood and errors, to colour them with religious, and holy pretences. 1 Tim. 4. 2. *Speaking lyes in hypocritie, having a conscience seared with a hot iron.* This cannot agree unto those old heretickes the *Manichees*, *Encratites*, and *Marcionists*, which described the institution of marriage, and the creation and procreation of man-kinde to Satan, and affirmed of certaine meats, that they were of the devill: as the *Manichees*, who said that flesh, eggs, milke, and wine, were the gall of the Prince of darknesse, and

and that the devill made flesh of the stinking matter of evill. Likewise *Marcion* the hereticke held; that they which did eate flesh, did as if they eate and devoured soules. *Aug. Hares. 42.* These speake falshood in open blasphemy. But the Papiists that doe not in expresse downe-right tearmes absolutely condemne meates and marriage to be uncleane, but affirming all creatures in their owne nature to bee pure and good, yet under pretence of holinesse, religion, chastity, purity, fasting, prayer, by lawes and decrees forbid marriage and meates to some men at all times; are they of whom the Spirit speaketh evidently, that they utter their false doctrine in hypocrisie, and therefore had neede to bee described by these notes, and the Church to bee forewarned of them by this prophesie of Saint *Paul*.

H(isop) An hearbe, whose naturall property is to open and cleanse the body, *Exod. 12. verse. 22.*

2 The blood of the eternall sacrifice of Christ, cleanting from all sin, such as by faith lay hold on it, *Psalme 51. 7. Purge me with Hisop, and I shall be cleane. 1 John 1. 7. The blood of Christ purgeth us from all our sinne.* A Metaphor.

H(is) 1 That which is a mans owne, and properly may bee so called, 1 as the Subject or owner of it, by possession or right: or 2. as the cause of it by some act of his: or 3. as the object of it by desert, as his misery.

2 That which is like this, as *Rom. 6. 3. are baptized into his death* (i) into a death like Christ his death; this sense is shewed, *verse 2. 4. 5. 9.*

H.

O.

H(ot to hold guiltlesse) To judge one worthy of punishment, and accordingly to punish *Exod. 20. 7.*

H(old one by the right hand) To support and stay one which is weake and sliding, that he fall not away, and to raise up being fallen. *Psalme 73. 23. Thou holdest me by my right hand.*

H(old up the hand) To doe the part and office of a Standard or Entigne-bearer, as *Moses* did when he held up his rod or staffe with his hand, *Exod. 17. 11. And when Moses held up his hand, Israel prevailed.* This is not well understood of prayer, which neither *Moses* could continue in an whole day, neither needed hee to hold up his hands

for this purpose.

H(old out the Candle) To bear it up as a Candlestick doth the Candle, so *Erasmus*. But *M. Beza* better thinks it is a speech borrowed from a Sea-Lanterne set aloft in an high Tower to shew the haven whither passengers saile to; so is an holy life, as a shining light to shew others the way. *Phi. 2. 16.*

H(oly) That which is severed from earth and earthlineffe.

2 That which is pure, cleane, and unpolluted, separate from sinne and corruption. Such are the godly here unperfectly, and such they shall be in heaven most perfectly. *1 Pet. 1. 16. Be ye Holy, Ephes. 1. 4. That wee should be Holy without blame.*

3 One who is infinitely pure and righteous, so is GOD onely, *Levit. 11. 44 For I am Holy.* and *19. 2.*

4 One who is consecrated or set apart of God, to be the Messiah and Mediator for mankind, having for that purpose all the bounty of his Father poured on him. *Psal. 16. 10. Thou wilt not suffer thy holy one to see corruption. Luke 4. 34. I know who thou art, even the holy one of God.* Such an one is Christ onely, who being both properly God and (as man) conceived of the holy Ghost without sinne, ordained to bee the Sacrifice for sinne, and to sanctifie and make all his people holy. In these respects, he is often and worthily in Scripture called that holy one; *Acts 3. 14. Ye have denied that Holy one. 1 John 2. 20. Also hee is termed the Holy of Holiest, or most Holy, Dan. 9. 24. And to anoint the most Holy.*

5 One who is not onely most holy in himselfe, but doth immediately by his vertue and working, renew and make holy others, continually stirring them up unto holy duties. Thus is the Spirit, the third person in the Trinity called Holy. *Mat. 28. 19. And the holy Ghost. Ephes. 4. 30. Grieve not the holy Spirit of God. 1 Pet. 1. 2. Unto sanctification of the Spirit.*

9 The whole Church of Christ, his mysticall body, even al his chosen and peculiar people; who because they have in the midst of them God, his word, and Sacraments, to sanctifie them, and Christ his holinesse imputed to them, and the Spirit of Christ within them to purifie them, and doe endeavour to lead a holy life: in these regards it is called the Holy Church, and Holy people. *1 Cor. 1. 2. Unto the Church of God, sanctified by Christ, Saints by calling. Deut. 14. 24. Thou art an holy people to the Lord.*

7 Things and persons which are set a-

Q

part

part to by Gods Ordinance and holy uses and offices. Thus *Jerusalem*, and the Temple, and the Priests and the Altar, and the Sacrifices, and the Shew-bread, and the Fire, and Incense, Vessels, Garments, Tithes, and whatsoever was dedicated as sacred unto God, was called holy, 1 Sam. 24. 4. Hag. 1. 12. Lev. 21. 6, 12. Mat. 24. 15. *Set in the holy place.*

8 A person separate from Jewes and Pagans by the grace of Gods Covenant, 1 Cor. 7. 14. Ezra 9. 2.

Holy of holies, or holiness of holiness) Most holy, not onely sanctified it selfe, but sanctifying the gifts which were put upon it. Exod. 29. 37. And so this Altar was greater than the sacrifices: Mat. 23. 19. herein it was a figure of Christ the Holy of holies, Dan. 9. 24. Heb. 13. 10, 15. he sanctified himselfe for the Church.

Holy, holy, holy,) One most holy by far, or exceeding infinitely in holiness, all holy things and persons; the redoubling or twice repeating of the adjective holy, noteth the highest degree of holiness, Esay 6. 3. Such an ingemination, see Ezek. 21. 32. By the triplication of holy, the three persons of the Trinity by some be noted not unfitly, though not so firmly as to convince an Antitrinitarian.

To be holy) To keep himselfe from eating or touching ought which is ceremonially uncleane, Lev. 11. 44.

Holy one of Israel) God, or Jehovah, who because hee is in himselfe most pure, and declared his purity and wrath against the sins of Israel, by word, miracles, punishment; also for that hee was the sanctifier of that whole people outwardly to be the people of God, and of his elect amongst them by inward sanctity, thence is hee called the holy one of Israel, Esay 1. 4.

Holiness) That divine uncreated essence, which being it selfe most holy and undefiled, loveth every thing which is so, and hates the contrary, Psal. 89. 35. *I have sworn once by my holiness, that is, by my selfe, who am most holy.*

2 That created quality of pureness wherein the Saints resemble God, being pure, severed in part from mixture of sinne, as God is holy and pure, Heb. 13. 14. *Without holiness no man can see God.*

3 All duties which do immediately concerne God and his worship, Eph. 4. 24. *In holiness and righteousness of truth*, Rom. 6. 22. Luke 6. 22. Luke 1. 75. and in other places where holiness and righteousness are put

together.

4 Purity or cleanness of the body, about the act of generation, 1 Thes. 4. 4.

5 Sincerely, holily, with a purpose to doe as one speaketh, Psal. 108. 7. *God shall be spoken in his holiness.*

Children holy) 1 Cor. 7. 14.

1 Civilly, by means of being borne in matrimony, (1) legitimate.

2 Pure, truly or in common estimation; and that by their adherence to them that are holy. 1. And immediately their parents; and this seemeth the right sense of this text.

2 Mediatly, the whole Church, with which holy company to keepe company is a locall or externall holiness, so *Peter Martyr*.

3 Effectually and truly.

1 By Godly education under one or other, or both their parents.

2 By heavenly inspiration from God upon them, and that by vertue of Gods general covenant of grace made to the Church or godly, and the descendants or children thereof.

4 Or by possibility of holiness through Gods grace promised, and by promise of that grace. *

Her hire shall bee holiness to the Lord) That the people of *Tyrus* being by the Gospel converted to Christ, shall consecrate all her riches (as the hire and gaine of her Merchandise, which in that City was exceeding copious and great) unto the worship of Christ, and comfort of his members, by workes of charity, Esay 23. 18. See this in part fulfilled in Acts 21. verses 1, 2, 3, 4, 5, &c.

Habitation of his holiness) The Land of *Canaan*, which the most holy God promised to his holy people, by whose residence, but chiefly by the speciall providence of God there, it was sanctified, Exod. 15. 11. *Thou wilt bring them into the habitation of holiness.*

Holy of holies, or holiest of all) Some thing, person, or place which was more holy than others, Heb. 9. 13. *Which is called the holiest of all.* It was in the Sanctuary, whither the High priest entred once a yeare, as a figure and type of heaven, as in the 9 chap. of the Hebr. v. 2, 3.

Holy ground) A place sanctified by the presence & apparition of God (for the time of his presence,) who makes heavens, earth, and places where his glory is revealed, to bee as holy and reverently respected, Exodus 3.

Holy place) The Land or Country of *Judea*, called the holy Land, and an holy Nation in comparifon of other Nations and Lands; as *Jerusalem* is called the holy City, being more holy than the Country of *Palestine*) Mat. 4. 5. and the Sanctuary is called holy becaufe it was more holy than the City, &c. Mat. 24. 15. *When yee ſhall ſee the abomination of deſolation*, (that is, the army of the *Romanes*) ſet in the holy place, Luke 21. 20.

2 Any place conſecrated or otherwiſe, where God is ſerved, and either the weth or promiſeth his preſence. Exod. 3. 5.

3 Heaven it ſelfe, or the place of glory for God himſelfe, his Angels and Saints, Exod. 25. 40. Wildome 9. 8. Heb. 8. 5. and 9. 24. 1 King. 9. 30. 39. *

Beauty of his holineſſe) The holy Temple of God, and the aſſembly of the Saints therein, Pl. 29. 2.

Honeſty) All kinde of duties which men are mutually to practice one towards another, without doing any uncomely or wicked thing, 1 Tim. 2. 3. *In all godlineſſe and honeſty.*

2 Carefull covering, or comely garments, 1 Corinth. 12. 23. *Put wee more honeſty on.*

Honeſtly) Decently, comelily, as is beſeeming the children of the day, and more particularly it comprehendeth thoſe three adverbs in Titus 2. 12. *That wee ſhould live ſoberly, righteouſly, and godly.* Rom. 13. 13. *Let us walke honeſtly as in the day.*

Honour, what?

Honour is a teſtification or witneſſe of our good opinion which wee conceive, of the vertue or dignity, gifts, or authority, of others, being declared and ſhewed forth by externall ſignes. Theſe ſignes bee ſundry and many, as praife, verſes, funerall orations and duties, veiling of the bonnet, bowing of the body, reliefe and maintenance where it is due and needfull, giving the upper hand, riſing to one, and ſuch like; which yet muſt not bee given either out of time, or place, or measure, but according to the proportion of graces and worthineſſe. To deny due and competent honour to ſuperiours, or equals, or inferiours, (for who is without ſome gifts and dignity?) is not onely incivility, but injuſtice. Men may lawfully ſeek honour and ſtand upon their honour, ſo it bee without ambition, and contention, deſiring only ſo much honour,

and from whom, and when it ſhould, and as it is due for order and comelineſſe ſake.

In giving honour to goe before others) To offer honour and reverend reſpect before it bee deſired and looked for, and by ſuch example of modeſty to provoke others to doe the like, Rom. 12. 11. *In giving honour goe one before another.*

Honour) All that reſpect which wee owe to our Governours of all ſorts, which more particularly doth conſiſt in reverence, love, obedience, and thankfulneſſe, as in the fifth Commandement, 1 Pet. 2. 17. *Honour the King.* Exod. chap. 20. ver. 12. *Honour thy father and mother.*

2 Reverence to Magiſtrates, Rom. 13. 7. *Honour to whom honour, &c.*

3 Obedience to parents, Eph. 6. 1, 2.

4 Honest care and regard of others which are our inferiours, 1 Pet. 3. 6. *Give honour to your wives.* This is done by bearing with their weakneſſe, and providing things meet for them, according to our degree and eſtate.

5 Help and aid, (which by way of thankfulneſſe) wee doe performe to our parents or others, Mat. 15. 6. *Though he honour not father and mother,* 1 Tim. 5. 3, 17.

6 Eſtimation, 1 Cor. 12. 26. *If one member bee had in honour.* It alſo ſignifies riches and wealth which beget eſtimation and honour by a *Metonymie*, Gen. 31. 1. *All his honour.*

7 Comelineſſe, beauty, and dignity, 1 Cor. 12. 24. *And baſh given more honour to that part that lacked.* A more comely and ſeemely covering.

8 Inward reverence, and all outward private duties of kindeneſſe and love, Rom. 12. 10. *In giving honour goe one before another.* Acts 28. 10. 1 Pet. 2. 17. *Honour all men.*

9 An earneſt care to preſerve from ſinfull uncleanneſſe, as fornication, drunkenneſſe, gluttony, riot, and ſuch like; 1 Theſ. 4. 4. *How to keepe his veſſell in honour.*

10 Some publike function or calling, either in Church and Common-wealth, given to ſuch men as for their vertue deſerved to be honoured and preferred, Heb. 4. 5. *No man take this honour unto himſelfe, but he that is called.* Thus wee may well underſtand that place of 2 Pet. 1. 17. *For hee received of God the father honour,* that is, an honourable function, with ample and honourable gifts to bee the reconciler of mankind, John 8. 54.

11 Plentiſull praifes which wee yeild to God, when wee confeſſe and acknow-

ledge his divine properties, and that of him cometh all good things, and that he alone is to be called upon and worshipped, Rev. 4.

13. *Praise and honour, glory and power, be unto him that sitteth upon the Throne.* And in the Psalmes very often: as also elsewhere in Scripture.

12 The glorious and blessed estate of the Saints in heaven, or that exceeding great praise which they shall there have with God. Rom. 2. 10. *Unto every one that doth good, shall be glory and honour.*

To honour God) Truly from the heart, to worship, feare, and love him, and above all things to trust in him, 1 Sam. 2. 3. *I will honour him which honoureth me.*

To honour with the lips) Outwardly with the mouth and gesture, without true faith and love to worship God, Mat. 15. 8. *Ye honour me with the lips.*

To honour Christ) To beleve in him, and confesse him to be the Messiah, Ioh. 5. 23. *All men should honour the Sonne, as they honour the Father.*

To Honour us) To poure his benefits upon us, and to blesse us with favour before God and men, 1 Sam. 2. 30. *I will honour him.*

To honour man before God) To beare with the wickednesse of men, to the reproach and dishonour of God, 1 Sam. 2. 29. *And thou honourest thy children above me.*

To honour the Father) By words and workes to praise and magnifie God his Father. Thus Christ honored his Father, by Doctrine, Miracle, Praises, Prayer, and godly life, Ioh. 8. 49. *But I honour my Father: How God honoureth his Sonne, see before.*

To honoꝝ another man) To countenance one by presence, and keeping company, 1 Sam. 15. 30.

To crowne Christ with honour) To advance Christ to the Office of King and Priest, fulfilling him with most excellent gifts, raising him from the dead, making all things subject unto him, having lifted him up to sit at his right hand in the highest heavens, Heb. 2. 7. *Thou crownest him with glory and Honour.*

Hony and hony combe) Not onely the most fine and delicate hony, but all things which bee delightfull and pleasant to the taste: and lastly, the pleasant objects of all the other senses, by a *Synecdoche*, Psal. 19. 10, 11. Because nothing is generally so precious and pleasant, as gold and hony. Thence it is, that comparisons bee taken from these (rather then other things which

be of more price and delight than they) to expresse the very great worth and sweetness of the word of God, Psal. 119. 127.

Hope) An assured expectation of all promised good things of this life; especially, of heavenly glory, 1 Cor. 15. 19. *If in this life onely we have Hope in Christ, &c.* Rom. 5. 2. *We rejoyce under the hope of the Glory of God.* Christians build their hope upon the alone mercies of God in Christ, Papists upon Gods grace, and their own merits.

2 The good thing which is hoped for, Col. 1. 4. 5. Tit. 2. 13. *Looking for the blessed hope.* Rom. 8. 24. *Hope that is seene, is no hope.* And in all places where it is written. The hope of the wicked shall perish, *A Metonymie.* See Gal. 4. 5. and 5. 5. Ephes. 1. 18.

3 Faith, 1 Pet. 3. 15. *To them which aske a reason of the Hope.*

4 Whole Religion, Ephes. 1. 18. *That ye may know what is the hope of your vocation,* Psalme 39. 7.

5 Christ Iesus the Messiah, who is called (the hope of Israel) in respect of the fathers, which looked for his promised comming, Acts 26. 6. and 28. 20. *For the hope of Israels sake, I am bound with this Chaine:* And hee is the matter and ground of our hope, 1 Tim. 1. 1.

6 God himselfe, Psalme 142. 5. *Thou art my hope and my portion;* that is, my God in whom I hope.

7 Some mighty King or people, Esay 20. 5. *They shall be ashamed of Aethiopia their Hope (or their expectation.)*

To have hope in this life) To place the fruit of our hope in this present World, so as our faith and hope shall have no further respect, nor be stretched beyond the bounds of this bodily life, 1 Cor. 15. 19. *If in this life onely we hope in Christ.*

In hope, above hope) In hope of God, and above the hope of man. In desperate things, Gods children hope well. Rom. 4. 18. *Which Abraham above hope, believed under hope.* Above hope of man, and under the hope of God, who can raise up the dead, and call things which are not as if they were.

To abound in Hope.) Both to hope for all things needfull for body and soule, and that in a great degree of hope, with much and large expectation; also with certainty of hope to enjoy life eternall in the end, Rom. 15. 13. *Fill ye with all joy and Peace, that ye may abound.*

Liberty Hope) Either the good things hoped for; which are durable and ever-living, or that unmoveable and certaine expectati-

on of Gods Gods promises, 1 Pet. 1. 3. *Which hath begot us to a lively hope.*

The God of hope) That God which worketh hope by his spirit, and nourisheth hope by his promises, and doth fulfil it by offering and giving the good things promised Rom. 15. 13. *Now the God of hope fill you with all joy.*

Hee is called the (God of hope) both (*objective*) because he is the only object of our hope, 1 Tim. 6. 17. and (*effective*) because God onely is the worker and giver of hope to his children, 1 Pet. 1. 4.

Hoping for nothing againe) Either not despairing of having their own which they lend to a poore man, and therefore forbearing to gratifie him : or lending out of charity, with meet affection to his brothers profit which borroweth, without minding or expecting his owne, in case hee be unable to repay : or not to looke for more than is lent, but being content with the principall out of courtesie. Luke 6. 35. *And lend hoping for nothing.* Which sense foever wee follow, it condemneth usury, and commends to Christians free lending as a work of mercy.

To be saved by hope) Certainly to look for salvation promised, as if wee now enjoyed it, and by hope to possesse it, Rom. 8. 24. *Wee are saved by hope.* The Apostle here meaneth that our salvation is not yet compleat, and is not that wee shall have in the heavens : hope put for that which is hoped for, even perfect salvation.

Hope, what it is.

Hope (to wit Christian) is a certaine and undoubted expectation or looking for of all promised good things, which bee to come, but namely of heavenly blessednesse, being freely given us of God, and grounded upon his infinite mercies, and Christ his merits alone. Note, hope in common use of speech, signifieth a likelihood of things to come ; but in Scripture, and in things of salvation, it noteth an undoubted certainty.

☞ **Definition of hope.**

1 The *Genus* is an Act, and that Act, expectation or thought.

2 The forme or quality, sure or certaine.

3 The subject, the godly.

4 The object, a thing, 1 Good. 2 Great.

3 Future. 4 Hard. 5 Yet possible. 6 Promised. 7 Proper to us.

Faith considereth things as true ; Hope as hard yet possible, and proper to us ; Charity as good

Faith respecteth the word, or *Verbum rei* : Hope *Rem verbi*. *

Horne) That part of a four-footed Beast, which is his chiete strength and beauty.

2 Power, glory, might, and strength.

3 Sam. 22. v. 3. *God is the horne of my salvation.* Hitherto belongs the horne of the righteous. Psal. 112. v. 9. Psal. 92. v. 10. Amos 6. v. 13. Habak. 3. v. 4. *The horne of the wicked,* Psal. 75. v. 4. 5. *The horne of David,* Psal. 132. 17. *The horne of salvation, the horne of his people.* Ps. 149. *A Metaphor.*

3 Worship and renowne, Job 16. 15. *I have abused my horne unto the dust.*

4 Kingdomes, People, and Provinces, with their Rulers and Kings, which (like Beasts with hornes) fight one against another, and every one against Gods people. Dan. 7. 7. *For it had ten hornes.* Zach. 1. 18, 19, 21. Rev. 17. 12. *And the ten hornes are ten Kings.* Dan. 8. 21. It signifies *Antiochus Epiphanes.* Dan. 8. 9.

5 The omnipotency or Almightinesse of God expressed in his workes, Hab. 3. 4. *He had hornes coming out of his hands.*

6 A Trumpe, Exod. 19. 13. *When the horn bloweth long.* v. 16.

Horne of salvation) The horne that saveth mee, Psalme 18. 3. Thus is Christ called, Luke 1. 69.

Ten hornes) Ten Kings of Syria, called *Selucide.* Dan. 7. 24. *Ten hornes are ten Kings:* from the beginning of the kingdome and raigne of the *Seluci* Kings of Syria, there are reckoned just ten Kings, 1 *Selucus Nicator*, 2 *Selucus Soter*, 3 *Antiochus Theos*, 4 *Selucus Callinicus*, 5 *Ptolomus Euergetes*, 6 *Selucus Ceraunus*, 7 *Antiochus Magnus*, 8 *Ptolomus Philopater*, 9 *Selucus Philopater*, 10 *Antiochus Epiphanes*. A most glorious name of a most impure infamous man, who exceeded all the rest in beastlinesse and cruelty. Under whom more than all the rest, the Saints of the high One, that is, the Church of the Jewes was foret oppressed, being torne and butchered with their Iron teeth and nayles of brasie, Dan. 7. 19. See the history of Maccabees, Dan. 7. 22. *Full of blood and blasphemies,* Dan. 7. 25.

Another little horne) One of the *Seluci* or Kings of Syria, namely *Antiochus Epiph.* whose kingdome was least (at first) of all the ten Kings which went afore him, Dan. 7. 20. *Another little horne came up.*

To lift up, or exalt the horne) To boast

or bee proud of ones riches or power, Pl. 75.5. *Life not up your horne on high.*

2 To encrease the power and dignity of his people, Psalme 75.10. Psalme 148.14. 1 Sam. 2.1.

To breake the hornes) To spoile one of his power, might, and dignity, Pl. 75.10. *All the hornes of the wicked will I breake.* Lam. 2.4. *Hee hath cut off all the hornes of Israel.* That is, taken from them their strength and glory.

Hoast of God) A company of holy Angels, attending and waiting upon God, as an Army of Souldiers upon their Generall, Gen. 32.2. This is the Hoast of God. Also it signifieth, Gods people, and Church Militant in earth, of which hoast God himselfe is Prince and Captaine. See Daniel 8.24.11.

2 All creatures, in heaven and in earth, visible and invible, which fulfill the will of God readily, and mightily, as a strong army, Gen. 2.1. *And all the Hoast of them.* Angels then were created within the sixe dayes. Note, all creatures stand ready in battle array, prest to doe the will of God, as an army set in martiall order. Creatures are likened to an hoast for three things: 1 their multitude: 2 their order: 3 their obedience to God their great Generall, and Commander.

Hospitality) A love of strangers, and a readinesse to give them lodging, and other kinde entertainment, Rom. 12.20. Heb. 13.2. or a succouring of many, Rom. 16.2.

Hour) signifieth a certaine definite and determinate time, or time definitely, or the twelfth part of an artificiall day. See Joh. 11.9. and 7. v. 50. Acts 2.15. or on a suddaine, and in a moment, Revel. 18.19.

House) A place to dwell in. This is an earthly habitation. An house is named in *Hetrew* of (*Beith*) building, in *Greeke* of (*Oikos*) dwelling, in *English* of a *Saxon* (*Hus*) which is defence or tuition.

2 The Grave, which is the common house and receptacle of all humane bodies. Esay 14. 18. Psal. 49. 14. Job 30.23. *The house appointed for all the living.*

3 The people or persons dwelling in the House, Heb. 11.7. *Hee prepared the Arke to the saving of his house;* that is, his household. Mat. 10.12. *When yee enter into an house, salute the same.* Acts 10.3. *Cornelius and all his house:* elsewhere often. A *Metonymie* of the place containing, for the persons contained, Gen. 49.18. houses put for households or men of the house.

4 Kindred, stocke, or linage. Luke 1. 27. *Of the house of David.* Luke 16.27. *Send him to my fathers house.*

5 Family and posterity, 2 Sam. 7. 18. *What is mine house?* Exod. 1.21. *He made them houses,* that is, he did encrease and prosper their families and posterities. Gen. 39.4. *He made him ruler over his house, and over all hee had.* It signifieth wife, children, servants, and maides, 1 Tim. 3.4.

6 Substance, goods, and worldly riches, laid up in houses, to bee safe kept there, Mat. 23. 14. *They devour widows houses.* Gen. 39.5,6. *God blessed the house of the Egyptian,* That is, all his substance which hee had.

7 Our naturall and weake corruptible body, wherein our soule now dwelleth as in her house, out of which after she is fiitted, at the resurrection she shall have a glorified incorruptible body, wherein (as in a coelestiall and eternall house) shee shall perpetually remaine, 2 Cor. 5.1. *After the earthly house of this Tabernacle, &c.*

8 An incorruptible glorious body which shall be an eternall receptacle, and house of the faithfull soule after the last judgement. 2 Cor. 5.1. *We have an house not made with hands, eternall in heaven.*

Lastly, it signifies both wals, persons, and order of household government. Psalme 124.1.

House of God) Heaven, where Saints and blessed Spirits shall dwell with God for ever in immortall glory. John 14. 2. *In my Fathers house, there be many mansions.* This is a coelestiall house.

2 Every particular assembly called the Church Militant where God dwels, and unto whom hee gives Lawes, as an householder to his house. 1 Tim. 3.15. *That thou maist know how to behave thy selfe in the house of God.* This is a spirituall house.

This was represented by the place which *Jacob* saw in his dreame, Gen. 28.17. This Church of Christ is oftentimes where men are not aware of it, Revel. 12.6. John 1.46.

3 The universall Church or whole company of the faithfull spread over the earth, Heb. 3.2,5. *Moses was faithfull in all the house of God.* Also verse the sixt, *Christ is in the Son over his owne house.*

4 Every faithfull and godly person, in whom Christ dwels by faith. 1 Pet. 4. 17. *Judgement must begin at the house of GOD.* Heb. 3.6. *Whose house we are.*

5 The true Religion of God taught and professed within the Church of God, Psal.

69.6. *The zeale of thine house hath even eaten me.* Ioh. 2. 17. Psalme 69. 9.

6 The Temple in *Jerusalem.* Luke 19. 46. *My house shall be called the house of Prayer.* Also any place of Gods worship: thus is the word used, Gen. 28. 22.

☞ The Godly are like the house or roome which Christ bade his Apostles to prepare for him, an upper roome for dignity; an inward roome for secrecy; a large roome, for liberty and ease to him and his followers; a paved roome for strength; a prepared roome, which comprehendeth or implyeth the lightshomenes of it by knowledge; the sweetnesse of it by pure thoughts, the richnesse of it by hangings or tapestry of righteousness, the conveniency of it by a chimney to keepe the fire of zeale, and a bed of innocency and love to rest in.

7 The Synagogues or places of assembly for the Jews to honour God in, but chiefly the Temple at Jerusalem. Eccles. 4. 17. Psal. 26. and 27. and 122.

☞ To joine house to house) To have continuall and insatiate desire and care how to increase goods, and wax richer, Esay 5. 8. Hee giveth to wit, that such and so great was the covetousnesse of this people, as it each had desired to ingrosse the whole country into their own lands, that they might dwell alone, without companion, as made enemies to humane society, and communion of men.

The house of Jacob, or of Israel) The people of Israel, or the Nation of the Israelites, Exodus 19. 3. Also the whole church of Christ, even all Gods people both to Jews and Gentiles. Psal. 115. 12. *He will bless the house of Israel.* Luke 1. 27. *He shall rule over the house of Jacob for ever.*

House of Bondage) *Aegypt*, where the people of Israel were in great slavery, Deut. 5. 6. *From the house of bondage.*

Fathers house) The custody, care and government of fathers, Numb. 30. 4. *Being in her Fathers house.* It is so called for the extremity and sharpnesse therein used.

House of prayer) The place appointed to assemble in, for the publicke worship of God. Whereof, because prayer is a chiefe part, therefore the place of divine worship, is called the house of Prayer, as the people assembled in that place, are called the house of God. Matth. 21. 13. *My house shall be called the house of Prayer.* The Papists idly and foolishly wreat these words, thereby to prove, that Temples are made for sacrifice; Others as foolishly abuse it, to shut

out preaching. The best way is, not to sever what God hath joyned.

House of David) The visible Church, Luk. 1. 33. Esay. 22. 22. Also the kings family. Esay 7. 2.

House built upon a Rocke.) Every beleev- ing Christian, who relies by Faith upon the Rocke Christ, and declares the truth of his faith by his ready obedience to the word, Matth. 7. 24. *I will liken him to a wise man, who hath built his house upon a Rocke.*

House built upon the Sand) Every unbeleev- ing, and disobedient person, who relyeth upon men, and not upon Christ, and serves his lusts, and not God, Matth. 7. 25. *Which hath built his house upon the Sand.*

☞ To make houses) To build a house where none was.

2 To establish, increase, and prosper ones family and posterity, Exod. 1. 22. *Hee made them houses.*

House of God) The Synagogues where the Jewes assembled to worship God, but especially the Temple, Eccles. 4. verse last. *When thou enterest into the house of God.* Also the Tabernacle in Davids time, 1 Chron. 9. 16 Mark. 2. verse 26.

Household of God) The Church of God, or company of beleivers thence called the house-hold of Faith, Ephesians 2. 6. Gal. 6. 10.

☞ House of the King) The Kings house-hold or whole Company or Court. Hosea 5. 1. Thus called for the likenesse of it to a house: For first the King, *Jeroboam*, the sonne of *Jos*, was the foundation or floore. 2. His children as the side wals. 3. The Kings Councell as the pillars. 4. The Nobles, Peeres, Dukes and Captaines, as the Beames and rafters. 5. The Iudges and the Fathers of the Law, as the standards. 6. The Courtiers, attendants and officers, as the Arras hangings and utensils of the house. D. Lee. in Ser. in Hos. 5. 1.

How) A question sometime of one desirous to learne, as Luke 1. 34. Sometime of one admiring and wondering at a thing as new and strange, as Iohn 4. 9. Sometime of one distrusting the thing as impossible, Iohn 6. 52. 1 Cor. 15. 35. *How are the dead raised?* as who should say, it is impossible that bodies once dead should return the same to live againe. There is an *how* of docility, and also an *how* of infidelity.

How long) The continuance of time, wherein his chastisements spirituall, as Esay. 6. 11. or bodily, Psal. 13. 1, 2. shall last before they be removed away.

(Houre) The 12. part of a naturall day, Ioh. 11.9. *There be 12. Houres in the day: and often elsewhe.*

2 A speciall time prefixed of God in his counsell, for some particular worke; which cannot prevent that time nor be deferred, Ioh. 2.4. Matth. 26.45.

3 Torment spirituall felt in the soule, by apprehension of the fierce wrath of God due to the sinnes of the elect; for at this time Christ was not touched, nor troubled in his body. Ioh. 12.27. *Save me from this howre.*

H.

V.

(Humble) One lowly minded, esteeming others better than himself, ascribing all unto God, being little in his owne account, even as a weaned Childe. Matth. 18.4. *Whosoever shall humble themselves in this little childe.* Psal. 131.1,2.

(Christ humbled himselfe) His Incarnation, in that he would be man, and a servant, subject to death, even the death of the Crosse, he being equal to God. Phil. 2.5,6,7,8. *He humbled himselfe.*

(Gods humbling or abasing himselfe) His gracious loving care, which hee vouchsafeth to have of us most vile wormes, and most grievous sinners, himselfe being so glorious and holy. Psal. 113.6. *Who abaseth himselfe to behold things in Heaven and Earth.*

(To humble) To put reproach upon us, and cast us downe from our dignity. Luke 14. 11. *He that exalteth himselfe shall be humbled.* Thus God humbles in wrath. *Herod and Nebuchadnezzar,* thus humbled.

2 To take downe our courage, and height of our pride, and to make us humble and meeke, that wee may have confidence, not in our selves, but in God. Thus God humbled *Paul* and *Manasses* in mercy. And thus the godly by their endeavour humble themselves. 2 Chron. 12.7. *They humbled themselves.* Mich. 6.8.

3 To submit and yeeld unto our Superiour, Gen. 16.9. *Humble thy selfe under her band.*

4 To defloure or defile one by force. Deut. 22.24. *Because he hath humbled his Neighbours wife.* Deut. 21.14. Iud. 19.24. 2 Sam. 13.12. 11. Ezek. 22. 10.

(Humility) Lowlinesse and modesty of minde. Prov. 22.4. *The reward of humility, &c.*

2 A low, poore, and meane estate. Luk. 1.

48. *Hee hath looked upon the humility and poore estate of his servant.* There is humility of heart, and of condition: both meeete together in the Virgin *Mary*, in Christ, in *Paul* and in other Apostles.

Bateneffe of an abject minde easily yeelding upon perswasion, to leave Christ, and to depend upon Angels, and also to adore them, as meanes of salvation. Col. 2. 18. 23. Here it is used in evil part. And it is done by men when they acknowledging themselves no other than servants, yet humble themselves beneath them by voluntary devotion.

(Hunger) Earnest desire of food upon some want being felt. Mat. 4.1,2. *Hee was afterwards an hungry.*

2 Vehement desire after Christ his righteousness, forgiveness of sinnes, and grace of his Spirit out of a want and extreame neede which wee feele of them. Matth. 5.6. *Blessed are they that hunger after righteousness.* Luke 1. 53. *Thou fillest the hungry with good things.*

3 Any kinde of danger. Psal. 33.19. *To preserve them against hunger or in famine.*

(To hunger no more) To bee satisfied, and and fully contented. Ioh. 6.35. *Hee that comes to mee shall hunger no more; that is, in me, and in me alone, hee shall finde that which shall give him full contentment, and satisfaction to his soule.*

(To hunger and thirst) To be in any kinde of necessity, either of dyet or of lodging, Surgery, Physicke, &c. Also to give drinke and to feed, signifies all duties of humanity, which for charity sake wee must afford an enemy if hee be in want, so as we maintaine him not against God, for his country. Rom. 12.20. *If thine enemy hunger, &c.*

(Hunter) One which followeth wilde beasts to catch them and take their lives from them by snares, dogs, or otherwise. Such an one was *Esa.*

2 A great spoyler or robber, which by might oppresseth other men. Such an one was *Nimrod*. Gen. 10.8,9. *Nimrod a mighty hunter before God.*

3 The Chaldeans and Baylonians, which God would send in fury, to vex and hunt rebellious enemies. Jer. 16. 16. *I will send out many hunters.*

(Snare of the hunter) Any great danger whatsoever, Psal. 91.3. *He will deliver thee from the snare of the hunter.*

(To hunt after ones Soule) To lye in wait to destroy one, by taking away his life. 1 Sam. 24. 12. *Thou huntest after my soul to take it.*

To put mens soules in danger and perill of perishing everlastingly, either by keeping away good Doctrine, or teaching false. Ezek. 13. 18. *Will ye burn the soules of my people, that ye may preserve your owne soules alive? Thus Tremellus reads it.*

Humane Creatures) All civill Magistrates; who therefore bee stiled humane creatures, because howsoever they bee appointed of God, yet, their kindes number, and order are not so of God laid out, but that man may make more or fewer, of greater authority or lesse, as occasions of places, times, and disposition of the people require. 1 Pet. 2. 13. *Submit your selfe to every humane creature.* So it is read in the Originall, word for word; and not ordinances of men, as our Translations render it.

Note, Magistracy is an humane ordinance or creature, 3. ways, first, subjectively, because man is the subject by whom it is exercised. Secondly, objectively, because humane affaires are the object or thing, about which it is conversant. Thirdly, in respect of the end, because it is appointed and doth serve for the great good of men. Moreover howsoever divers formes of government be found out by men (every King in his kingdom for necessity of his estate, may create new officers and honours) yet the originall institution of Rulers and Magistrates is from God, who hath ordained civill powers, as well as ecclesiasticall, Rom. chap. 13. ver. 1. Ioh. chap. 10. ver. 34.

Husbands Brother) One which is a naturall brother, begotten of the selfe same parents: Deuteronomie chap. 25. verse 5. *her husbands Brother shall take her to wife.* That this must bee understood of a brother by nature, is evident by these reasons.

First, by an example of two sons of *Judab* before the law, Gen. 38. 8.

Secondly, by the words of *Naomi* to her daughters in law widows. Ruth 1, verse 11. *Are there any mo sonnes in my wombe, that they may bee your Husbands?* Whereby it is plaine, that shee tooke the Law to meane naturall brethren. This therefore is a speciall exception from the generall Law against marrying ones brothers Wife, Levit. 18. 16. The end of the Law, Deut. 25. 5. 6. &c. was to signifye the birth of Christ, that it should never dye.

Husbandry) All manner of work and service belonging to a Family, and so

servants and tillage of all sorts, Gen. 26. verse 14. The like is said of Job, chap. 1. verse 3.

To Hurt) 1. To diminish or impair the essence or essentiall properties or being of a thing.

So God cannot bee hurt by any full act of man; Job 35. 6. Nor profited by the contrary. Job 22. 7. and 35. 7.

2. To diminish the outward or accidental good things of one, as his good name or honour, his servants and service, rights, &c. So God may be and is hurt, and that daily. Rom. 2. 23, 24. Mal. 3. 8, 9.

Jacob.) The yonger sonne of *Isaac*, brother to *Esau*, the Father of the Patriarks, called also *Israel*, Rom. 9. 13.

2 The whole posterity of *Jacob*, even the whole nation of the *Jewes*: and the Church GOD consisting onely of them till the death of Christ. *Obad. 10. For thy cruelty against thy brother Jacob, Rom. 11. 26. 14. Esay 59. 20. and 27. 6. and Esay 14. verse 1. It signifieth such Jewes as were held Captive in Babylon.*

Generation of Jacob) A multitude of men comming of *Jacob*, not by carnall descent, but by spirituall birth borne from above; for *Jacobs* posterity is twofold, spirituall and carnall, Rom. 9. 8. Psal. 24. 6. *This is the generation of Jacob, of them which seeke God: this is meant of the spirituall posterity. As Aaron is put for his posterity (the Aaronites) 1 Chron. 12. 27. and 27. 12. Also David is put for his children, 1 Chronicles 4. 31. So Gods people (the posterity of Jacob) are called both Jacob and Israel very often in Scripture. Jacob is a name of Infirmitie, for hee strove for the birth-right, but obtained it not when hee tooke his brother by the heele in the wombe; and thereupon was called Jacob, Gen. 25. 22, 26. But Israel is a name of power and* princi-

principality; for after hee had wrestled with the Angell, behaved himselfe princely, wept, prayed, and prevailed; his name was thereby changed from *Jacob* to *Israel*, that is, a Prince and prevailer with God, Gen. 32.24, 26, 28. Hof. 12.3, 4. Therefore is the name (*Israel*) given to all Gods people, even the Gentiles also, which have *Jacobs* faith, Gal. 6.16.

House of Jacob) Posterity and people which come of *Jacob*, to wit, the Israelites, Esay 2.5.

I.

D.

Idol) Him that may worke and will not, but ceaseth to labour through love of ease; Exod. 5.17. *Ye are too Idle.*

2 One that is unoccupied, because he lacks worke. Mat. 20.3, 6. *Why stand ye here all day idle? Because no man hath hired us.* The former are Idle voluntarily, but these latter necessarily.

Idol) Any Image or visible representation of false or true G O D, though it bee not worshiped, nor made with any intention of worship. 1 John 5. 21. *Keepe your selves from Idols.* 2 Cor. 6.16. *What agreement hath the Temple of God with idols?* Deut. 4.15. doth manifest the truth of this. For the Image which the Jewes made of the true God, is condemned of God himselfe, Exod. 32.8. and they that made it were punished as Idolaters, 1 Cor. 10. 7. *Neither bee yee idolaters as were some of them, with whom God was not pleased.* 1 Cor. 10. 5. Finally, in the forenamed place of Deut. 4. 13. the onely making of an Image of God, is precisely forbidden; and learned Divines both affirme and prove, that both Scriptures and Fathers, have indifferently used the word Idol and Image, for one and the selfe-same thing. Witnesse that one place of *Tertullian* (among many) upon those words of 1 John 5. 21. *John* (saith hee) doth not write thus (*Keepe your selves from Idolatry*) that is, from the service of them: but (*from Idols*) that is, from the very Image of them. It is therefore a dotage in Popery, to distinguish between Idol and Image, and to make the picture of a false God onely, to be an Idol. (Note) Papists call Idols which represent things which never were in being, or representeth them in nature of a God: and Images, which represent things that had a true being, in whom they worship (say they)

the thing represented. Also note, that Idol in Greeke signifieth a figure or representation, whence commeth the diminutive *Idolon*, which signifieth a little forme or fashion: and therefore every little representation or figure must bee called an *Idoll*, *Tertullian libro de Idololat. cap. 3.* Images which they call Idols, *Tully 1. de Finibus.*

2 Devils, Esay 19.3.

Idol is nothing) The false and fained gods of the Heathen, 1 Cor. 8.4. *An Idol is nothing.* Gen. 31.19, 30. An Idol to bee as an empty and vaine dreame; not in respect of the matter whereof it is made, (for that is something) or of the externall forme, but in respect of the internal forme which doth counterfeite and falsifie true things, making them seeme to bee what they are not. Also in respect of the vaine minde of the Idolater, who wickedly imagineth some divinity to be in the Idol, whereas there is but one true God in the world. Therefore worthily is an Idol said to be nothing, being a false and lying signe, a very fiction, being nothing for signification, though something for substance, a piece of wood, or stone, &c. 1 Cor. 8.4. An Idol ought to represent either God, which it cannot, hee being unlike to any mortall thing: or Gods, which are none, for there is but one God.

Idolatry) The worship or adoration of an Image, or of God, before, and by an Image. 1 Cor. 10.7. *Neither bee idolaters as they were.* Deut. 5.9. *Thou shalt neither bow to them, nor serve them.*

2 The making of any Image or likeness of God, or of any creature in heaven or earth, for a religious end, Deut. 5.8. *Thou shalt not make to thy selfe any graven Image, or likeness, &c.* Gal. 5.20. *Idolatry, Witchcraft &c.* 1 Cor. 6.9. All worship of false Gods, and false worship of the true God is Idolatry.

3 All humane inventions thrust into divine service, Deut. 12.3, 2. *Whatsoever I command you, that doe, put nothing thereto.*

4 Setting the heart inordinately upon any creature, by fearing, loving, trusting in it more than in God, and above him. Thus is covetousnesse called Idolatry, Col. 3.5. and *Wanons make their belly their G O D*, Phil. 3.19. Ephes. 5.5. Here an Idolater is one addicted and bent to the service of Idols.

Jealousie) Griefe, for suspicion of dishonesty in married yoke-fellowes, Husband and Wives, Numb. 5. 14. *If hee be moved with jealousie, and be jealous of his wife.*

2 An earnest love of others, in respect of their welfare and good, joyned with great griefe for their hurt, 2 Cor. 11. 2. *With a godly jealousie.*

3 Hot displeasure, and indignation of God, Psal 79. 5. *Shall thy jealousie burne like fire?* 1 Cor. 10. 22.

Jealous) One grieved with suspicion of dishonesty in the married yoke-fellow, with desire of revenge. Thus are men Jealous, and thus also is GOD said to bee jealous, when the marriage betweene him and his Church is violated and broken. Deut 5. 9. *For I the Lord thy God am a jealous God, that is, so grieved with Idolatry, that I study to revenge it.*

2 One, which seemeth to be much grieved for others, but it is out of a love to himselfe, for his owne commodity sake. Gal. 4. 17. *They are jealous over you amisse.* This hee writeth of the false Apostles, who for their owne gaine and credit did love the Galatians. Here jealous is taken in evill part, by a Metaphor or speech borrowed from wooers, who can abide no corrivals or companions in their love.

3 One which loveth others truly, not for lucre and glory to himselfe, but for the benefit of the persons loved, 2 Cor. 11. 2. *I am jealous over you.* Thus Paul and all godly Ministers are jealous over the flocke: here jealous is taken in good part.

Jehovah) An eternall selfe-being, one that hath his essence of himselfe, from everlasting: and is the cause of existence or being to all things and creatures, which are of him, by him, and for him. Exod. 6. 3. *But by my name Jehovah was I not knowne to them.* Acts 17. 28. Rom. 11. verse last. The eternall God hath his being of himselfe, and gave being to all his creatures, promises and workes. This word (Jehovah,) is attributed to God the Sonne, and God the Father, Zach. 3. 2. This is one of Gods chiefest names: the force of it is opened, Rev. 1. 4, 8. hee giveth being to his promises and threutnings.

Jehovah Jireh) signifieth the Lord will see or provide, to note the speciall providence of God in distresses: also here the

Scripture speaketh figuratively (as it useth to doe in all Sacramentall things) because it was a signe of Gods providence: so Altar is called *Jehovah Nissi*, Exod. 17. 15. and Jerusalem is called *Jehovah Shamma*.

Jesting) Pleasant and witty words, being offensive, and hindering edification. Ephes. 5. 4. *Jesting.*

Jesus) A Saviour, one that saveth his people from their sinnes, Matthew. 1. 21. *Hee shall bee called Jesus.* It is a name of his benefits; to wit, salvation had by Christ. Also it signifies the doctrine concerning Jesus, Acts 8. 35. Thirdly, it signifies Jesus, who brought Gods people into the promised Land, and was therein a type of Christ, Heb. 4. 8.

1 Some meere man called Jesus; as

1 *Jesus*, Heb. 4. 8. Acts 7. 45.

2 *Jesus* the sonne of *Josedek*. Zach. 3. 1. Hag. 1. 12.

3 *Jesus* the sonne of *Sirach*.

4 Another, Col. 4. 11.

2 The Son of God become Man, to save men by his suffering for them, Matth. 1. 21.

3 The doctrine concerning Jesus. Acts 8. 35.

4 The vertue and power of Christ to sanctifie us by his Spirit, Rom. 8. 10, 11. Gal. 2. 20.

5 The examples and holy life of Jesus, which are made ours by imitation, Rom. 13. 14.

This with the former sense doe make up the Image of Jesus in us; so as a man may even read Jesus Christ in the life of a true Christian, the likenesse of a thing being often called by the name of the thing where-to it is like.

6 The merit or justifying grace of Christ, Ephes. 3. 17. Gal. 2. 16.

7 The name or fame of Jesus gotten by his workes, and namely his resurrection. Acts 13. 33. (begotten thee.) *

Jew outward) Hee that is a Jew by Nation, name, and profession onely, Rom. 2. 28. *A Jew which is one outward.*

Jew inward) One, who is a Jew in truth, though hee be not so by name or Nation, Rom. 2. 29. *Hee is a Jew which is one within;* that is to say, one who professeth himselfe to bee one of Gods people, and is so indeed, and before God, in spirit and in heart, being faithfull and holy.

Jewes by nature) Such as were borne Jewes, by naturall generation comming of Jewish parents, who were Gods people. In this sense they are called naturall branches, Rom.

The name in hebrew is Jehoshua and is changed by the Greeks in to Jesus signifying a Saviour

Rom. 11. because they descended by birth of the holy Patriarchs, with whom God had made a covenant to take them for his people, Gal. 2. *We who are Jews by nature.*

Neither Jew nor Grecian.) That God hath no regard of these circumstances and externall qualities, whether one be born a Jew or a Gentile, be free or bond, &c. But acknowledgeth for his children all which beleve in his Sonne. Galatians, Chap. 3. verse 28. *There is neither Jew nor Grecian, &c.*

Jerusalem) Either the City, as Psalme 125. 2. and 122. 2, 3. Or the inhabitants, Mat. 3. 5. Or all the faithfull people of God through the world, Jewes and Gentiles, Iosel 2. 32. Or the Nation of the Jews dwelling at Jerusalem, Gal. 4. ver. 25. Or the holy Catholicke Church, verse 26.

Jerusalem celestiall) signifieth the company of elect, who seeke things above, Heb. 12. 2. Jewes signifieth people or rulers, John 7. verse 1, 2. 13. Jerusalem called the holy City, because of Gods house therein.

I.

F.

If need bee) At that time whensoever need shall be, 1 Pet. 1. 6. If, for that, Gen. 3. 1. 5. 2. Acts 26. 2.

It is a word noting, 1. A Condition or cause. 1 Cor. 11. Luke 9. 23.

2. A reason of a matter, Ephes. 4. Phil. 2. 4. 8. 2 Thes. 1. 6.

3. A flat deniall of the matter, as much as to say, Not at all. Or a protestation, with imprecation against sinne. Hebrew. 13. 15.

4. Rarity of the doers.

5. Necessity of the same use thereof to the effecting of another thing named with it.

6. An Objection or supposition of some great thing, and is as much as, though, although. Gal. 1. 8. 1 Cor. 13. 12. Eccle. 5. 7.

7. Doubtfulnesse or uncertainty, of the matter. For *ex suppositione sequitur [quidlibet].**

If it were) signifieth, O that it were. Psal. 139. 19. Gen. 24. 43. Luke 12. 49. This word as it is used in prayer and execrations so it it signifieth When, 1 Sam. 15. 7. compare Math. 3. 21. with Luk. 11. 34.

I.

G.

Ignorance) Want of the true knowledge

of God, and of heavenly things, Ephes. 4. 18. *Through the Ignorance that is in them.* This ignorance, is either simple, when meanes of knowledge be wanting; or wilfull and affected, when one may know and will not. Ignorance being in it selfe a sinne against the first commandement, cannot excuse sin that it should be no fault at all.

2. Unbeleefe, which followes Ignorance as a companion or fruite, 1 Pet. 1. 14. *Fashion not your selves to the former lusts of your Ignorance,* that is, of your blinde unbeliefe. *A Metonymie* of the cause.

3. Error, through want of judgement, and right discerning of things, Levit. 4. 2. *If any man shall sinne through ignorance.* *A Metonymie* of the cause.

4. Any sinne whatsoever, which cometh from such ignorance and error, according to the use of the Hebrew tongue, which under ignorance meaneth every sinne, even that which is witting and willing. Heb. 9. 7. *And for the ignorance of the people.* *A Synecdoche* of the part for the whole.

Ignorance may excuse a sinne, that it be not so great a fault, but it cannot so excuse, as it shall be no fault at all. *Excusati à tanto, non à toto.*

5. Innocency or freedome from sinne. So Christ is said to know no sinne. 2 Cor. 5. 21.

Ignorantia facti (non iuris) excusat.

This ignorance of evill as done is good.

Ignorantia malefacti nostri ut facti mala est; Ignorantia malefacti ut non a nobis facti bona est.

6. Innocency from the skill or wicked devise of doing ill, Matth. 10. 16. and 18. 3. 1 Cor. 3. 18. Revel. 3. 24.

7. To deny, to disallow or not to confesse, acknowledge and approve a man or matter, or our acquaintance with him. Mat. 7. 23. and 25. 12. and 26. 70. 72. 74.*

Lusts of ignorance) Blind motions and evill desires of unbelieving persons, who lacke the true knowledge of Christ. 1 Pet. 1. 14. *Fashion not your selves to the former lusts of your ignorance.*

Ignorant) One which sinneth unwittingly, 1 Tim. 1. 13. *For I did it Ignorantly,* that is, not knowing that the Christian religion was the true Religion.

2. One which doth a voluntary sinne, knowing it to be so. Heb. 5. 2. *To have compassion of the Ignorant.* See Bible Note.

3. One that careth not for other mens affaires and matters. Esay 63. 16. *Though Abraham be Ignorant of us.* Men are carelesse of

of that whereof they be ignorant.

4 One, that wanteth the knowledge of the true God, and his worship, Act. 17. 23. *whom yee then Ignorantly worship.*

5 One to whom something is unknown, because it is not revealed. Thus Christ as man, and the holy Angels, are ignorant of the last day, Mat. 24. 36. Marke 13. 32.

6. One that hath not beene brought up in the arts, nor attained his knowledge by ordinary meanes of learning it from men, though else he may bee very wise and learned, Act. 4. 13.

7. One that is innocent and free from an evill act and from the thought or purpose thereof. 2 Cor. 5. 21.

8. One that of fraud or hypocrisie will not confesse his sinne which he knoweth as having done it.

9. One that will not or doth not afterwards acknowledge the truth, Mat. 26. 79.

10. One that dislikes another, Mat. 7. 23.*

Not to regard the time of Ignorance) To permit and passe over, for causes known to himselfe, the ignorance of many thousand yeares, Acts 17. 30. *And the time of this ignorance, God regarded not;*

I. M.

To Imbalme) Gen. 50. 1. this was done with Balme, Myrrhe, and other spices, that the dead bodies might not stincke or putrifie, John 19. 39. 40. So laying them as in a bed of sweet odours. 2 Chron. 13. 14. And thus the solemnity at his buriall, was to do him honor at his death, 2 Chron. 32. 33. and to sweeten his body for buriall in Canaan, beside further mystery of resurrection and Incorruption.

Image) Any shape or portraiture, drawne by Art, to represent something by it, for civill use: as *Cesars Image* was made to represent *Cesar*. Mat. 22. verse 20. *Whose Image or superscription is this?* This is an artificiall Image made for civill respects; as to distinguish Coines or beautifie houses, and it is lawfull.

2 Some shape or picture made to the likenesse of GOD, or of some other creature, for Divine worships sake, Exod. 20. ver. 4. *Thou shalt make thee no graven Image,* Deut. 4. 15. This is a Diabolicall Image, being made for Religion sake, and is unlawfull. Where such Images be, there is no Religion (saith a Father.) The Scripture saith that God spake with a voyce, but shewed no Image to his people of himselfe, Deut. 4.

3 All mens devices, commanded as Gods service, Exod. 20. 4. This is also superstition.

4 Our likenesse and resemblance of God, in righteousness and true holiness. After this Image *Adam* was created. Gen. 1. 26. *Let us make man after our Image:* and unto this are all the elect restored againe by Christ. Ephes. 4. 24. This is a spirituall or celestiall Image; This likenesse shall be perfect at the day of resurrection, when Christ shall be manifest by his comming; then the godly shall see him as he is, and bee like him. Psalme 17. last 1 Iohn 3. verse 2.

5 Our likenesse and resemblance with God, in respect of rule and authority, 1 Cor. 11. 7. *The man is the Image and glory of God.* Hitherto of accidentary Images.

6 A really essentiall, true and lively expressing of the very substance of another: in this signification is Christ said to be the Image of God his Father, Col. 1. 15. Heb. 1. 3. Also the Law is said, not to be the very image of the things, Heb. 10. 1. And it is written of us, that *As wee have borne the image of the earthly, so we shall be the image of the heavenly man.* 1 Cor. 15. 49. And the Revelation of Saint *John*, speaketh of the Image of the Beast, which all men shall adore, Revel. 14. 9. In all which places, is meant the very things and substances themselves, or the solid and true existence of the things. These be essentiall images, which have the substance of the things whereof they be called images.

7 Any manner of resemblance whatsoever, lawfull or unlawfull, lively or painted; true or imaginary, Gen. 5. 3. *Hee begat a Childe in his owne likenesse after his owne Image.* Psalme 73. 20. *Thou shalt make their Image despised.* Where the word *image* signifieth, an imaginary vanishing shadow, to set forth the lightnesse and inconstancy of all earthly things, which seeme and make shew to bee the true goods and felicity it selfe, yet are nothing but a shadow or vaine likenesse thereof: therefore, by the Apostle, are called a shape, fashion, or figure, 1 Cor. 7. 31. Rom. 12. 2.

Image of God) Christ, in whom God is to be seene and beheld, as touching his substance and glorious properties; as a man is to bee known by his image or picture, 2 Cor. 4. 4. *Which is the Image of GOD.* This is a consubstantiall image, respecting essence, and substance.

2 Dominion and perfect holiness, Gen.

1. 27. *In the Image of God created hee him.* This image is accidentall, respecting qualities.

3 Authority and power, which by Gods ordinance the man hath over his wife, 1 Cor. 11. 7. *Hee is the Image of God.*

Immanuel) The strong God with us, or GOD made flesh, Esay 7. 14. Matth. 1. 23. John 1. 14. The union of two natures in one person of our redeemer is noted in this word *Immanuel*. Also his office is noted to bee mediator betweene God and man, and authour of all salvation for body and soule, both temporall and Eternall. Esay Chap. 2. ver. 8. 10.

Immortall) That which is not capable of death, or subject to dye.

2 An ever-during Nature, which so it is of selfe, without possibility of perishing or dying, 1 Tim. 1. 17. *To God, immortall, onely wise.* Thus is God onely Immortall.

3 That, which being once dead, shall rise againe never to dye more, as mens bodies; 1 Cor. 15. 53. *Mortality must put on Immortality.*

4 That which shall never have end, though it have a beginning; as Angels, and mens soules, of which though it bee not in expresse words said in Scripture, that they bee Immortall, yet innumerable places, by good consequence prove them to bee so, as 1 Cor. 15. 19. 2 Cor. 5. 1. Luke 16. 22, 23, 24. &c. Some thing may bee called Immortall foure wayes. First, that which simply and every way is incorruptible, as God. 1 Tim. 1. 16. Secondly, that which is incorruptible according to the substance and perfection of nature, either being severed wholly, or not derived at all out of any matter, which is usually the roote of corruption. Thus Angels and soules bee immortall. Thirdly, that which in its owne nature is corruptible, yet by speciall divine ordinance, is preserved from corruption. Thus bodies of Saints in heaven, and of reprobates in hell after the resurrection, bee Immortall; the one by Grace, the other by justice. Fourthly, that which so hath possibility to corrupt and dye, as it might not actually corrupt by the creators gift, and upon supposition of not sinning: so Adams body before the fall was Immortall: that is, had power not to dye; as after his fall it was under necessity of death, and could not but dye.

Immortality) Such an estate and condition,

wherein death hath no place nor power, 1 Cor. 15. 54. *When mortall hath put on Immortality, then Death shall be swallowed up into victory.*

Importunitie) Continuance or constancy in prayer, when wee pray and faint not, Luke 11. 8. *Yet doublesse because of his Importunity, hee will give him what hee needeth.* Example of this importunitie, is in Luke 18. ver. 2, 3, 4. &c. *The poore widow.*

Imposition of hands, or laying on of hands) Putting on of hands, which is an ancient ceremony used of the Jewes in two cases; one in consecrating publicke Sacrifices, as also Priests and Levites, to declare such to be offered to God. Levit. 4. 4. And secondly in solemne benedictions and prayers. Gen. 48. 14. 17. 20. *Jacob put his hands upon Manasses and Ephraim, and prayed for them.* It was continued under the Gospel by Christ and his Apostles in time of prayer, and bestowing spirituall graces. Also in time of admitting Church-officers, Ministers, and Deacons. Mat. 19. 15. *Christ put his hands on little Children, and prayed.* Act 6. 6. *The Apostles prayed, and laid their hands on the Deacons.* Acts 8. 17, 18. *Then they laid their hands on them, and they received the holy Ghost;* and by a Metonymie of the signe, it doth signifie the whole Ministry of the Church, and the order of Church-Government. Heb. 6. 2. *The Doctrine of Baptisme, and Imposition of hands.* Touching the Papists Imposition of hands, in the Sacrament of Order (as they call it) there is no ground for it in the whole Scripture.

Imputation) Accounting, reckoning, and allowing some things to others of favour; as Merchants who doe not put the debt in their reckoning, which they will forgive. Whatsoever cometh of Imputation proceedeth of the meere mercy and of him who imputeth; and is not given in reward after proportion of duty or debt. For no man imputeth to another that which is duely owing unto him.

2 An action of God, freely accounting the righteousness of Christ to be his righteousness who beleeves in Christ. Rom. 4. 3, 4. *And it was Imputed (or accounted) to him for righteousness.* In the fourth Chapter to the Romans, this word (*Imputed*) derided by Popish heretiques, is seven times repeated in the doctrine of Justification, and is joyned unto Faith; without which there is no Imputation of Christs Justice to us, Rom. 4. 23. Our sinnes and punishments were imputed to Christ (who bare our sinnes in

his

zis body, and was made sinne for us, 1 Pet. c. verse last.) And his righteousness with he merit thereof (even eternall blisse) is imputed and accounted to all beleivers; whence ariseth justification of a sinner before God, 2 Cor. 5 v. last. *Hee that knew no sinne was made sinne for us, that wee might bee made the righteousness of God in him;* Not our righteousness, but the righteousness of God; not in us, but in him (saith an ancient father.) The Papists scoffing at this most necessary and Divine action of imputing righteousness to faith apprehending Christ, calling it in their Notes printed at *Rhemes*, a new-no-justice, an untrue imputation, an imaginary thing, a putative righteousness, a fantastick apprehension: In these and such like taunts, they utter so many blasphemies against heaven, and all to maintaine and establish their owne righteousness of workes, done after faith. To impute (as some describe it) is to ascribe or account unto another that which hee hath not, or that which he did not; and not to impute, it signifieth not to account or ascribe and lay to one that which he hath, or doth. According to this interpretation, God in justifying elect sinners, imputeth to his owne Sonne sinnes and miseries, which hee never had or did. And unto sinners, he imputeth or accounteth not (but forgiveth) sinnes and punishment, which they had and did; and imputeth a righteousness (even the whole obedience of Christ) which they have not of their owne, yet so accounteth it to them, as if by themselves it had beene done, 2 Cor. chap. 5 v. 21. Rom. 4. 5. Rom. 3. 24. and 4. 6. and 15. 19. Esay 53. v. 12. Note: Imputation being properly used, noteth a righteousness by grace and acceptation, but improperly when it is joined with other words, as Rom. 4. 4. 1 Cor. 4. 1. then it signifieth desert and debt, quite contrary to his naturall signification, even as the word, prophane, foundeth a foule and damnable thing, but not so in Mat. 22. 5.

☞ There is a double imputation.

1 Of sinne, and this threefold.

1 Of Adams sinne unto us his posterity, Rom 5. 13, 14, 15, 16, 17, 18, 19. 1 Cor. 15. 22.

2 Of his and ours together unto Christ, 2 Cor. 5. 21. 1 Pet. 2. 24.

3 Of every mans to and for himselfe. Acts 7. 59.

2 Of righteousness, threefold.

1 Of Christs passive obedience or satisf-

faction to his Father for mankind, 2 Cor. 5. 21. Rom 3. 22, 23, 25, 26, 28. and 4. 3, 4. 22. and 5. 15, 17, &c. 1 Corinth. 15. 22. to which some adde the active righteousness of Christ.

But this is made a question.

This 1. is imputed to penitent sinners.

2 Of one mans goodnesse or holinesse to another, which seemeth probable by these places (besides the common opinion of the Fathers) Mat. 9. 2. 1 Cor. 7. 14. Gen. 18. 26, 28, 29, &c. Genesis 39. 5, 23. Acts 28. 34.

Yet this is onely for this life. Else it shall be as Luke 17. 34, 35.

3 Of every mans owne to himselfe. Gen. 15. 6. Jam. 2. 23. Pl. 106. 31.

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3n) By, or through. 1 Cor. 14. 2. *Speak in the Spirit*, that is, by the inspiration of the Spirit, 1 Cor. 15. 22. *In Christ all shall bee made alive*; that is, by Christ. 2 Cor. 3. 16. *In him*; that is, by him, or by his vertue we live, Acts 17. 28.

2 Against, Gen. 4. 23. *I have slaine a man in my wound*; that is, against my selfe, and to my owne hurt.

3 To, 1 Thes. 4. 7. *God hath called you in holinesse*; that is, unto holinesse. Ephes. 2. 10. *Created of God in good workes*; that is, unto good workes. James 5. v. 3. and very often elsewhere.

4 Out of, Exod. 3. 14. *To worke In Gold, In Silver, and In Brasse*.

5 Of, or concerning, Rom. 5. 12. *Wee receive joyce in the Lord*; that is, concerning the Lord.

6 With, or together with. Mat. 16. 27. *The Sonne of man shall come in the glory of his Father*; that is, together with his owne, and his Fathers glory.

7 As, Mat. 19. 41. *He that shall receive a Prophet in the name of a Prophet*; that is, as a Prophet because hee is so.

8 From, Col 3. 16. *Sing in your hearts*; that is, from your hearts or heartily.

9 Before, John 1. 1. *In the beginning was the Word*; that is, before the beginning.

10 For, 1 Cor. 1. 4. *I thanke God for the grace given you in Christ*; that is, for and by Christ, Ephes. 1. 1.

11 Upon, John 14. 1. *Tee beleve in God, beleve also in mee*; that is, upon mee.

3n) Put for after, Exod. 2. 23 Numb. 28. 26. Mar. 13. 24. with Mat. 24. 29. Dan. 2. 24.

3n three) In Christ, which shall be borne

R 2 of

of thee *Abraham* according to the flesh, as *Mat. 1. 1. Sonne of David, Sonne of Abraham. Gal. 3. 8. In thee shall all Nations be blessed.* See verse 14. that the blessing of *Abraham* (first promised to *Abraham*) might come to the Gentiles through *Iesus Christ*: where note a double fruit by the obedience and death of *Christ* to beleivers. 1 Deliverance from the curse of the Law. 2 The blessing promised to *Abraham*; that is, Life eternall.

In Spirit and truth) Spiritually and truly, by the unfained and true motion of a sanctified heart, *John. 4. 24. Worship him in spirit and in truth.*

In them) By their faith, confession, preaching, good life, and miracles wrought by the *Apostles*, who by all these meanes gaine glory and praise to *Christ*. But much more after his resurrection when the holy Ghost was visibly and plentifully powred on them, *John 17. 10. I am glorified in them.*

Churches in Christ) Christian Churches, *Gal. 1. 21. 1 Thes. 2. 14.* So Brethren in *Christ*, Saints in *Christ*, and in *Christ* before me, that is, a Christian before me; and consolation in *Christ*, *Phil. 2. 1.*

In Iobe) Charity and Love to God and men, to bee the Spring and beginning of an holy and unblameable life, *Ephes. 1. 4.*

Babes in Christ) Such as bee Babes or Infants, in respect of growth in Christianity, *1 Cor. 3. 1.*

In the Spirit) Spirituall, regenerate by the Spirit unto a new life, *Rom. 8. 9. Ye are in the Spirit.*

In Christ) As touching *Christ* and Christianity, *Gal. 6. 15. For in Christ Iesus, neither circumcision availeth any thing. 1 Cor. 4. 15. I have begotten you in Christ.*

2 In the preaching and publishing the doctrine of *Christ*, *Rom. 16. 9. Salute Urbanus our fellow helper in Christ*; that is, in the matters of *Christ*.

3 A member of *Christ*, one linked unto, and grafted into *Christ* by faith, *Rom. 8. 1. To them which are in Christ.*

4 *Christ* to bee an head, who himselfe hath all spirituall gifts most fully, not in measure, given him: which hee doth communicate to all his members, *Ephes. 1. 3.*

In the Lord) For the Lords sake, or in his cause, *Rom. 16. 12.*

2 A beleever or faithfull person, *Rom. 16. 13. Rufus chosen in the Lord.* It is the force of faith to incorporate into *Christ*, that a chosen person may bee in him, as a branch in the tree.

To beleebe in Christ) To put our whole confidence in him for salvation, by which hee is proved to bee God, *John 14. 1.*

In sinnes and trespasses) One covered and overwhelmed in sinne, as one that is drowned in the water, *Ephes. 2. 1. Dead in trespasses and sins.*

Incense) A perfume, which was a confession of sweet Spices, made after the art of the Apothecary, pure and holy; and was by the Priests burned upon the Golden Altar every morning before the Lord, *Exod. 30. 34, 35.*

2 The prayers of the Saints, acceptable to God, through *Christ*s mediation, *Psal. 141. 2. Revel. 8. 3. A Metaphor.*

3 Whereas none might make this perfume, *Exod. 30. 37, 38.* it signifies that holy things must not either of necessity or pleasure bee turned to private use.

Incense shall bee offered, and a pure offering) That in the dayes of *Christ* (whereof this is a prediction) the spirit shall worship of God should be every where among the Gentiles lawfully established and practised, *Mal. 1. 11.* Had the Papists considered how usuall it is with the Prophets under legall types and shadowes to teach and foretell Evangelicall worship and graces, they would not so grossely from this pure oblation here mentioned, have collected their most impure Masse, whose marrow bones cannot be found neither in new or old Testament; as being like a beggars cloake patched together by sundry Popes in the corruptest times. With as good reason, may Incense, Levites, Arke, Tabernacle, &c. and all other Ceremonies of the Law be brought in, as Priests, Altars and sacrifice of the Masse.

Incomprehensible) One greater than heaven and earth, whom the world cannot containe, nor mens wit conceive him as hee is, *Psal. 145. 3.*

Incontinence) An unablennesse to keepe himselfe chaste in single life, or in the estate of marriage, *1 Cor. 7. 5. Left Satan tempt you to incontinency.*

Incorruption) The quality of bodies after the resurrection, being no more subject to rottenness and corruption, *1 Cor. 15. 35. Till corruption put on incorruption, 1 Cor. 15. 50.* An incorruptible nature or estate.

To encrease) To be of greater estimation and authority among men, *John 3. 30. Hee must increase.* Also *Christ* increaseth, when the knowledge, faith, and love of him is more and more kindled in the heart.

2 To have his deity, majesty, power, and grace, more and more manifested, Luke 2. versé last.

3 To profit in faith and godlinesse. Col. 1. 10.

Incorruptible God) God to bee of himselfe free from all corruption and change, whereas the soules of men and Angels bee incorruptible; but that is by the will of God, and not originally, as God is from himselfe, Rom. 1. 23.

Incorruptible Crowne) Immortall and never perishing glory.

Indifferent) Something which is neither commanded of God nor forbid, but of a middle nature; being in it selfe neither good nor evill, and may bee changed according to circumstances of time, and persons, and places: as to eat this or that meat, to weare this or that apparell, to have religious meetings, at such a time, in such a place, and divers other things which belong to the outward administration of the Word and Sacraments. Wherein yet nothing must bee appointed to be done, contrary to order, comelinesse, or edification. See Rom. 14. 1 Corinth. 14. throughout. Where though this word (*Indifferent*) be not found at all, yet the matter it selfe signified by it, and the Rules to direct us, about things that bee indifferent, are there to be found.

Learned Divines affirme (as *Illyricus* and others) that things indifferent, that bee of a middle nature, cease to bee such, when any of these conditions following are annexed unto them. 1 Compulsion. 2 Opinion of worship, necessity or merit. 3 Scandall and offence. 4 Enterance, and occasion of abuse, or Idolatry. 5 Any hinderance to truth or edification, or obscuring and darkening of Religion and piety by them, though they they should containe no other evill in them.

A conformity and through agreement, amongst all Christian Churches, in outward Rites, and Ceremonies, is neither necessary nor possible, because of the great differences of places, people, and times

Staffe of indignation) The *Affyrans*, whom GOD in his anger against *Israel* and *Juda*, would strengthen, and by the secret motion of his providence stirre up and direct to execute his vengeance upon those hypocritical people, against whom for their counterfeit worship and other sins, his wrath was kindled; therefore called the people of his anger. *Esay* 10. 5, 6. *Though the Staffe of mine indignation bee in their hand:*

or the *Affyrans*, as *Tremelius* expounds it, be termed the (*Staffe of his indignation*) because God would punish their pride and cruelty, when by them (as a staffe or rod) hee had chastised his children; as fathers cast the rod in the fire, when therewith they have corrected their sons. This sense may well stand with that which followes in versé 7.

Infant) A child which cannot speake, being young & yet in the swathing clothes; Such an one, if hee dye at this age, either before or after baptisme (so there be no contempt of the Sacrament) he is saved by the Covenant of Grace, made to parents and their children. Gen. 17. 17.

Infidelity) A privation or utter absence of Faith: a totall distrust in Gods promise. See *Unbeleife*. 2 Cor. 4. 4.

Infidell) One that is no Christian, but a Heathen, 1 Tim. 5. 8. *He is worse than an Infidell*. See *Unbeliever*.

Infinite) That which is absolutely unbounded and unlimited, having no measure at all, either for time or greatnesse. So is God onely. See *Incomprehensible*.

Infirmity, or weaknesse) Outward bodily feeblenesse. 1 Tim. 5. 23. *Use a little wine for thine often infirmities*. Thus is sicknesse called, because it makes infirme and feeble. *Alaonymie*.

2 Some spirituall weaknesse of the godly, in their knowledge and faith, or in their life and manners. Rom. 6. 19. *Because of the infirmity of the flesh*. Rom. 14. 1. Mat. 26. v. 41. Thus is sinne called, because it makes the soule weake to doe good, and withstand evill. *A Metonymie*. Rom. 15. v. 1. Errors in faith not against the foundation, and scandalls or fals in manners, are likened to sicknesses which all men use to pity and succour; so ought wee one another.

3 A privation and want of all strength, as touching godlinesse. Rom. 5. ver. 8. *When wee were infirm* (or of no strength) *Christ died for us*; that is, that natural imbecillity; which wee all bring with us into the world, which *Paul* calls ungodlinesse, Rom. 5. 6.

4 Afflictions, reproaches, persecutions. 2 Cor. 12. v. 10. *Therefore I take pleasure in infirmities*. Also it signifies inward tentations, feares, distrusts, &c. 2 Cor. 12. which shew how weake we are and infirme.

5 A vile, contemptible, and abject estate, Gal. 4. 13. *Through infirmity of the flesh I preached the Gospel unto you*. 1 Cor. 2. 22.

6 Unablenesse to free from sinne and death, Heb. 7. 18. *Because of the weakness thereof*.

7. The care to cure them, or the curing of infirmity.

So Christ tooke ours on himselfe, not our individuall infirmities & sicknesses, but the regard and care to heale them; or else we may say, the æquivalent of them in another paine. Matth. 8. 17. See this so interpreted. Esay 53. 4, 5, 6.*

Inheritance) Possession, or Land of *Canaan*, Psalme 79. 1. Exod. 15. 17.

2. The people of the Land, 2 Sam. 20. 19. Ier. 50. 11. Psal. 28. 9.

3. Various subject to Christ as their Lord and King, Psal. 3. 8.

4. Any thing which is deare and precious as the doctrine of the word was to *David*, Psal. 119.

5. Kingdome of glory in hea ven, freely given to the Saints as to sonnes by grace of adoption, Matth. 25. 34. 1 Pet. 1. 4.

6. A portion of ground fallen to children by the death of their Father, Luk. 12.

13. To divide the Inheritance with mee. See Veritage.

Iniquity) That which is writhen or crooked, swarving from the straight line of Gods word. It is put either largely for any sinne, and thus even our Birth-sinne is iniquity, Psalme 51. 5. *I was borne in iniquity*: Or more strictly, it is put for some hainous and grosse offence, Psalme 119. 3. *They worke no Iniquity*. Psalme 90. 8. *Thou hast set our Iniquities*, Exod. 20. 5. *Visiting the Iniquities of the Fathers*.

2. Workers of Iniquitie or wicked men, Job 5. 16. *Iniquity shall stop her mouth*.

3. The punishment due to Iniquity. Levi. 5. 1. *He shall beare his Iniquity*: and very often elsewhere; as Gen. 19. 15. 2. Kings 7. 6. Psalme 40. 12. So whoredome is put for the punishment of whoredome, Num. 14. 33.

Iniquity commeth of an Hebrew word (*Aven*) which originally signifieth paine, or sorrow; and it is of large use, noting all sinfull and unjust affections, actions, or endeavours, which cause paine or sorrow, or bee painfully done: and it is applyed sometime in speciall to Idolatry joynd with Images, 1 Sam. 15. 22. Hence *Bethaven*, an Idols house, or place of Iniquity, Hosea 4. 15. and 10. 5. because *Jeroboam* had there set up false worship, 1 King. 12. 29.

Modesto Iniquity) To sinne, (not of ignorance, infirmity, and by violent temptation, for these are rather drawne to Iniquity, but) willingly and of their owne malicious heart and purpose, putting their

necks as freely in the yoke of sinne, as Oxen which draw a waggon. Esay. 5. 18. *Voce to them which draw Iniquity*.

Worker of iniquity) One which walketh after the lustes of corrupt Nature, wholly following them as guides in all and every action of life, Matth. 7. 23.

Innocency) A meere voidnesse of fault, and freedome from all sinne. In this estate *Adam* was created. This is perfect Innocency by Creation.

2. A certaine measure of this estate in all regenerate persons who endeavour to serve God in innocency of life, having also Christs innocency imputed to them, Psal. 26. 6. 11. *I will wash my hands in Innocency*. This is Innocency of a person restored.

3. Uprightnesse, in some speciall or particular cause. Psalme 7. 8. *According to the Innocency that is in me*, that is, Innocency of cause, when one is cleare and free of some fault, whereof he is accused; Or unworthily accused where one deserves praise, Dan. 6. 22.

Innocent) One which doth no hurt nor harme unto any others, Mat. 10. 16. *Be Innocent as Doves*, that is, be simple and upright, without guilt or malice.

2. One that is free from some one particular fault, or crime; or one that is guiltlesse in this or that thing, Gen. 24. 8. *If the woman will not follow thee, thou shalt bee Innocent or discharged of thine Oath*, Jon. 1. 4. *Lay not upon us Innocent blood*. Exod. 23. 7. Gen. 10. 5.

3. A just and righteous person which liveth uprightly. Job 4. 7. *Who ever perished being Innocent*.

4. One that is free from punishment, or one unpunished. Prov. 11. 21. *Though the wicked joyne hand in hand, yet they shall not bee innocent*. 1 Kings 2. 9. *But thou shalt count him Innocent*, that is, thou shalt not free him from punishment. Also Exod. 34. 7. *Not making the wicked innocent*.

There are three causes of mans innocency.

1. Ignorance or want of skill to doe ill. Matth. 18. 3. 1 Cor. 3. 18. Revel. 3. 24. Mat. 10. 16.

2. Impotency or want of power, and meanes to performe ill, where perhaps the skill and will is to do it. Eccles. 31. 10. Luk. 19. 47. 48.

Temperantia in senectute non est temperantia sed impotentia.

3. Unwillingnes or want of will to do ill, as Eccles. 31. 8, 9, 10. This is best tryed when

when a man hath meanes, knowledge, and occasion to doe the contrary, as Gen. 39. 8, 9, 10. Rom. 7. 20. 1 Cor. 14. 20.

The other sorts of Innocency may bee happy to a man, but this sort onely is vertuous and acceptable to God.

There is also one innocency of the act, another of the Affect.

Innocent hands) signifie a righteous life, or actions rightly framed, free from wrong, deceit, blood and violence. Psalm. 24. verse 4. He which hath innocent hands, &c.

To be instant) 1 To bee earnest or zealously affected in the works we have in hand, as 2 Tim. 4. 2. Rom. 12. 12. *Rejoycing in hope, patient in tribulation, continuing instant in prayer.*

2 To entreat greatly.

3 To doe a thing with speed or presently, Eccles. 9. 19.

Intercession or request) The request which the death of Christ maketh for beleivers after they have sinned, that their sinnes may bee pardoned for his merit, and their imperfect obedience accepted; or it is the merit of Christs death comming between our sinnes and Gods Justice, to appeale it, as an Advocate that pleades for his Client, 1 John 2. 2, 3. Rom. 8. 34. *And maketh request for us,* Heb. 9. 24. *He appeares in heaven for us.* Christ is our intercessor foure wayes. First, by appearing for us in the sight of God, Heb. 9. 24. Secondly, by the force of his Sacrifice once offered, to make full satisfaction to Gods Justice, Heb. 10. 12. 14. Thirdly, by his constant will; that for the merit of that sacrifice, God would bee pacified towards the elect. Heb. 10. 10. Lastly, by the assent and agreement of the Father resting in this will of his Sonne for us, John 11. 42. Mat. 17. 6. Fourthly intercession of the Virgin Mary and other Saints, doth dishonour Christ the onely intercessor. The Spirit maketh request, by causing the faithfull to make requests; stirring up cries and groanes in their hearts, Rom. 8. 26. 15. being compared with Gal. 4. 6. The continuall intercession of Christ, and his prayers made in the dayes of his flesh, were figured by the bells of gold in Aarons skirts.

2 The request which we make one for another, in the name of our intercessor Christ, either for good things to bee given, or evil things to bee removed from us. 1 Tim. 2. 2, 3. *Prayers, Intercessions, and giving of thanks, &c.* These be charitable mutuall

Prayers of the Godly while they live together.

3 The complaints of the Prophets with griefe, accusing the sins of the people to God, Rom. 11. 3, 4.

To inspire) signifie to blow into, Gen. 2. 7. *this blew man's soul into to bee of the earth as his body was, but of nothing, by the inspiration of God, and so differing from the spirit of beasts,* Eccl. 3. 21. This word is used also when Christ to make men new creatures inspired his Apostles with the Holy Ghost, John 20. 22.

Interpretation) A translating or turning out of one tongue into another, 1 Cor. 14. 13, 26. *If any speak with strange tongue, let him pray that he may interpret,* 1 Cor. 14. 28.

An opening, or declaring starke Scriptures or Prophecies, a Pet. 1. 20. *No Prophecy is of private interpretation,* Scriptures must bee interpreted by Scriptures; and the light of them, begged of GOD, as containing things which hee onely can reveale.

3 Expounding visions or dreames, Gen. 40. 8. *Are not interpretations of Gods?*

4 A speaking and teaching something evidently and plainly, Job 33. 23. *If I were be an Interpreter with him,*

Interpreters) signifie Speech-sayers and wise men of Egypt, Gen. 40. 8.

Interest) Increase of gaine taken for the lending of money upon fore-agreement and compact, Prov. 28. 8. *He which increaseth his riches by Usury and Interest, &c.* Here the word (*Interest*) is taken in ill part. For the word in a good sense signifieth that benefit which a mercifull and free lender taketh for his own indemnity, to repaire such losse whereof the borrower by his default, was an effectuall cause, by the keeping of mony borrowed in his hand, longer then hee ought, to the certained dammage of the lender.

Invisible) By Nature God is invisible, 1 Tim. 1. 17. *Else we might see him.*

By will or grace he is scene in his works, Rom. 1. 20. Acts 17. 27. Thus chapter 2. verse 11. *

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3op) A sweet motion of the Soule, in regard of some present, or hoped for good. This good if it bee worldly, then is the joy but naturall and worldly: if it bee heavenly good, or tending and leading thereto, then is the joy spirituall and heavenly. Ps. 51. 12. *Restore to mee the joy of thy salvation.* Rom.

Rom. 5. 3. *We rejoyce in tribulations*, John 15. 11. *That your joy may bee full.*

12. The matter or cause of joy. 1 Thef. 2. 20. *Ye are our Crowne and Joy.* Job 3. 23. Psal. 48. 2.

13. The most comfortable and full happinesse of heaven, Mat. 25. 21, 23. *Enter into thy Masters joy.* See Enter.

14. A godly boasting and glorying, 1 Cor. 9. 15. *Left any man should make my joy or rejoycing vaine.*

15. Those good things either earthly or spirituall, for the which wee use to rejoyce. John 16. 22. *And your joy none shall take from you.* 1 Cor. 7. 30. Rom. 15. 13. *The God of hope fill you all with joy; that is, with every good gift whereof yee may rejoyce plentifully and abundantly,* James 1. 2. *And elsewhere often. A Metonymie of the cause.*

16. That cheerfulness and affecy which wee shew forth towards our Neighbour, Galat. 5. 22. *The fruit of the Spirit is Joy, peace, &c.*

17. Joyfull speech, or songs of thanksgiving and praise. Psal. 126. 2. *And our tongue shall joy.* A Metonymie of the cause for the effect. For praise cometh of joy, as joy cometh of good things.

18. The having or possessing of any good thing from whence joy springeth. John 3. 29. *This my joy is fulfilled,* John 15. 11. *And that my joy may remaine in you.*

Joy Joy) That gladnesse and comfort which the Apostles received from Christ, the sole author, cause and pledge of their joy. John 17. 13. *That my joy might bee fulfilled: viz.* (be truly and abundantly shed into their heart) *in them.* In our selves nothing but perturbation and dreadfull terror; in and from Christ; all peace and tranquillity floweth.

Joy in the Holy Ghost) A gladsome, sweet, and comfortable motion of the heart, stirred up by the Spirit of adoption, upon the feeling of Gods love in Christ to eternall life; and upon the tokens of that love, both in earthly and spirituall blessings, Rom. 14. 17. *The kingdom of God, is righteousness, peace, and joy in the Holy Ghost.* This is called Christs joy, John 15. 11. And glorious Joy, 1 Pet. 1. v. 8. Because it is part of the kingdom of Heaven.

All joy and peace) Solid and perfect joy, which alwayes remaines, being never taken from them: and by peace is meant tranquillity and rest in their owne conscience by forgiveness of sinnes, and concord with their brethren, that there bee no longer va-

riance and dissention amongst them. Of which two gifts, Joy and Peace, the true cause is the righteousness of faith, Rom. 15. 13. *Fill you with all Joy and Peace through believing.* In this clause Paul alludeth unto the former saying, Rom. 14. 17. *The Kingdom of God is righteousness, Joy, and peace in the holy Ghost.*

Joy darkened) Turning of mirth into heaviness, as the aire in the evening waxeth dark. Esay 24. 11. *All Joy is darkened.*

Joy inhardest) Mirth mingled with labour and sweat, hardly gotten, and deare bought Joy, such as Souldiers have of the spoyle after a battaile, Esay. 9. 3. *According to the Joy of harvest, &c.*

Joy of the Lord) Divine Joy, which cometh from the Lord and is placed in him, Neh. 8. 10. *The Joy of the Lord shall make you strong.* Likewise Joy of the Spirit, 1 Thef. 1. 6. such as is mentioned, Act. 5. 41. and 1 Pet. 4. 13.

Joy of God) Comfort of minde, arising from Gods goodness, manifested in some outward or inward deliverance. Psalme 51. 12. *Restore to me the Joy of thy salvation;* that is, thy deliverances were wont to make mee glad, let it bee so againe with mee.

To heare of Joy and gladnesse) To bee made joyfull and glad, by hearing and believing the glad tydings of forgiveness of sinnes: For Joy comes from faith, and faith by hearing. Psalme 51. 8. *Make me to heare of Joy and gladnesse.*

To Joy in tribulation) To have occasion and matter of true comfort and cheerefulness of our heart from afflictions, because they are pledges of Gods love, and tryalls of faith and patience, Rom. 5. 3. *Wee Joy in tribulations.*

Joy in the Lord) That true inward comfort which faithfull hearts seele, because the Lord is their mercifull Father in Christ Jesus, Phil. 4. 4. *Joy in the Lord.* Rom. 5. 11.

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Jo) Betokeneth, signifieth, sealeth. Mat. 13. 38. *The field is the world* Mat. 26. 27. *This is my body.* And elsewhere often. Gal. 4. 24. 25. Esay 9. 15. James 3. 6. Christs bare words bee but a bare foundation for their monstrous transubstantion.

This Sacramentall Metonymie whereby (Is) noteth to signifie and represent, or whereby the signe and thing signified bee put,

put, one for the other, it is so frequent in Scripture, as it may be reckned among plain and usuall speeches: as Gen. 17. 10. Circumcision called the Covenant, expounded in verse 11. the signe thereof. See the like touching the Paschall Lambe. Exod. 12. 11, and 13. 9. In the same sense the Sabbath is the Covenant of the Lord. Exod. 31 13. 16. The Arke is God, Psalme 89. 7. The cover of the Arke is the propitiatory, or Mercy-seate, Levit. 4. 31. *The Rocke is Christ*, 1 Cor. 10. 2. The Dove is the holy Spirit. Matth. 3. 16. Baptisme is the washing away of sin, Act. 22. 16. The bread, the Communion of his body, &c. 1 Cor. 10. 16, 17. How can the Papists affirme that this is an unuall Phrase?

2 Leades or brings unto, Rom. 7. 7. *Is the Law of sinne?* That is, doth it bring unto, or leade to sinne? Rom. 16. 23. *The gift of God is eternall life*; that is, holinesse (which is Gods free gift) leadeth unto eternall life, as a way leadeth to a City. Rom. 8. 6. *Wisedome of the Spirit, is life and peace*, John 17. 3.

3 Bring forth, causeth, meriteth or deserveth. Rom. 8. 6. *The wisedome of the flesh is death*; that is, not onely leades unto, but deserveth death eternall.

4 Ought to bee, or let him bee. 1 Tim. 3. 2. Heb. 13. 4. *Marriage is honorable, &c.* Matth. 5. 13, 14. *Ye are the Salt of the earth, the light of the world*, (for so ye ought to be): This is no rare thing, but usual in Scripture to put the indicative mood for the imperative, and the deed done or fact, for the right whereby it should bee done, as Mal. 2. 5. 1 Tim. 3. 15. Rom. 14. 6, 7. where regarding, giving of thanks, living, be put, for, ought to regard, to give thanks, ought to live: and so often else-where Scripture speaketh.

5 The existence of a thing. Heb. 11. 6. for some things are said to be nothing, 1 Cor. 8. 4. and 10. 19.

6 *Per enallagen modorum, or per Syllepsin conjunctionis*, it is put sometime for an Objection or prolepsis (as though it bee) not for a praposition or affirmation that the thing indeed is so. See Joh. 20. 17. Rom. 6. 16.

7 Not the sense onely but the summe, yea the end or use, yea the perfection of a thing, as Mat. 7. 12. Luke 6. 31.

8 The Identity or selfe-samenesse of one thing, under diverse names, and against the diversity of persons when one onely is meant. Matth. 11. 3. Luke 24. verse 39.

John chap. 9. verse 37. Acts chapter 17 verse 3. *

(Ismael and Isaac) The children of the slavish Synagogue, which persecuteth the faithfull; and shal be cast out as *Ismael* was: also of the free Church unto which belongeth the inheritance of heaven. Gal. 4. 28, 29.

(Isaac) signifies Laughter, Joy; which is reaped spiritually by Faith in Christ, Gen. 17. and 21. 5, 6. when it is said, *Abraham blessed Isaac*, the meaning is, that *Abraham* applyed & confirmed to *Isaac*, the promise made to himself, Gen. 12. 2. and 14. 19. and 17. 19. and 25. 11. and so *Isaac* commended to *Jacob* the blessing of *Abraham*, Gen. 28. 3, 4. and by this blessing, the righteousness of faith is implied to *Abrahams* seed Gal. 3. 8, 9.

(Israel) A Prince of the strong God, or one that hath obtained principall power from the mighty God. Gen. 32. 28. *Thy name shall be called Jacob no more, but Israel; because thou hast power with God.*

2 The Patriarch *Jacob*, who was called *Israel*, because hee had strength to wrestle with God, and to overcome; as in the former place appeareth. Rom. 9. 6. *All that are of Israel*; that is, of *Jacob*.

3 The people of *Israel* which were the posterity of *Jacob*, of whom consisted the visible Church till the coming of Christ, Exod. 19. 3. *Tell the children of Israel*, Psal. 76. 11. And very often in the Old Testament.

4 The whole visible Catholike Church, consisting of beleeving Jewes and Gentiles, Psalme 124. 1. *Now may Israel say*, Psal. 125. 7. *But peace shall bee upon Israel*, Gal. 6. 16. *And upon the Israel of God*: that is, upon the whole elect people of God.

5 The Land or place of dwelling of the foresaid Patriarch and his posterity. Psalme 76. 1 and 147. 2. *

(Light of Israel) God enlightening and sanctifying his people, also cheering them with his deliverance and defence, Esay 16. 17.

(Holy One of Israel) The true God, which being most pure and holy in his owne nature and works, is also the Author of all purity in his people, Esa. 5. 19. Also one who hath manifested his Holinesse in *Israel*.

(Eternity of Israel) God, who is absolutely eternall, and maketh his people eternally blessed, even for ever and ever most happy. 1 Sam. 15. 29.

(Israelite) A Jew which descendeth of *Jacob*, according to the flesh, Rom. 9. 4.

- Which

Which are the Israelites.

2 A godly Christian (though a Gentile) which from his heart worshippeth the God of Israel, John 1. 47. *Behold indeed an Israelite, in whom there is no guile.* Rom. 2. 29. Psal. 73. 1. *Tet God is good to Israel, even to such as are of a pure heart.*

Note: Jacob had both his names of wrestling and striving: but Jacob the first, was at his birth, when he strove to be the first borne, but prevailed not till afterward: but Israel the latter, is upon victory, prevailing with God and men. This change of his name signifieth a change and more excellency of his estate, as in *Abrahams*, and *Sarahs* names, Gen. 17. 5, 14. Esay 62. 2.

I. T.

Itziel and Ucall) Christ (God and man) who is present with us, and by whom we can doe all things; as Ucall signifieth one that is mighty, and makes other strong, Prov. 30. 1. The speech of a man concerning *Itziel* and *Ucal*. By these two names the godly are warned of the sanctification of themselves by the infinite presence and power of GOD in Christ.

J. U.

Jubile) The full redemption we have by Christ. The proclaiming of freedom in the Land this yeare of Jubile, signified, that Christ would one day with his owne voice proclaime full liberty and freedom from the tyranny of sinne, hel, and Satan, Lev. 25. 8, 9, 10, untill 17. thus expounded by Esay 16. 1, 2. and Esay 63. 4. and in Luke 4. 21. our Saviour applyeth that of Esay 61. unto himselfe. *This day this Scripture is fulfilled in your eares.*

Judab) A man so called, of whose line came David and Christ, Gen. 49. 9. *Judab* is a Lyons whelpe: or a Tribe and kingdom divided from the ten Tribes, Esay 7. 6. and often elsewhere: also for the two kingdoms of *Judab* and *Israel* joyntly considered, Esay 1. 1. Concerning *Judab*.

A Judge) A chiefe governour, or Sovereigne Ruler, who hath all the world in his disposition, and under his power. So is God alone, Gen. 18. 25. *Should not the judge of the world doe justly?* In his Church hee judgeth the controversies of faith by the voyce and sentence of Scriptures.

2 A Deputy Governour, as it were Gods Lieutenant, in the government of the whole

world. So is Christ, as Mediator, and hee alone. 2 Tim. 4. 1. *I Charge thee before Christ, the Judge of quick and dead.* John 5. 22.

3 A Governour, that hath generall rule by Gods appointment, over some one people or Nation, to preserve and governe it, Judg. 3. 26. *God raised them up Judges.*

4 A person appointed over criminall causes and civill controversies, to end and determine them by his sentence, 2 Chron. 19. 5. *Hee sett Judges in the Land.* Deut. 16. 18. *Judges shall thou make thee in all thy Cities.* Luke 12. 14.

To judge after the sight of the eyes, or after the hearing of the eares) signifies, to give sentence of all men, not by the gestures, actions, words, professions or reports, or by any thing which appears in outward shew, but according to the sincerity of the heart. Esay chap. 1. v. 3.

Judges of evill thoughts) Such as thinke not rightly in their preferring one before another, but intend evill therein, James 2. 4. *And are become judges of evill thoughts.* This shewes what respect of persons is not to be used; namely first, that which puts a false difference for a true. 2 That wherein no mean is observed. 3 That whereof there is no good end, but carnall and corrupt, as to curry favour with great and rich men. Otherwise as there bee of God sundry degrees appointed among men, who in dignity excell one another, so they are in their severall places to be esteemed, that we may witnesse how we reverence Gods ordinance and gifts.

To judge referred to God) To rule and governe, Psal. 67. 4. *God shall judge the earth with righteousness.* Psal. 9. 4, 8. Heb. 10. 30. *The Lord shall judge his people.*

2 To correct, chastise, or to punish, which is one act of divine government, Psal. 51. 4. *That thou mayst bee pure when thou judgest.* Heb. 13. 4. *Adulterers God judgeth.* Note: This word judge, when it respecteth the godly, meaneth sometime chastisement and affliction for sinne, 1 Cor. 11. 31. and sometime deliverance out of affliction, 1 Sam. 24. 15. 2 Sam. 18. 19. both may be implyed, Gen. 30. 6.

3 To pronounce a righteous and true sentence upon all things and persons, which is also another act of government, Rom. 2. 16. *At that day when God shall judge the World.*

4 To give defence and preservation against malicious unjust oppressors, Psal. 7. 8. *Judge me according to my righteousness.* See

verse

verse 10. which seemeth thus to expound the word, Psal. 43. 1. *Judge mee (O Lord) defend and deliver mee.* This is also one part of government: it contains 1 Examination of the cause. 2 Giving of sentence. 3 And execution by delivering the oppressed. See 2 Sam. 18. 19, 31. Judg. 3. 10.

5 To enquire into, try, and discern things and persons. Psal. 7. 11. compared with verse 9 Psal. 11. 4, 5. *The Lords Throne is in heaven, but aies will consider and try, &c.* Also to debate, argue, discusse, or dispute a thing, and afterward to judge and lay the blame where it is, Gen. 31. 37.

6 Referred to men) To rule and govern any people, Judges 4. 4. *Debat. a judge of Israel.*

7 Truly to understand and discern all things as they bee. 1 Cor. 2. 15. *The spiritual man judgeth all things.* 1 Cor. 14. 29. *Let two or three speake, and let the other judge; that is, discern what is spoken.*

8 To utter an upright and impartial sentence of other men and their doings, John 7. 24. *Judge a right, or a judgement, and not according to appearance.*

9 Rathly and curiously, without any cause or calling to carpe at, and censure other men and their actions, Mat. 7. 1. *Judge not, and yee shall not be judged.* Rom. 14. 3, 4, 13. *Let no man judge by traber; that is, rathly determine of him, and of his finall estate; for that belongs to GOD onely.*

10 To approve and allow the last sentence of the great judgement, 1 Cor. 6. 2. *The Saints shall judge the world and the Angels.*

11 To heare, try, and determine civill causes between a man and his Neighbour. 1 Cor. 6. 2. *Are ye unworthy to judge the least matters?* Exod. 18. 13. *Moses saie to judge the people.*

12 To condemne, or to pronounce a judicall sentence, true or false, 1 King. 4. 28. Psal. 82. 1.

13 To accuse and by a good example to testifie against others, Mat. 12. 41, 42. *The men of Nineveh shall rise in judgement against this wicked Generation,* Rom. 2. 27.

14 To declare by deedes, and pronounce sentence against ones selfe, Acts 13. 46. *Ye judge your selves unworthy of life.*

15 To use judgment and consideration in the ordering of our life and actions thereof, that none of them be offensive and hurtfull to the weake Christians, Rom 14. 13. *But judgeth this rather, that yee put not a stumbling block, &c.* When wee examine our owne doings, and ponder them judiciously and

discreetly, as wee may direct them without any offence: this is it which is meant here by judging.

The Scripture (in controversies of faith) is a Judge and judgeth; that is, giveth sentence, John 12. verse 48. and John 5. ver. 45, 46. where Christ provoketh to *Moses* as a ludge betweene him and Pharisees. Also God himselfe and Christ are said to judge, John 5. 27, 30. Lastly, the true Church of Christ, and every true member of it hath power of judging, 1 Cor. 2. 15. 1 Cor. 10. 15. But there is great difference betweene these Judges and their judgements; for God is the supreme ludge and Generall, infallible. Also (being the first verity essentially, and therefore to bee believed for himselfe) the Scripture which is Gods voice and word, is also a most certaine undecivable ludge, but subordinate; whose sentence for God himselfe, who is truth it selfe, is to bee received without contradiction or appellatation, as absolute and definitive; but the Church, Councels provinciall or oecumenicall, Doctors, Pastors, the faithfull, be inferior Judges, and give judgement assentitive, by judgement of approbation (not of determination) it being their office to receive, repeat, approve, publish the judgement and testimony which Christ hath already given by his Prophets and Apostles. The Pope is so farre from being Sovereigne, as he is no judge at all, being a party and guilty.

To bee Judged) To bee punished, Mat. 7. 1. *Ye shall not be judged.*

2 To bee rathly censured, or lightly esteemed, as one of lesse worth than others, 1 Cor. 4. 3. *I passe little to be judged, &c.*

3 To bee called to an account and sifted. Rom. 3. 4. *When thou art judged.*

4 To be tryed, and have his cause known either to bee acquitted, or condemned, Act. 25. 10. *Where I ought to be judged.*

5 The wicked are judged already, Ioh. 3. 18.

1 In Gods decree.

2 In Gods word.

3 In their owne consciences.

4 In inchoation or part.

Yet shall bee againe in the last day, Mat. 25. 32, 40, 46. and 16. 27.

1 By publick and finall sentence, 1 Cor. 4. 5.

2 By raising up of their bodies. Iohn 5. 28.

3 By their totall and eternall perdition of soules and bodies together in hel. Mat. 25. 46. *

Judgement) Government of the world, Joh. 5. 22. *Hee hath committed all judgement unto the Sonne.* Psalm. 9. 7. *Hee hath set a Throne of judgement.* All^o government of his chosen people, Esa. 11. 3, 4. The greatest part consisteth in absolving them from sinne, and preserving safe to life eternall, inspiring all his graces into them, that hee may live in them, and they in him.

2 Chastisement. 1 Cor. 11. 29. *Eates his owne Judgement.* 1 Pet. 4. 17. *Judgement begins at Gods house.* Esay 5. 16.

3 The mercifull moderation or measure which God keeps in chastising his children: Jer. 10. 24. *Correct mee, but with Judgement.*

4 Solemne divine action of the last day, Ecclef. 12. 14. *God will bring every worke to Judgement.* This Judgement hath in it three things; first, an equity in all things and persons. Secondly, a laying them open. Thirdly, pronouncing an upright sentence, Mat. 25. 31. &c.

5 The just statutes and Commandements of God, Psal. 119. 7. 20. *When I shall learne the Judgements of thy righteousness.* Psalm 19. 9. Lawes and Rites for humane duties, are called Judgements: 1. by them God judgeth of every ones workes: 2. and executes his Judgements: 3. and by them wee must frame all our Judgements of our selves and others, and deale accordingly.

6 The Spirit of Justice and Wisedome, enabling to know and discern right and wrong, good and evil. Psal. 72. 1. *Give thy Judgements to the King.*

7 Wrath, vengeance, and punishment, executed upon the wicked, Matth. 5. 22. *Shall be culpable of Judgement.* And very often elsewhere. Psal. 35. 9.

8 The punishment inflicted upon Christ for our sinnes. Acts 8. 33. *In his humility his judgement hath bin exalted.* As by his humility is meant the grave & bands of death, Christ being most abased, when he lay as one oppressed of death in his prison of the graves so by Judgment, both the hand and counsell of God most justly afflicting his Sonne our Surety, in his fierce anger, and that miserable condition which in his life and death he did undergoe for sinners.

9 That great power and authority which God gave unto Christ the Mediator, to determine and doe that which is righteous and just. John chap 9. verse 39. *I am come unto Judgement into this world.* John 16. verse 11.

10 A settled estate, when Religion was

committed to the Gentiles, superstition being cast out, Matth. 12. ver. 18. *Hee shall shew judgement to the Gentiles.*

11 Equity or righteous dealings, Luk. 11. ver. 42. *And passe over judgement.* Gen. 18. ver. 19. Esay 1. ver. 17. *Seeke judgement, releeve the oppressed.*

12 Amendment, or reformation of the world. John 12. 31. *Now is the judgement of this world.*

13 The way and course which God holdeth in governing all and every thing. Rom. 11. 33. *How unsearchable are his judgements?*

14 Sentence. 2 Pet. 2. verse 11. *Give not railing judgement.* Also a plaine and open testimony. Philippians 1. verse 28. 2 Thes. 1. 5.

15 Sentence of damnation and absolution. Jude 15. *To give judgement against all men.*

16 Courts and places of Judgement. 1 Cor. 6. 4. *If ye have judgements, &c.*

17 A power and faculty to discern things which differ. Phil. 1. 6. *And in all judgement.* Which signifies both the perceiving, and discerning the things perceived.

18 A right sentence given of men, and of their actions, in Courts of Judgement, publicly or privately. 2 Chron. 19. 6. Psal. 82. 2. *Give just judgement.* Also cause or right. Esay 10. verse 2.

19 Instruments of Gods vengeance. Ezek. 14. 21. *When I send my fowre judgements, &c.*

20 Famous examples of Gods vengeance, Psal. 84. 21. *They shall be glad because of thy judgements.*

21 Advice (not counsell) 1 Cor. 7. 25. Spirit of Judgement) That Spirit by which God judgeth, and punisheth the wicked, also saveth and maintaineth the elect: or it signifies a minde desirous to execute Judgement and right in delivering his people from the power of their enemies, Esa. 4. 4. By the spirit of Judgement, Esa. 1. verse 27.

Such Lawes as were annexed to the ten Commandements for punishing offenders civilly, have this title prefixed. *These are the judgements which thou shalt set before them.* Exod. 21. 1.

Just) One who is righteous, by the Imputation of Christs righteousness. Rom. 1. 17. *The just shall live by faith.*

2 One who dealeth justly in his particular vocation, as a Magistrate, &c. Luk. 23. 50. *A good man, and a just.*

3 One who endeavoureth to live uprightly in his generall calling, as a Christian walking in the righteous Statutes of God, Luk. 1. 6. *They were both just before God.* Job 1. 1.

4 One who in his life and death answers the perfect Justice of the Law of God, 1 Pet. 3. 18. *He dyed: the just for the unjust.*

5 One that is exceeding faithfull, keeping his word or promise, 1 John 1. verse 9. *Hee is faithfull and just to forgive us our finnes.*

6 One who is essentially Just, and infinitely the cause of Justice in all his creatures. Exodus 9. 37. *The Lord is just, &c.*

7 One who thinketh himself righteous, and is not. Luk. 18. 9. *Certaine trusted that they were just.*

To be Just over-much) To be deceived by appearance and pretence of Justice, and so to exceed a mediocrity or meane in our actions, whereupon may ensue very great danger. Eccles. 7. 19. *Be not thou just over-much. Wherefore shouldst thou bee desolate?* Examples of such as to their hurt have transgressed the bounds of Justice, under pretence of dealing justly, or of not partaking in injustice; Wee have the man mentioned, 1 Kings 20. 35, 36. who because he would not seeme unjust by smiting an innocent and godly Prophet (though commanded of God so to doe) was devoured by a Lyon. Such a thing was that which *Saul* did, when he spared the fattest of the flock for to sacrifice unto God. 1 Sam. 15. 9. So *Timothy* by too much abstinence from wine (thinking by such austerity, to have reduced the riotous *Ephesians* to Temperance) had almost overthrowne the estate of his body. 1 Tim. 5. 23. See 2 Cor. 2. 6, 7, 8, 9, 10, 11. The *Corinthians* were too severe toward the incestuous man. *Serranus* thinks that in this sentence of *Ecclesiastes*, is condemned a too great and surly boldnesse of such, who under pretence of Justice and wisdom, do proudly judge of the judgments of God, speaking evill of his works, because of some disorder which appeareth in them: whereof *Salomon* had spoken in verse 17. *Tremelius* and *Innius* say, that the precept of *Salomon* calleth upon men to temper and moderate their judgement of themselves, that they neither attribute too much to their owne discretion, nor yet too much debase and deject themselves. The Note of *Geneva* Bible is, that it forbids to boast much of our owne Justice and

wisedome. * The first exposition it fitteth best both the phrase and circumstances. For (to bee just overmuch) joyned with these words, (*Wherefore shouldst thou bee desolate*) import a dangerous excesse in Justice.

* Some understand the words not of personall but politicall Justice, that it bee not too severe but tempered with clemency.

App Justice) signifieth, two things. First, a just reward of my labours from the hand of God: Secondly, just dealing in me who shall bee seene to keepe nothing but mine owne. Gen. 30. 33.

Justice, referred to God) That divine property, whereby God being most just in himselfe, rendereth right to every creature, infinitely rewarding and loving the good; extremely hating and punishing the wicked. Gen. 18. 25. *Shall not the Judge of all the world doe just or right?*

2 Gods mercifull benefits and protection. Esa. 59. 9. *Neither doth justice come neere to us.*

3 Fidelity, or truth, in keeping his promise made untous, touching redemption by Christ, Rom. 3. 26. *That he may be just.* Also Justice or righteousness, signifieth that imputed holinesse of Christ, Phil. 3. 9. Also the fruite and reward of Justice, mercies, and benefits, is sometime meant by it: as Jude 5. 11. Dan. 4. 22. Psal. 112. 9.

I An essentiall property of God. *Actus immensus*

2 A worke of God so called, whereby hee governeth the world, defending and rewarding the good. *Actus emanans.*

3 The truth of God or his fidelity in performing his promises. 1 John 1. verse 9.

4 His commandment or precept of righteousness given to man to keepe. James 1. 2.

5 The effects of his active justice in men, viz. their deliverances and rewards.

6 The working of inherent righteousness or Sanctification in us, Psal. 4. 1. Rom. 1. 17. Elay 53. 11.

7 The justification of us by the righteousness of Christ imputed to us. Rom. 3. 26.

To men.) 1. The sufferings of Christ for us, by which hee perfectly satisfied Gods justice, and so was just toward the Godhead by the passion of his Manhood. This must bee considered as it was in him his office to satisfie. Rom. 3. 26. 1 Cor. 1. 30.

This is Christs Justice passive from God.

2 The sufferings of Christ and his satisfaction to the Father for us, not as it was performed

formed by him (for so it is his justice) but as it is derived to us by his imputation of it to us, and as it is received of us by faith, and retained with us by hope and charity. So it is our justice or righteousness passive before God. *

That politicall vertue peculiar to Magistrates, which disposeth them to do right to every man, rendring praise to whom praise, and vengeance to whom vengeance belongeth. *Iob 39. 14. I put on justice.* Rom. 13. v. 2, 3. *1 Pet. chap. 2. v. 15, 16. This is distributive justice.* Luke 18. 3.

3 The morall vertue which moveth men to give to others their due, and to deale rightly in matter of bargains and contracts, *Gen. 18. 16. Hee will teach his servants to doe justice.* This is commutative justice.

4 That grace infused into all Gods children, conforming them in part unto the will of God, both in their nature and actions. *Ephes. 4. 24. Created in justice* (or righteousness.) See Righteousnesse.

5 That state of perfect holines which Adam received of God in his creation, for hi miselfe and his posterity.

This no man now hath in this life.

6 The state of holinesse hereafter in heaven. *

Iustitie) To absolve and acquit one, that is accused, from the crime wherewith hee is charged, and to pronounce him innocent, *Prov. 17. 15. He that condemneth the righteous, and justifieth the wicked.* Mat. 12. 37. *Esay 5. 23.*

2 To absolve and acquit a sinner which beleeves, from the guilt and punishment of all his sinnes, and to pronounce him righteous before the tribunall seate of God, through the imputation of Christs righteousness to his faith. In this sense wee are said to bee justified by faith, and not by workes, *Rom. 3. 28. Therefore wee conclude, a man is justified by faith, without workes of the Law.* Rom. 8. 33. And often elsewhere, both in the Epistle and others, [*Justifying*] is put for our [*Absolving*] from sin, and being pronounced just, before God his judgement seat. See *Act. 13. 39. Esay 53. 11.* The opposition betweene justifying and condemning, doth confirme this, *Rom. 8. 33, 34. Rom. 2. 12, 13.* Saint Paul searcheth the causes of Justification, and Saint James seekes the effects, by which it may bee found and proved. Paul intreateth of Justification before God, James of that which is before men.

3 To declare and manifest him to bee

just, which is so already. *James 2. 21. Was not Abraham our father justified by workes?* 1 Tim. 3. 16.

4 To commend and acknowledge a thing, or person to bee just and good. *Luke 7. 35. Wisdom is justified of her children: and 10. 39. Hee willing to justify himselfe.*

5 To over-match, overcome, and exceed others in evill, so as others may seeme to bee just, in comparison of them. *Ezek. 16. 51. Thou hast exceeded them in thine abominations, and hast justified them in all thy abominations.* Jer. 3. v. 6.

6 To bee more just, or lesse unjust, *Jer. 3. 11. Israel hath justified her selfe more than Judah.*

7 To exempt one, and to make him utterly and wholly free from any thing, *Rom. 6. 7. He that is dead, is justified from sin,* that is, freed from sin, as some Translations have it.

8 To endeavour to make himselfe more just, or to profit and persevere in righteousness, *Rev 22. 12. Hee that is just, let him still bee justified.* Thus it is read in the Originall Greeke Text. Here it is used of that inchoate and unperfect righteousness, which is inherent in the regenerate.

In all the Old Testament, it cannot bee found, that the word which signifeth [*Justifying*] is ever used in the Originall Hebrew tongue, otherwise then for [*Absolving*] a person accused. Neither in the New Testament, when our [*Justification*] before God is spoken of, hath it any other meaning; and ever found (in this Argument) to signifie, of one evill and unjust, to make him just and good.

Note: There is a justification in opinion onely, as that Lawyer in *Luke 10.* justified himselfe: and the Pharisees in *Luke 16. 15.* Secondly, there is another justification in truth and very deed, even before God; and this is twofold. 1 Legall, by perfect keeping of the Law which could give righteousness and life eternall to the doers, could any bee found that by his owne strength could fulfill it, *Rom. 2. 13. Rom. 10. 5.* 2 Evangelicall, to wit, the perfect righteousness which was in the Man Christ, being imputed to the beleever. *Rom. 5. 1.*

Three reasons out of *Rom. 4.* why a man cannot be said to be justified by a righteousness habituall infused, or inherent, as Papists understand the phrase in the fifth verse of the fourth chapter to the Romanes. First then, it should not bee written, that faith was accounted for righteousness, but

an infused habit was imputed: whereas hee saith not this latter but the former, verse 5. Secondly, then *Paul* would not say, that righteousness is imputed without the works of the Law, in the sixth verse. The elect are justified being sinners and wicked, Rom. 4.5. Therefore the thing for which they bee justified, cannot bee their owne inherent justice. Phil. 3. 9. For habituall righteousness or inherent justice, it is a worke of the Law, and sticketh in the justified person. But what so sticketh, and is inherent cannot be said to bee imputed, which is understood of something without, and which wee have not in us.

Thirdly, such as bee justified by infused justice, of them it cannot bee affirmed, that their sins are covered, forgiven, and not imputed. For habituall justice expelleth and takes away all sin, and hideth it not; whereas a wicked man is justified by hiding and remitting his sinnes, verse seaventh. Adde to these, that inherent justice is all one with Sanctification, which may not be confounded with justification.

The Doctrine of justification by faith only without the Workes of the Law, is not onely grounded on Scripture, Gal. chap. 2. ver. 28. Rom. chap. 13. ver. 28. but found Antiquity hath subscribed to this truth. The beleever (saith *Ambrose* on the first of the Corinthians chapter 1.) is saved by faith alone without workes, receiving *gratis* the remission of sinnes. Againe, they are freely justified, working nothing, nor making recompence, but justified *sola Fide*, by Faith alone, through the gift of God. *Ambrose* in Romanes the third, verse 9. Againe he saith in chapter 4. *ad Rom.* *Abraham* was justified not by the workes of the Law, but *Fide sola*, by Faith alone.

The Apostle (saith *Origen*) teacheth the justification *Solius Fidei*; of Faith alone to bee sufficient. In Rom. 3. lib. 3. Thus the Theefe and the Publican, and sinful woman, in the seaventh chapter of Saint Luke, were justified saith *Origen*. Also *Basil* (*sola Fide*) by Faith alone in Christ, a sinner is justified. This one thing (saith *Chrysostome*) I earnestly affirme, that *Fide sola*, Faith alone by it selfe made the Theefe safe, and that no workes *per se*, by themselves, have ever justified the workers.

Hierome on Romanes the fourth: God justifieth the wicked converting, *per solam Fidem*, and not by workes, which he had not: and againe, to the Sonnes of *Abraham*, faith alone is imputed for righteousness.

Athanasius ad Galat. Faith alone hath in it the power of justifying. In all which sentences, faith alone doth not exclude the Grace of God, the merits of Christ, and the word and sacraments, but humane workes and merits.

Justification) Forgiveness of sinnes, by the sufferings of Christ, and the imputation of justice by his obedience to the beleever, Rom. 5. 16. The gift is of many offences, unto justification, verse 18. The benefit abounded toward all men, to the justification of life. Here Justification is very strictly used.

2 Whatsoever we have from Christ, either by imputation of Faith, or by sanctification of the Spirit, effectually renewing us. Tit. 3. 7. That we bee justified by his Grace. In this signification, wee finde the word (*Justifying*) used Rom. 8. 30. Whom he called, them bee justified. Here justification is used largely for Sanctification also.

☞ If it bee so, then is there no place for justification in that place. Romanes 8. 20. Therefore vocation there being for that which is effectually, containeth, or signifieth Sanctification; after which followeth justification.

3 Justification is put for the testification or prooffe of our justification, for so must that place be understood. Rom. 4. 25. seeing Christs resurrection doth but confirme it, not cause it.

4 It may signifie, as privatively the acquitting of the guilty person upon his repentance and faith, as Rom. 4. 5. and 5. 16. So also positively the commending verbally, and rewarding actually of a godly person for any godly act; and so may wee understand our Saviour, Mat. 12. 37. and Saint James, Jam. 2. 23, 24, 25.

5 There is a justification by workes of true righteousness, but yet not perfect, and therefore the justification thereby is not to be trusted wholly unto; not at all without the privative justification, viz. by remission of sinnes. See Psal. 143. 2. and 32. 1, 2. and Rom. 4. 1, 2, 3, 5. Hee that is truly sanctified by Christs spirit, and beleeve the Merits of his death for remission of sins, hath a full and perfect justification. *

To Justifie the wicked) To absolve a wicked man from his guilt and pronounce him just, so as hee beleeve in Christ. After which, hee remaineth not wicked, but is now accounted just with God by imputation of Christ his justice unto him, and worketh just things towards men, by inchoate and unperfect sanctification, Rom. 4. 5. To

him which beleeueth in God, who justifieth the wicked.

The declaration, confirmation, and consummation of the free imputation of the perfect righteousness in Christ, it is attributed in Scripture unto the Resurrection of our Saviour Christ, Rom. 4. 25. because it is the perfection of all his sufferings. For, whatsoever his sufferings were for continuance, greatness and multitude; yet had he not risen againe, the redemption of mankind had still bene imperfect; whereas in that after death, hee did againe restore his body to life; this sheweth him to bee a full conquerour of all our spirituall enemies.

What Justification is.

Justification is an action of God, freely, of his owne mercy and favour, absolving a beleeving sinner from the whole curse due to his finnes, and accounting him perfectly just in his sight, unto eternall life in heaven, through the perfect obedience and sufferings of Christ imputed to his faith, unto the everlasting praise and glory of Gods justice, mercy, and truth. Rom. 3. 24, 25. and chap. 4. ver. 5. and chap. 5. v. 19. 2 Cor. 5. ver. 19. Rom. 4. 4.

The efficient cause of justification, is the grace of God; The materiall, is Christ our Redeemer; The formall, imputation of our finnes to him, and his justice to us; the helping Instrumentall cause is faith within, and the Gospel, without, Rom. 5. 9. 1 Tim. 2. 6. The finall cause is Gods glory, the utmost, our salvation, the nearest end thereof.

Justification before God, is not knowne in all Scripture, to be used for the infusion of the habite of justice into the soules of the elect, at their first conversion, of unjust to make them habitually just. This is Popish and rotten Divinity, which will have justification to bee understood of, and to signifie inherent justice, as sanctification signifies inherent sanctity.

To bee Justified in the Law To desire, or to bee willing to bee, (as did some Galatians) or to glory and boast of being justified by the observation and workes of the Law (as the Pharisee did, in the 18. chap. of Luke) Gal. 5. 4. *Whoever are justified by the Law, &c.*

The Nature and force of the Law, is to kill, and to bee a minister of wrath and eternall death to all which breake it, (as all men doe, both before and after grace recei-

ved,) so far off it is from power to justify and to give life. Also in the phrase and language of Paul, to bee justified by workes is, to have such perfect obedience and holiness as may deserve the testimony of righteousness, before the Tribunall seat of God.

Note: When wee are said to bee justified by faith, and to attaine righteousness by or through faith, understand it instrumentally: but where it is written, faith is accounted for righteousness, take it to be spoken correlatively, with reference to Christs merit, which is our justice.

To keepe To hold fast and make sure. 2 Tim. 1. 14. *Keepe that which was committed to thee.*

2 To reserve and hold fast in ones memory what is taught us. Luke 2. 51. *Mary kept those sayings in her heart.* Psal. 119. 4. *Thou hast commanded to keepe thy precepts diligently.*

3 To preserve, protect, and defend against enemies and evils, spirituall and bodily. Psal. 121. 4. *Hee that keepeth Israel.* John. 17. 11. *Keepe them in thy name.* 1 Pet. 1. 5. Magistrates as Gods Ministers and instruments, bee keepers under God, Psal. 127. 1.

4 To desire to keepe the Law of God, or to endeavour to keepe: or to keepe in desire, or affection, Ps. 119. 8.

5 To performe indeed, or to keep in effect the Law of God; and this two wayes, 1 by our selves, so wee should, but doe not perfectly, Psalme 119. 4, 5. 2 by another for us, which other is onely Christ, Gal. 3. 12, 13.

6 To beware of an evil, to avoid it, or keepe our selves from it, Luke 12. 15.

7 To possesse and enjoy as our owne *

To keepe from evil To minister sufficient strength and aid unto the weake Apostles, (and all other feeble Christians) to withstand the manifold and dangerous temptations of Satan: that though hee assault often and fiercely, yet he might never wholly and finally overcome them, but in the end give them a perfect victory over

ver him, after long enduring the combate with him. Joh. 17. 15. *But shouldst keepe them from the evil.*

To keepe the word) To beleve the promises of Grace, and to endeavour to doe the words of the Commandement. Luk. 11. 28. *Blessed are they that beare the word of God, and keepe it.* Revel. 2. 26. *Hee that keepeth my word to the end: Evangelicall keeping.*

To keepe the Law) To desire and take care how to performe and doe according to our power, things commanded. 1 Joh. 2. 3. *If we keepe his Commandement,* Psalme 119. 4, 5, 8. These be Evangelicall sentences, and speake of Evangelicall Keeping.

2 To performe fully and perfectly all the things required in the Law, Matth. 19. 17. *Hee that will enter into life, let him keepe the Commandments.* This is impossible to be done through our weakenesse, Rom. 8. 3. Christ onely since mans fall hath done this Legall keeping.

To keepe the Faith) To hold fast without loosing both the gift and doctrine of Faith. 2 Tim. 4. 7. *I have Kept the Faith.*

A Description of old age.
Eccles. 12. 1, 2, 3. &c.

Keepers of the house) A mans armes, which are given to man of God, to bee the Keepers of the whole body, both for attracting good things to it; and repelling evill things from it. These in old age tremble and shake.

Strong men) The thighes by which a man goeth straight and strong: these in old age, bow for weaknesse, Eccles. 12. 2, 3, 4, 5, 6, 7, 8.

Grinders) The teeth whereby meate is diminished (as Corne by the Mill-stone) which in old age are lost, and loose, and so feeble as it makes oldmen eatelittle and seldom.

Lookers out at the window) The eyes which are dimmed and darkened in old age, as the teeth bee dulled and made blunt.

Doors shut) All ability taken away of going out of the house, and frequenting publike meetings; as young men delight to doe, and old men are unable to doe.

Sound of the Grinding loe) Appetite after meat, and power of eating and chewing, (such as in youth is very strong) lost and

wasted.

Arise at the boyce of the bird) A readines to wake at the least noise, and an irksomenesse and abhorring of every small and little stirring and noise.

Daughters of Musique) That the eares shall take no pleasure in the most delightful melody which useth to affect men so much. Prov. 25. 20. To old men it shall be tedious and ungratetull. See 2 Sam. 19. verse 35.

Fears in the way) Alwayes to be fearefull to stumble and take a fall in the evenest and plainest way.

Almond Tree flourishing) In the Spring (whereof this Tree flourishing is a token) the most comfortable time to bee without comfort.

Silber Cord, &c.) All commodities and ornaments of life, chaines, bracelets, rings, girdles, and whatsoever neer at hand, or further off, (as in a deep Well) use of all shall cease.

Key) An Instrument made to open or shut the locke of a Doore, or of a Gate. Judg. 3. 25. *They tooke the Key and opened them.*

2 Great authority and power to command in the things that belong to this life. Eday 22. verse 22. *I will lay upon the shoulders of Eliakim the Keyes of the house of David.* A speech borrowed. For Keyes were a signe of government. Hereby was shadowed and represented, the exceeding great authority and power which Christ exerciseth in his Church, by commanding, forbidding, punishing, hardning, calling, &c. See Revelation, Chap. 3. verse 7. *Which hath the Key of David.*

Key of knowledge) The gift and ability to interpret Scriptures, whereby an entrance is made to the knowledge thereof, as by a Key, an entrance is made into an house. The sense of Scriptures is as it were lockt up, till it bee opened by wise and sound Interpretation, which is the Key of knowledge, Luke 11. verse 52. *Ye have taken away the key of knowledge.* The Key (saith Saint Chrysostome) is the opening of Scripture whereby the Gate of truth is opened. The Key is the exposition of the Law, (saith Tertullian,) Opening the Scripture, is the Key (saith Hieron.)

Keyes of the Kingdome.) The ministry of the Gospell, even the whole power thereof, which was equally committed to Peter and the rest of the Apostles; and af-

ter them to, the Ministers of the Church, unto whom it belongs, by the commission of Christ, to open and shut, to binde and loose, to retaine and remit sinnes; also to teach, to reprove, to exhort. Matth. 16. 19. *To thee I give the Keyes of the Kingdome,* and verse 19. and Chap. 18. 18. *Tell it unto the Church,* Rom. 1. verse 16. *The Gospell is the power of God to salvation.* Suppose that the Popes were Peters Successors, yet these Keyes were unjustly tyed to their girdles, which doe not teach knowledge. Keyes of the kingdome are two-fold. 1. Key of knowledge. 2. Key of power and government. Papiſts falsely imagine these Keyes to be tied onely to Peters Girdle.

Note, Keyes by a borrowed speech signifies, power and authority by the Ministry of the Word, either to give entrance into the Kingdome of Heaven to beleevers, or to cast out obstinate refusers.

The power of the Church (signified by the Keyes) is occupied either about doctrine, or discipline. Touching doctrine, neither any in the Church, nor the whole Church have authority to joyne an article of faith beside, without, or contrary to the word, or to appoint the worship of God, Deut. 4. 2. and 12. 32. also Prov. 30. 6. But to do these three things about the Scripture; first to discern Canonically books from uncanonically. 2. To interpret the Scripture by the Scripture, and to defend the right sense against errors. 3. To expound them openly according to the Analogy of faith, Rom. 12. 6. 2 Pet. 1. 20. Concerning Discipline, the Churches power is either in making lawes about Adiaphora, which binde in case of scandall; or in correcting errors in faith, or sinnes in manners; 1 By admonition. 2 Suspension. 3 Excommunication, 1 Tim. 5. 20. 2 Theſſ. 3. 14. Matth. 18. 17. 1 Cor. 5. 4. 5.

Note, because by these meanes penitents have an entrance into the Church, which often is called the kingdom of heaven, hence are they termed Keyes.

Keyes of the bottomlesse pit) Power and government over the deepest darknesse of hell, Rev. 9. 1. *And to him was given the Key of the bottomlesse pit.* See Dictionary on the Revelation.

To Ricke) To resist God speaking in his Word, stubbornly to disobey it; Deut. 32.

15. Here bee in this verse two apt similitudes to expresse their contempt of Gods Commandements in their great prosperity; one from a horse, which being sore travailed, is soone ruled; a child may bridle or ride him; but being fed fat in good pasture, and living in ease, will not know, but kicks against his owner: The other from an Oxe, which being laboured and used to the yoke, and tired, one may easily handle him; but being pamperd and growne full of flesh, having collops in the flank, is sturdy and refractory, refusing the yoke, and strouting the neck: so Israelites who in their adversity sought God, in prosperity forsook their strong Maker and Redeemer, going after Idols and strange Gods.

Kindnesse) Readinesse and facility in doing good: it is that vertue, whereby a good man becomes beneficiall and profitable every way to such, to whom hee can be helpfull, 2 Cor. 6. 6. *By Kindnesse, &c.*

2 The benignity of God, readily doing good to his creatures. Rom. 2. 4. *The riches of his kindnesse.* Compare Luk. 6. 35. with Mat. 5. 45.

Kindred) See Generation, Posterity, Brethren. First neerenesse of blood, which is two-fold, 1. Ascending, as of father, mother, &c. 2. Descending, as of children, nephews; &c. 3. Collaterall, as brethren, sisters, uncle, &c.

King) Any Ruler or Governor of others. Gen. 36. 31. *These are the Kings that reigned in Edom,* Judg. 17. 6. *In those dayes there was no King in Israel,* that is, no ordinary Magistrate. They had no Ruler at all.

2 A person that hath chiefe rule and power under God in his kingdome over his peoples lives & goods, to governe them according to good and wholesome Lawes, and the reasonable customes of that Countrey, where hee reignes. Prov. 8. 15. *By me Kings reign.* 1 King. 4. 1. *King Salomon was King over all Israel.* This is a politicall King, and is set up either by lawfull election, succession, or conquest. Also a Kingdom, Dan. 7. 10.

3 The Sovereigne Emperor and Ruler over the whole world, Psalme 24. 10. *Who is the King of Glory?* This is a celestiall and universall King over the world. And thus God the Father, Sonne, and Spirit bee King; 1 Tim. 1. 17. *Now to the King everlasting.*

4 A person, that hath spirituall rule (even over the conscience) to appoint Lawes to his Church, to save and destroy, to command

mand and forbid, upon paine of eternall death: finally, to protect against all enemies, and to bleſſe with good things of all ſorts, *Pſal. 2. 6. I have ſet my King upon Sion. Pſal. 110. 1, 2. Pſal. 45. 1, 5, 6.* This is a ſpiritual King over the Church: and ſuch a one is Chriſt the Mediatour; and hee alone in a peculiar fort, who is called the King of peace and righteousneſſe, a King of Kings, the King of Iſrael, and the King of glory. The Lord of the Kings of the earth: the head of his Church, which is his body, having all things ſubject to him, *Ephes. 2.*

5 A believing perſon, even every true Chriſtian, which hath power from the Spirit of Chriſt (as a King) to ſubdue and to keepe under the rebellious motions and luſts of his corrupt reaſon and will, and is by faith partaker of Chriſts royall dignity and glory, being with him heire annexed of an heavenly kingdom, *Revel. 1. 6. And hath made us Kings and Priests unto God, 1 Pet. 2. 9. Yee are a Kingly Prieſthood.* Thus are all the faithfull Kings.

King of Kings) A very potent and mighty King which ruleth over many people with exceeding great command and power, *Ezr. 7. 12. Dan. 2. 38.* An Hebraiſme like that, ſervant of ſervants, for a moſt vile and abject bondman, *Gen. 9. 25.* and holy of holy, for moſt holy, *Exod. 26. 33.* See *Deut. 10. 17.*

2 One of infinite power, which hath Sovereignty and chiefe rule over Kings and people, and all creatures. So is Chriſt intitled, *Rev. 19.*

First King) *Alexander the great*, King of *Grecia*, who firſt of all Grecian Kings got *Judea*, *Dan. 8. 21.* He is called a *Great borne* ver. 8. and the *breaking of this borne*, ver. 22. is the death of *Alexander*, who died at the age of 32. yeares. The ſoure kingdomes which ſtood up after *Alexanders* death, were 1. *Macedon*, 2. *Asia*, 3. *Syria*, and 4. *Egypt*. Theſe ſtood up not equall to *Alexander* in power, whole might was ſuch, as with his preſence, nay with his fame he conquered, verſe 5.

Kings ſhall ſtand up in *Perſia*) Thoſe three Kings which ſucceeded in *Perſia*, after *Darius the Mede*, whoſe names were, 1 *Cyrus*, 2 *Cambyſes*, ſonne of *Cyrus*, 3 *Darius Hiſtaſpes*: The fourth ſpoken of here, which came after the other three, was *Xerxes*, who at firſt was a terrour to the Grecians, to whom afterwards hee proved a laughing ſtocke, and a ſcorne, *Dan. 11. 2, 3, 4.* In the third ver. the mighty King is *Alexander*, the great King of *Macedony*,

who ſpoiled the *Perſian* King, and deſtroyed his people, as in *Dan. 2. 24.* and 7. 6. was prophesied: but after *Alexanders* monarchy had flouriſhed ſeven yeares, it was divided betweene 1 *Nicanor*, 2 *Cassander*, 3 *Antigon*, 4 *Ptolomy*; whereof *Nicanor Seleucus* obtained *Babylon* in the Eaſt: *Cassander* got *Macedony* in the Weſt: *Antigon* poſſeſſed himſelfe of *Asia* the leſſe, in the North: and *Ptolomy* ſon of *Lagus*, of *Egypt* in the South. Thus was *Alexanders* kingdom parted towards the ſoure Windes of Heaven, among others than his owne poſterity.

King of the South) *Ptolomus* ſonne of *Lagus*, King of *Egypt*, which was Southward in reſpect of *Judea*, *Dan. 11. 5.* The King of the South ſhall be ſtrong. This is to be noted, that *Daniel* doth ſharply touch and wring thoſe Kings onely which afflicted the Jewes, whereof after *Alexanders* death *Ptolomus* was the firſt, who by guile tooke *Jeruſalem*, and led many of them priſoners: as *Joſephus lib. 12. Antiq. cap. 1.*

King of the North) *Antiochus Theos*, King of *Syria*, who married one *Beronic*, daughter to *Ptolomus Philadelphus*, ſecond King of *Egypt*, after *Lagus* his ſonne; forſaking his owne lawfull wife *Laodice*, of whom he had begotten two children: that he might make way to the marriage with *Beronic* the daughter of the King of the North, and by that meanes ſettle a peace and league betweene the ſaid two kingdomes; yet failed of his purpoſe, becauſe God had otherwiſe purpoſed, *Dan. 11. v. 6.* The King's daughter of the South, ſhall come to the King of the North. See chap. 2. v. 43. The arme which could not with power uphold the King of *Syria*, was his new wife naughtily come by, and made weak by God.

Kingdome of God) His powerfull government, generally over the whole world, and every particular in it, even unto the Sparrowes on the houſe top, and haire of our head; which hee preſerveth and diſpoſeth of according to his owne will and royall decree, *Pſal. 145. 13.* Thy kingdom is an everlaſting kingdom. *Mat. 10. v. 30.* This is his kingdom of power: whereunto men, devils, and all creatures whatſoever are ſubject.

2 His ſpeciall gracious Government and rule over the Eleſt, whoſe hearts hee enlighteneth and guideth by his Spirit; effectually moving them to beleve his promiſes, and doe his will, *Matth. 6. 33.* Seeke the Kingdom of God. *John 3. 3.* Except yee bee born againe, yee cannot ſee the Kingdom of God,

God, Rom. 14. 17. *The Kingdome of God is righteousness, and peace and joy in the holy Ghost, Luke Chap. 17. verse 21. The Kingdome of God is in you. This is the kingdom of Grace.*

3 His glorious and blessed estate, wherein hee reigneth with millions of Saints for ever and ever, full of heavenly Majesty and felicity, 1 Cor. 6. 9. *Know ye ye not that the unrighteous shall not inherit the Kingdome of God? This is the kingdom of glory*

4 A temporall and earthly Sovereignty with the Apostles and some other at first erroneously thought that Christ should have over the Jewes, and the Jewes by his meanes over the Romanes, and all other Nations, Matth. 20. 20. Luke 19. 11. Acts 1. 6.

5 The beginning or representation of the kingdom of Gods Glory in heaven, by some glorious worke of God on earth, as in our Saviours transfiguration, Marke 9. 1. Luke 9. 27.

6 or 2 Derivatively, the high estate of happinesse which the godly in heaven possesse under God and by his gift.*

Kingdome of Christ) His Regiment and rule, which hee (as Mediator) hath and exerciseth over the Church, inwardly by his Spirit, and outwardly by his Word; to the gathering of the elect unto himselfe, and to the destruction of the wicked, John 18. 36. *My kingdom is not of this world, Luke 1. 33. Of his Kingdome there is no end.* This kingdom of Christ our Mediator, is spirituall and eternall; therefore both Jewes Papists, and all other, who dreame or deale, as if Christ his Kingdome were wordly in outward power and pompe, are exceedingly deceived.

Kingdome of heaben) The visible Church here on Earth as it consisteth both of good and bad Christians. Which is therefore called the kingdom of heaven, because the way to the blessed kingdom is taught therein, and Christ (that heavenly King) ruleth over it, and wee must bee first members thereof, before wee can bee members of that which is in heaven, Matth. 13. 47. *The Kingdome of heauen is like unto a Net cast into the Sea, Mat. 5. 19, 20. Is the least in the kingdom of Heaven, that is, in the Church of Christ on earth.*

2 The Doctrine of the Word, and the Preachers thereof, because by them wee are called to the kingdom of heaven. Matth. 13. 24. *The Kingdome of Heaven is like unto a*

man that went to sow his seed. And verse 25. The Kingdom of heauen is like unto a Merchant man.

3 The time of Grace under the Messiah, exhibited and sent into the world, to Preach and worke the redemption of mankind in his owne person, Mat. 3. 3. *The kingdom of heauen is at hand.*

4 The estate of grace, wherein the elect have their sinnes forgiven them, being justified by faith in Christ, and are led by the spirit of Christ to live purely, Mat. 13. 31. *The Kingdome of Heaven is like unto a graine of Mustard seed.* The Kingdom of heauen (saith one) is nothing but a newnesse of life, by the which God doth restore us to the hope of an everlasting blessednesse.

5 The blessed life and everlasting felicity, which the Saints shall enter into after this mortall life is ended, Matth. 5. 10. *For theirs is the Kingdome of heauen.* 1 Pet. 1. 5, 6.

To number ones Kingdome) To account and determine the time certainly and perfectly, how long his dominion shall endure, and his people be kept captives, Dan. 5. 26. *God hath numbred thy kingdom and finished it.*

Kingdome, power, and glory) The eternall royall Decree of God, touching the government of all things in the world: his power is, that might-divine whereby hee doth execute and administer his royall decrees. Glory is, that exceeding great praise which redoundeth unto him, by such administration, Mat. 6. ver. 13. *Thine is the Kingdome, and the power, and the Glory.*

Concerning the Kingdome) About the account, affaires, and administration of the kingdom of Babylon, which was committed to Daniel, Dan. 6. 4. *Concerning the Kingdome.*

To possesse the Kingdome for ever) To reigne eternally with Christ their King in heavenly glory, Dan. 7. 18. *They shall possesse the Kingdom for ever.*

For the Kingdom of Heaben) Not the merit of eternall life, but for the edification of the Church, and to have care of the things which belong unto the Lord, and to attend upon the Lord without distraction, Matth. 19. verse 16. 1 Cor. 7. ver. 34, 35.

A Kingdome of Priests) The society of all the faithfull which beleve in Christ, of whose royall and Priestly dignity they are made

made partakers of through Grace, as 1 Pet. 2. 9. Rev. 1. 6. Exod. 19. 6. *Thou shalt bee a Kingdome of Priests.*

Cloze of Kingdome) *Babylon*, in *Esay* his time to have been more glorious and excellent for power, riches, &c. than other Kingdomes, *Esay* 13. 19. *Babylon*, the head of the *Chaldees*, most excellent in the whole world, saith *Pimp*. Yet this place for sinne, should be laid utterly waste like *Sodom*, and become as an horrid desert or wilderness, without inhabitants, save wilde beasts, and strange fowles, as *Ochim*, and *Ostriches*, and *Satyres*, *Hobgoblins*, as one would say. This desolation began near 200. years after *Esay* prophecyed it.

Prince of the Kingdome of Persia) *Cambyses*, son of *Cyrus*, who (in his fathers absence, being employed in Warre abroad) ruled his Fathers kingdom, and interrupted the *Jewes*, that they could not repaire the ruines of the City and Temple of *Jerusalem*, Dan. 10. 13.

With the Kings of Persia) *Cambyses* with the chiefe Rulers and Counsellors of the Kingdome, Dan. 10. 13. *With the Kings of Persia.*

Kissing) Temporall homage and subjection to some Superiour, whereof kissing was a signe, in the East parts of the World. 1 Sam. 10. 1. *And Samuel Kissed him.* Gen. 40. 41. *Metonymie*, of the signe for the thing. Kisse of subjection, in sign of love and obedience.

2 Spirituall submission of the conscience, such as the faithfull yeeld unto Christ their Lord and King, beleiving in him, and fearing him, Psal. 2. 12. *Kisse the Sonne lest hee bee angry.* And such also, as wicked Idolaters performe to their Idols, by adoring and trusting in them, Hos. 13. 2. *Let them Kisse the Calves,* 1 Kin. 19. 18.

To Kisse) To imbrace one with most neare and affectionate love, as Christ doth his Church, and the Church Christ, Cant. 1. 2. *Let him kisse mee with the kisses of his mouth:* and as the woman (in Luke 7.) did kisse Christ her beloved and blessed Saviour, in token of fervent love towards him.

Kisses) are sometimes signes of affection, changed from former hatred, Gen. 27. 41. & 33. 4. Luk. 15. 20.

2 To declare submission to a superiour, whereof (in the East Countrey) kissing was a token, Psal. 2. 12. Prov. 24. 26. Genel. 41. 20.

A holp Kisse) A pure and chaste kisse, as

a sign and token of Christian and brotherly love, 1 Cor. 16. 20. *Salute ye one another with a holy kisse.* A kisse of dilection, Rom. 16. 16. Kissing is a token of love and reverence. This custome grew from the Hebrews, Gen. 27. 26. There bee five kinde of Kisses in Scripture: 1 One a flattering kisse, such was *Abshaloms*, who would take the people to him, and kisse them. 2 A dissembling kisse, *Isaaks* kisse, when he kisse *Abner*, and killed him. 3 A treacherous betraying kisse, *Isaacs* kisse, who had treason in his lips. 4 An unchaste kisse, such as the harlot giveth the young man, Prov. chap. 7. vers. 5. 5 An holy kisse, called of *Peter*, the kisse of love, which in the Primitive Church, the Christians used in their assemblies, in their generall prayers, and specially in receiving the holy Communion, which use was taken from the Patriarchs; but it is not necessary to retaine it now, it fitted those times well enough.

Kissing was used both at the meeting and parting of friends, Genes. 31. 28. and 29. 11. & 31. 55. Ruth 1. 14. Exod. 4. 27.

K.

N.

Knees bowed to Christ) All Creatures, visible and invisible, yeelding submission unto Christ, voluntary, or involuntary, Phil. 2. 10, 11. *That at the name of Iesus every knee should bow,* Rom. 14. 11. Devils which have no knees to bow, and wicked men, are subjected to Christ necessarily: The Elect Angels, and good men willingly. *Metonymie* of the signe: for the bowing of knees hath a sign of subjection, and acknowledgment of majesty and sovereign Empire and Dominion, *Esay* 45. 23.

To bow the knees to God) To pray unto him with reverence and submission of mind and body, Ephes. 3. 14. *I bow my knees to the Father of our Lord Iesus Christ.* *Metonymie* of the signe.

To bow) Signifies thankfulness towards God for some speciall kindnesse and gift, Gen. 24. 28.

Weake knees) A man of a weake and feeble body, Psalme 119. 24. *My knees are weake.*

2 A man dejected in courage, and faint-hearted, Heb. 12. 12. *Wherefore strengthen your weake knees.* Job 4. vers. 4. *Thou hast with thy words comforted weake knees.*

To strengthen weake knees) To confirme a feeble minde by counsell, instruction, and comfortable words, *Esay* 35. v. 3.

Strengthen

Strengthen the feeble knees.

To bring forth upon ones knees) To cherish in our bosome, and entreat kindly the childe of another, as if it were our owne, Gen.30.3. *That shee may bring forth, or beare upon her knees.*

Knocking) Making a noise with our finger, or otherwise, against a doore being shut, that may bee opened unto us, Acts 12. verse 16. *Peter continued knocking.*

2 A faithfull, earnest, and constant pray-er, for all necessary things, Mat. 7.7. *To him that knocketh it shall be opened.* James 5. 16. This is our knocking at the gate of heaven.

3 Gods calling and inviting of us, by his Word and Spirit, calling to our conscience to bee let in and entertained, that hee may dwell with us for ever, Rev. 3.20. *I stand at the doore and knocke.* This is Gods knocking at the gates of our hearts.

Note: This word [*know*] being referred to man, is used in Scripture both for knowledge and understanding with the minde; and for knowledging and regard with affections, Psalme 31. 8. Hosea 2. 8. Exodus 1. 8. and 2. 24. Proverbs 12. 10. Psalme 1. 6.

To know) To take notice or knowledge of any thing, Rom. 1.21. *Though they knew God.*

2 To enquire and search into a thing that wee may perceive it. Nehem. 6. 12. *I knew that the Lord had not sent him.* In this sense, it is often written of God, that hee came downe to know and to see, Gen. 11. and 18.

3 To love, allow, and bee well pleased with; as Psal. 1.6. *The Lord knowes the way of the righteous,* Rom. 11.2. *God hath not cast away his people, whom he knew before.* 2 Tim. 2.19. Rev. 2.24. As not to know, signifies to bee displeased with, to refuse and punish, Mat. 7.23. *I know you not.* Mat. 25.12. Also to weigh and consider a thing diligently, 1 Cor. 10.1. and 11. v.3.

4 To cherish and take care of others, to regard, to protect, and doe them good, Joh. 10.27. *I know them.* Prov. 12.10. Job 9.21. 1 Thes. 5.12.

5 To know and feele a thing by experience, Eccles. 8.5. *Hee that keepeth the Commandments, shall know no evil,* 2 Cor. 4.19. Gen. 22.12. Gen. 3.5. Phil. 3.10. *To perceive by feeling and proove.* Gen. 18.21,25. Here God speaks after the manner of men.

6 To possesse or have any thing in our power, or to enjoy it as our owne, Psalme

50. 11. *I know all the fowles on the mountaines, and the wilde Beasts in the fields are mine.* Amos 3.2. *You only have I knowne of a l other Families,* that is, chosen, and taken you as my owne possession.

7 To take the honest and lawfull use of the marriage bed. Gen. 4.1. ver. 17.25. *After that Adam knew Eve his wife,* Luk. 1.34. *Seeing I know not a man,* Gen. 38.26. Gen. 24.16. A modest speech.

8 To consider, Psalme 90. 11. *Who knoweth the power of thy wrath?* Luke 19.12.

9 To beleeve or to know by true relation or undoubted testimony. Joh. 4.22. and 11.24. Heb. 11.3.*

10 To make others to know. *Metonym.* *Alimio, vel forme pro effectu.* So God is said to know us, when hee maketh us to know our selves, Deut. 8.2. and 13. 3. Luk. 19. 15. *Vide Augustine* in Psal. 44.*

To know God or Christ) Barely and nakedly to understand, that there is a God and a Christ, and that Jesus is hee, Luke 12. 47. *Hee that knoweth his Masters will, and doth it not,* Mark. 1.24. *I know thee what thou art, even that holy one of God.* 1 John 2. 4. Rom. 1. 21. Thus wicked men and devils know God. The Gentiles knew God and his creatures, as Rom. 1.19. but not by the Scriptures, 1 Thes. 4.5.

2 Truly and effectually, to beleeve this God to bee our God and Father, and this Jesus to be our Saviour; whence ariseth hope, love, obedience towards him and his Word. John 17. 3. *This is life eternall, to Know thee to be the onely very God.* 1. John 2. 3. *Herby wee are sure we Know him, if wee keep his Commandments.* Jer. 31.34. and often elsewhere, it doth signifie to know with confidence and trust. Motions, affections, endeavours, and actions which follow Knowledge, are signified and contained in words of Knowledge. Thus godly men doe know God with this speciall knowledge of faith, which is a part of the Covenant of Grace, even the condition on our behalf, Joh. 17.25. Also it signifies to understand most perfectly above measure, the Will of God, Joh. 17. v. 25. *But I have Knowne thee.*

3 To understand the Will of God extraordinarily, by visions and dreames, 1 Sam. 3. 7. *This did Samuel before he knew the Lord.*

4 Perfectly and fully to see God unto eternall happinesse. 1 Cor. 13.12. *I then shall I Know even as I am Knowne:* to perceive and see the Doctrine of Christ with full assurance

assurance of understanding, John 4.42.

To know man) To pierce into his heart, even into his very thoughts and purposes, John 2.24. *Because he knew them all.* v. 24. *For he knew what was in man.*

2 To put confidence in man, 2 Cor. 5. 16. *Henceforth we know no man after the flesh.* that is, I do not admire them or their friendship, riches, &c. so as to rely upon them.

3 To live in marriage and take the use of it. Luke 1.34. *Saying I know not a man.* See **Know.**

4 To commit that sin that is against nature. Genesis 19. 5. *That wee may know them.*

5 To know one with approbation, Mat. 26. 75. *I know not the man;* that is, I do not approve him as the Messiah, nor follow him as his Disciple.

6 To respect or regard with partiality of judgement, against justice and equity, the person of any man. So some interpret the place, Deut. 32. 8, 9. and compare it with Exod. 32. 27, 28, 29. and Num. 25. 45, 5.

To know sinne) To know what is sin, and to have an experimentall feeling of the force and danger of it, Rom. 3. v. 20. *By the Law cometh the knowledge of sin.* Rom. 7. 7. *I know not sin but by the Law.*

2 To consider it, and with godly sorrow to acknowledge it, Psal. 51. 3. *For I know mine iniquity.*

3 To bee privy to a mans owne finnes, what, and how many, and how great they bee. Psal. 19. 12. *Who can know or understand his faults?*

4 To bee guilty of sin, by committing or doing of it, in thought, word, or deed, 2 Cor. 5. 21. *Who know no sinne,* that is, never did any sinfull thing, but is cleane void of all sin, as well in nature as action.

5 To take notice of our sins, to punish them, Rev. 3. 15. *I know thy works, that thou art neither but nor cold.*

Not to know) signifies not to allow or approve, not to will, or love, but to hate, Rom. 7. 15, 19. The Jesuites in their Remith Testament doe ill translate it, understand not.

Not to know God) Not to see and understand him to bee such as hee hath revealed himselfe in his word to bee; for they had some knowledge of him by his workes of creation and government, Gal. 4. 8. Rom. 9. 20.

Not to know the workes of God) That the administration of the world is ve-

ry admirable above our knowledge, and reach of our reason, as is by two examples here declared, one of the wind in the aire, another of the child in the wombe: two ordinary things in daily use among men, yet the manner of them hid from us. Eccle. 11. 5.

To be knowne of God) To bee loved and approved of God, as his owne sonnes and daughters. 1 Cor. 8. 3. *If any man love God, the same is knowne of him.*

2 To bee taught a more perfect knowledge of God, Gal. 4. 9. *Ye rather are known of God,* that is, as Augustine expoundeth it, Yee are knowne of God, because God hath made you to know him, better than yee did.

3 To bee perfectly united and joyned unto God, in full fruition of him and his felicity. 1 Cor. 13. 12. *Even as I am knowne.*

Knowledge) That infinite divine essence, seeing, beholding, and understanding himselfe, and all other things most perfectly, 1 Sam. 2. 3. *For the Lord is a God of knowledge.*

2 The cleare and distinct understanding of heavenly truth, revealed in the word, when wee are enlightened by the Spirit, to perceive the Scriptures, both for the meaning of the words, and matters to be known, Prov. 15. 14. *The heart of him that hath understandings, seeketh knowledge,* Prov. 3. 10. 2 Pet. 1. 7. *Joyne with your verine knowledge.*

3 The speciall light of faith, which is a knowledge with application, when the elect soule is enabled to see the doctrine of Christ, and receive it. Esay 53. 11. *My righteous servant by his knowledge shall justify many.* This is a particular knowledge, whereby we beleeve that Doctrin which we know to belong unto us.

4 An idle, naked, and bare understanding of Divine truth, severed from faith to God, and love of our neighbour, 1 Cor. 8. 1. *Knowledge puffeth up.*

5 Prudence, Wisdome. Prov. 1. 2. *To understand the words of knowledge.*

6 Use, experience, 2 Cor. 8. 7. *Ye abound in Faith, in Word, and Knowledge.*

7 The gift of teaching, set up of God, for the gathering and confirming of his Church, through the Word preached 1 Corinth. 13. 8. *Knowledge shall cease,* that is, the Ministry of the Word, whereof cometh knowledge. Also the gift of interpreting dreames, Dan. 5. 11.

8 The skill how to doe things well and rightly, 2 Cor. 6. 6. *By knowledge.* Knowledge

ledge of truth, Knowledge of Christ, Knowledge of salvation, knowledge of God, signifies the sound understanding of that truth concerning God and Christ, which brings salvation of it.

All Knowledge) Both the understanding of all such necessary things and truths, as a Christian ought to know, for duties and unto salvation, with a good measure therefore, Rom. 15. 14. Also knowledge of all kinds and sorts, 1 Cor. 13. 2. Also most perfect Knowledge, such as Saints shall have in heaven, where they shall know as they are knowne, 1 Cor. 13. 12.

☞ **Knowledge** in this life cannot be had of all things, neither is necessary.

Neither yet perfection of knowledge in any one thing, but that which may be had is made up of these parts, and by these degrees ariseth to his perfection.

1 The knowledge of the word. 1. What it signifieth, and how diversly. 2. How to expresse it. 3. How to distinguish it from other words. 4. Why it is so called.

2 The knowledge of the thing it selfe.

1 In the substance and circumstances of it, by definition and description.

2 In the sorts and parts of it by division.

3 The agreement of it with, and difference of it from other.

4 The proofe and illustration of it, and every part of circumstances of it.

5 The arguments or objections against it.

6 The answer to those objections.

7 The confutation of the contrary part.

8 The reconciliation of the different opinions so farre as it may be.

9 The application of the thing to some or many good uses, and diversion of it from abuse.*

What Knowledge) A light in some particular truth which is revealed to one, and not to another, 1 Cor. 8. 7. *Every man hath not this Knowledge.*

Rich in Knowledge) One indued with great plenty and store of Christian Knowledge, 1 Cor. 1. 5. *Ye are made rich in Knowledge.*

To spread Knowledge) To give instruction to others, helping them to know what they did not know, Prov. 25. 7.

To lay up Knowledge) To have it laid up, that it may be drawne out in time of need. Prov. 13. 14. *A wise man layeth up Knowledge.*

To preserve Knowledge) To keepe, maintaine, and increase understanding of heavenly doctrine, for the instruction of others, Malachi 2. 7. *The Priests lips preserve Knowledge.*

To know the words and wayes of God) Diversly, either to understand them onely, or to beleve them, to regard and approve them, to obey and praise them; according to the circumstance of the place, Psal. 95. 10. Psalme 147. 10. Matth. 13. 23. *But hee that received seed into the good ground, is he that beareth the Word, and understands it, &c.*

Knowledge of God is used sometimes actively for that Knowledge whereby God seeth and knoweth himselfe, and all things created and done by him or others, most wisely and perfectly, as Gal. 2. 3. Rom. 11. 33. Sometime it is used passively, for that Knowledge whereby God and his will be knowne of his children unperfectly, yet distinctly and sufficiently unto salvation in heaven, Phil. 3. 8. Also Knowledge is sometime considered as an attribute in God, and sometime as an effect of his Spirit in us men, 1 Cor. 12. Of Knowledge as it is a gift in the elect called to Christ, so there be sundry degrees of it: for one measure thereof is required in strong Christians, another in weake ones; Also that Knowledge which will suffice a Christian man unto his salvation, will not suffice a Minister unto the discharge of his vocation. And as the goodnesse or multitude of meanes, or length of time do differ, so different profiting in Knowledge, is to be expected and looked for.

To have no Knowledge) To be meerey ignorant and void of the understanding of the things, of salvation and Gods worship, Hosea 4. 1. 1 Cor 15. 34. *Some have not the Knowledge of God.*

2 To be inconsiderate, not to regard and heed things, the workes of Gods Justice in leading his people into *Affria*, for sins, Esay 5. 13. *Because they have no Knowledge.*

To know good and evill) To have experience (after sinne) of that great good which man had lost, and that extreame evill of death which he was fallen into. This Knowledge man had speculatively in his innocency, but upon his transgression he had it experimentally, Gen. 2. 17. Gen. 3. 5. Satan meant they should know it in wofull experience, but hee understood it of bare and naked science, of a greater knowledge in speculation.

L.

A.

Laboz.) Paines, even unto wearinesse, 1 Tim. 5.18. *The Labourer is worthy of his wages, verse 17. They that Labour in the word.*

2 All evils both of sinne and misery, Revel. 14.13. *They rest from their Labours, that is, from paine, care, sorrow, crying, teares, sinne, death, and whatsoever is evill. In Psal. 90. 10. it signifies painful griefe and sorrow.*

3 The diligent care and endeavour to do the workes of our callings, well and constantly, Prov. 14.23. *In all Labour there is abundance, Prov. 10. 16. The Labour of the righteous tends to life.*

4 The fruite and encrease which comes of Labour, Exod. 23.16. *When thou hast gathered in thy Labours, Psal. 128. 2.*

5. Labour put for sin the cause of Labour, by a Metonymie. Rev. 14.13.

Laden) One groaning and mourning under the waight and burthen of sinnes, being seene and felt; with great desire of forgiveness by Christ, to the ease of his grieved soule, Matth. 11.28. *All that are Laden.*

2 One pressed down with a great waight of iniquity, being full of grievous sins, without feeling them, Esay 1.4. *A people Laden with iniquity.*

Ladder of Jacob) The journey of Jacob, wherein God would be present with him in favour, by his Angels, to lead him forth well and happily; also to bring him back againe. Gen. 28.12. *There stood a Ladder. See verse 15. 20.*

2 Christ Jesus and his Mediation, Joh. 1. 51. *Angels ascending, &c.*

(Labairos) signifies the Well of Vision, or the well where the Angell of life appeared, Gen. 25.11. This place of *Isaacs* seating is not without mystery, Gen. 24.62.

Lake) Some great standing water, or deep poole, or hollow pit.

2 Hell, the place appointed for tormenting the Reprobate, Rev. 20.14. *Were cast into the Lake of fire.*

3 Great calamities and deadly dangers, Psalm 30.3. *Into the Lake or pit. Verse 9.*

Elsewhere often.

Lad) signifieth one young in years, Gen. 37.2, also a servant or minister, Gen. 14.24.

Lambe) A young Sheep, meet and tractable, apt for sacrifice under the Law, and alwayes for meat.

2 A true Christian endowed with the Spirit of Grace and meeknesse, Esay 11.6. *And the Wolfe shall dwell with the Lambe. Joh. 21.15. Feed my Lambs, Esay 5.17. Lambes put for the godly.*

3 Antichrist, counterfeiting and making shew of meeknesse and love to the Saints of God, Rev. 13.11. *Which had two hornes like a Lambe.*

4 Christ, Rev. 21.23. *And the Lamb is the light of it.*

That Lambe of God) Christ, who is likened to a Lambe for his perfect innocency and meeknesse: and because by the sacrifice of himselfe, hee alone tooke away the sins of the elect, making a full satisfaction for them to Gods Justice; therefore hee is called by an excellency, that Lambe of God; as being the truth and substance of all outward oblations, John 1.19. *Behold that Lambe of God which taketh away the sins of the World.*

Note further, that whereas the Legall Lambe which was used in sacrifices must be without spot, and the Paschall Lambe must bee kept till the fourth day, from the tenth when it was taken; this did signifie Christ that spotlesse and holy sacrifice, was set apart from the very wombe, and kept to the day of his death, wherein hee was to confirme the Covenant with many, as Esay saith, chap. 49. 1, 2, 3, 4, 5.

Lambe) Sometimes a peece of money whereon an Image of a Lamb was stamped, Gen. 33.19. Joshua, chapter 24. 32. Job 42. 11.

Lampe) A Torch, to give light in the night season.

2 A true and lively faith, working by love, Mat. 25. 4. *The wise took oyle in their vessels with their Lampes.* In the night and darknesse of this world, our light whereby wee see our way, it is our faith in the word of God. In the thirteenth verse of Matth. 25: our Saviour seemeth to expound these Lampes prepared of. Watchfull mindes alwayes lifted up in attendance for the coming of our Lord, which cannot bee without justifying faith, accompanied with the light of good workes.

3 A dead faith, or naked knowledge of God, void of love and good workes. Mat.

25.3. *The foolish Virgins took their Lampes, but took no Oyle with them.*

Lampe burning, or burning Light) First, the light of Divine truth, shining in the consciences of the Saints, to direct their duties in the darknesse of this world, Luke 12.35. *And your Lampes burning.*

Secondly, the Minister or Instrument to bring and set this light before men, to wit, *John the Baptist*, who in respect of his sound and cleare doctrine, also of his rare godlines, was like a great Light or Torch, John 5.35. *Hee was a burning and a shining Light or Lampe.*

Land) The whole Continent of the earth, as it is distinguished from Sea, Mat. 23. verse 15. *Yee compassed Sea and Land.*

2 One particular Region or Countrey, Mat. 9. verse 26. *The brute went through all the Land;* as the Land of *Juda*, of *Moab*, of *Egypt*, of *Philistins*, &c. It signifies *Babylon*, in *Esay* 13.5.

3 The people and inhabitants of any Land or Countrey. *Esay* 37. 18. *The Kings of Assyria have destroyed all Lands.* Gen. 41. 57. *The famine was sore in all Lands.* In Dan. 8.9. pleasant Land put for *Juda*.

Land of the Living) The earth, or the world, which is the place of this life, Psal. 116.9. *In the Land of the Living.*

Land of desire) The pleasant Land of *Canaan*, which was to be desired for the pleasures and profits of it above all other Countries, but especially for the knowledge and worship of God, exercised there: for which cause it is in the Psalme 48. 2. called the joy of the whole earth. *Ezek.* 20. 6. *Deut.* 11. 11, 12. Psal. 106. 24. *They coveted that Land of desire.*

Land of righteousness) Psal. 143. 10. 1. Exegetically, righteousness which is like a good Land, in which men ought to labour diligently and may live richly and pleasantly. So it is *Deut.* 4. 1, 2. *1 Tim.* 4. 8. Psal. 118. 19. 2 Properly a place, 1 on earth, but such as is, or ought to be, full of good people, and they of good workes or righteousness. Psal. 37. 3. and 105. 44, 45. *Esay* 26. 3, 7, 10. this place or Land *David* desired, Psal. 143. 10.

2 In heaven (of which this world is but an Image) *2 Pet.* 3. 13.

3 Or the Church of God. So *Tremelius* on *Esay* 26. 2, 3, 7, 9, 10. *

To look to the Land) To observe very carefully where some succour may be had against enemies and dangers, *Esay* 5. 30. *If one look unto the Land.* It is a speech which

seemeth to be borrowed from such as being in perill of suffering Ship-wracke, look toward the Land for some creeke or place to drive their Ship in, that they may escape drowning, as in *Acts* 27.

Land of Emanuel) *Judea*, which none had so much right unto as *Christ*, the Son of *David*, the King of the Jewes, who gave it his people for a possession, and there set up his worship, and by his arme defended it against enemies, *Esay* 8. verse 8. *Of thy Land O Emanuel.* And the glorious Land, Dan. 11. verse 16. and chap. 8. verse 9. A Land of ornament, being adorned (as it were with robes) with the goodly blessings of God, and with his holy worship and Temple, which was the chiefe glory, because God hath put his name there.

Land of thy fathers) The Land of *Canaan*, given by promise to *Abraham* and *Isaac*, Genes. 13. 3. Genes. 13. 15. and 26. 3.

Language of Canaan) The Hebrew tongue, wherein God was served by his people while they dwelt in *Canaan*.

2 Fellowship with Gods people in Doctrine and worship, *Esay* 19. verse 18. *Five Cities shall speake the Language of Canaan.* Hence so called, because the Doctrine was written in that Language the Hebrew tongue, which the Jews spake in that Land of *Canaan*.

Pure Language) Sound and true Doctrine, *Zeph.* 3. 9. *Then will I turne to the people a pure Language.*

Last) The Gentiles which being last, yet become first, Mat. 19. vers. 30. *The Last shall bee First.* The Jewes who were first, being rejected for their unbeleeve, became Last: and the Gentiles beleeving in *Christ* by the calling of God, were accepted before the disobedient Jewes: and so became first, though they were last.

1 Hindermost in order or time of calling: or 2 Such as are furthest off from the meanes of well-doing, as cast back behinde all others.

3 Such as are behinde all others in the estate of spirituall or eternall happinesse.

4 Such as are last or worse in their own opinion, though indeed not so. *

Last dayes, or Last times) The times since the revelation of *Christ*, by the preaching of himselfe and of his Apostles, *2 Pet.* 3. 3. *In the last dayes shall come mockers.* Jude vers. 18. *1 Tim.* 4. vers. 1. These dayes since *Christ* are called last, because all was consummated and ended which was before Prophesied

fied touching mans redemption, and there remaineth nothing else but the coming of the great Judge, to finish this pilgrimage and warfare of the Church: Also because the Gospel is the perfection and renewing of all things. Note: Latter times signifieth either the end of the world, or the coming of Christ: or the last age of the world from the coming of Christ unto the end of all things: or the time following that which is spoken of, as Gen. 49. 1. Dan. 12. 28.

1 Referred to times, it signifieth, 1 That time or matter therein that is past next before, or the last of the time past, or heretofore.

2 That time or thing that is to come, &c. the last, or uttermost part thereof, after which there shall be no more of that sort hereafter. *

Last day) The day of judgement, after which there shall be no more day nor time, Joh. 6. 39. *And should raise it up againe at the last day.* The same signified by last time, even the end when there shall be a perfect re-
stitution.

Latter dayes) signifies the times following: in the Hebrew, posterity of dayes, often used for time to come, Gen. 49. 1. Num. 23. 14. Dent. 2. 28. and 10. 14. Prov. 3. 15. So that which is said in Acts 2. 16. it shall be in the last dayes, it is in Joel 3. 1. it shall be hereafter.

A Laver of 18 pisse to wash in) The washing of Christ by faith through the Spirit, to which Paul alludes Tit. 3. 5. See Heb. 10. 22. Exod. 30. 18. The Priests washing in this Laver, that when they ministred in the Tabernacle, they might not dye for want of washing, Exod. 30. 21. figured, that if wee will live and not dye eternally, wee must be washed by his Spirit wholly from the guilt of our sins, and in some part from the corruption. The greatnesse of this Laver, (in regard whereof it is called a Sea) signified that wee had need of great and much forgiveness; and that in God there is a Sea of mercy, as Esay 55. 6. and Psal. 51. 3. aluding hereto, saith, *Wash me much: as also Tit. 3. 16. Which be poured richly or abundantly on us.*

To laugh) To smile, out of doubting. Thus Sarah laughed, Gen. 18. 12. *Then Sarah laughed.*

2 To smile, in token of joy out of a true beleife. Thus Abraham laughed, Gen. 17. 17. *Abraham laughed.*

3 So to be drowned in present pleasures, as to shunne all paine and trouble for godli-

nesse or Gods glory. Luk. 6. 25. Thus worldlings laugh. Note: that laughing signifieth both rejoycing, and mocking, or scorn-
ing, as Gen. 21. 6, 9. Ezek. 23. vers. 32.

Laughing, or derision) The contempt of God toward wicked men, and all their attempts against him, and how much it is from God, to think of relieving them in their extremities, Psalme 2. 3. *The Lord shall have them in derision, or laugh them to scorn.*

To laugh at ones destruction) To conceive extreame fury against any person or people, even to the rooting of them out, Proverbs 1. 26. *I will laugh when their destruction cometh.* When God is said to laugh at the wicked, it is to shew these foure things. First, how little hee regards them. Secondly, how farre hee is from helping them. Thirdly, how easie it is for him to destroy them. Lastly, that hee is exceeding hotly displeased with them.

To Laugh at destruction) To bee so at rest and gladnesse in the assurance of Gods favour, that the heart is lifted up above the feare of all dangers, and triumpheth boldly in his love to turne away all evils, or to turne them to his good, Job 5. 22. *At destruction and famine thou shalt laugh.*

Law) That which hath the force of governing and moderating our actions. This is the generall property of a Law. Hence come these Phrases: the Law of the minde; the Law of the members; the Law of sin; the Law of God; the Law of the Spirit; Rom. 7. 23. 25. This is the largest signification of Law.

2 The Decalogue, or ten Commandments, Rom. 7. 7. *Except the Law had said, Thou shalt not lust.* Also verse 14. 22. And Rom. 8. 22. and 3. 20. This is called the morall Law, because it teacheth duties both to God and our Neighbour. Sometimes it signifies the precepts of God, both morall, ceremoniall, and judiciale, John 1. 17.

3 The whole Doctrine of the Word, comprehending the full and whole promises of free salvation by Christ, Psalme 19. 7. *The Law of God is perfect, converting the soule,* James 1. 25. Note: the effect of conversion, proveth this signification.

4 Bookes of Moses, Psalmes, and Prophets: even the Scriptures of the old Testament, which containe the Doctrine of the Law, and the promises of the Messiah. Rom. 3. 19. *Whatsoever the Law saith.* Law sometime signifies the whole Old Testament, Joh. 10. 34. and 15. 25. Sometimes but the five Books of Moses. Gal. 3. 21. John 1. 45. John 12. 34.

5 The condition of keeping or fulfilling the Law exactly, in every point: or the workes of the Law, being perfectly observed, Rom. 3. 21. *The righteousness of God is manifest without the Law*, and 4. 13. 4. Gal. 3. 10, 11, 12.

6 Naturall instinct and light of reason, commanding honest things, and forbidding the contrary; or the Law of Nature written in a mans heart, Rom. 2. 14. *They are a Law to themselves*.

7 Legall Ceremonies, 1 Cor. 9. 18. *To them that are under the Law*, Mat. 11. 13. Gal. 5. 3. That is, they which receive Circumcision by as good right may retain the whole ceremoniall Law.

8 The second Table of the Law, and the precepts thereof, Rom. 13. 8. *He that loveth another fulfilleth the Law*, Gal. 5. 14. Also any one commandement or precept, 1 Cor. 14. 34.

9 Institution or ordinance of Aaron, Heb. 7. 12. *The Law also is changed*.

Unto all these significations of (*Law*) adde this short observation, that the Hebrew (*Torah*) which is Englished (*Law*) implieth both Doctrine, and an orderly disposition of the same, as ye would say, an orderly manner of Institution. The Holy Ghost in Greeke calleth it (*Nomos*) Heb. 8. 10. from Jer. 31. 33. This name is commonly ascribed to the precepts given by Moses at Mount Sinai, Deut. 33. 4. Mal. 4. 4. Joh. 1. 17. and 7. 19. It is also largely used for all his writings, for a part of the History of Genesis is called Law, Gal. 4. 21. from Gen. 16. And though the Law bee sometime distinguished from the Psalmes and Prophets, Luke 16. 16. and 24. 44. yet the Prophets Bookes are called Law, 1 Cor. 14. 21. from Esay 28. 11. The Psalmes also bee thus named, John 10. 24. and 15. 25. from Psalme 82. 6. yea one Psalme is called a Law. Psalme 78. 1. And the many branches of Moses Doctrine be sonamed, as the Law of sinne offering, Levit. 6. 25. And generally it is used for any doctrine, as is Law of faith, Law of works. The spirituall sense and meaning of the Old Testament is called Law, Rom. 7. 6. *The Law is Spirituall*. Note also, that all that which God doth charge his people to keep and doe, is comprehended in these three words: first, is the tenne Comandements for morall duties, Exod. 20. the second is Judgements or Judiciall Laws, for punishing transgressors, Exod. 21. the third is Statutes, Ordinances or Decrees for

the service of God, Levit. 3. 17. and 6. 18. 22. Exod. 12. 24. and 17. 31. and 29. 9. and 34. 2. all these *Abraham* observed, and is commended of God therefore, Gen. 26. 6.

Law of Faith) The Doctrine which teacheth righteousness by faith in Christ, Rom. 3. 27. *Our rejoicing is excluded by the Law of Faith*, that is, by the Doctrine, which offereth and promitteth salvation on this condition, if we beleve.

Law and Testimony) The Bookes of Moses, and Divine Revelation given to the Prophets, Esay 8. 20.

Law and Liberty) The Word and doctrine of God, freely reproving sinne in all estates without difference or respect of persons: and therefore it is called the Law of Liberty. As also, because it belongs chiefly and properly to such as are freed and set at liberty from sinne by the grace of Christ, James 1. 25. *Who so looketh into the perfect Law of Liberty*, Esay 57. 1.

Law and Prophets) The doctrine, or that which is taught in the Bookes of Moses and the Prophets, concerning love of our Neighbour, Matth. 7. 12. *This is the Law and Prophets*, that is, the briebe and summe of all which Moses and the Prophets doe teach touching our duties to men. *Augustine* in his booke *de Trinitate*, saith, that such a love of our Neighbour is here commended, as is not for his owne sake nor cause, but for Gods; and therefore this Epitome or short sentence, doth comprehend whatsoever in the old Testament is taught touching the love of God and our neighbor, who cannot be loved except God bee first loved, whose love also breedeth charity to men, 1 John 4. 20.

Law of troth) The doctrine which teacheth to get righteousness and salvation, by working according to the Law, Rom. 3. 27. *Not by the Law of workes*.

Law of righteousness) The righteousness which is commanded in the Law, Rom. 9. 31. *But Israel which followed the Law of righteousness*; or the doctrine which promitteth righteousness and life, to him who perfectly keepeth the Law.

Law of Christ) The precepts of Charity to our Neighbour, Gal. 6. 2. *Fulfill the Law of Christ*. This is called in *Iohn* a new Law, John 13. 34, 35. and John 15. 12. It is named his commandement, because Christ often repeats it, and by his Spirit makes the faithfull able to know and do it.

Law of Commandements) The precepts touching Ceremoniall Rites, Ephes. 2. 15. *The Law of Commandements which standeth in Ordinances.*

Law spirituall) A doctrine requiring obedience from the thoughts, and the most inward desires of the soule, and not in outward works onely, Rom. 7. 7. *The Law is spirituall.*

☞ **Spirituall**, because, 1 the cause of it, and the being of it in us, is the holy Spirit.

2 The subject or matter of it is pietie, which is spirituall.

3 The object of it is the spirit of man, and not onely the body. See Heb. 4. verse 12, 13.*

Royall Law) The Commandement of loving our neighbour as our selfe, without all respect of persons, James 2. 8. *If yee fulfill the Royall Law, &c.* This precept of mutuall love without acceptation of persons, it is and may well bee called a *(royall Law)* for these considerations. First, God who is King of his people, was the giver of this Law. Secondly, because it is free for all Christians to walke in it, like unto the Kings high-way, according to Num. 21. 22. Thirdly, it was given to Kings and Princes, (for such bee all beleevving Christians, Revel. 1. 6.) and requireth even a Kingly and royall heart full of valour and courage to performe it; for whosoever (especially in the dotage of the world) will walke in love without acceptation of persons, and preferring one before another for outward qualities of riches, birth, friends, power, &c. such an one had neede of a Princely and royall minde that feareth no resistance, according unto that which *Salomon* writeth of a King, Prov. 30. 30. *And a King, against whom there is no rising up.*

Law of the Spirit) The holy spirit of sanctification, which is like unto a Law, commanding with authority, and with power enforcing to doe good things, and to avoid evill, Rom. 8. 2. *The Law of the Spirit of life*

As Law against such) The Law not onely not to forbid, but to command such fruites of the Spirit as *Paul* mentioneth here, Gal. 5. 23. *Against such there is no Law.* If wee understand it of persons, which do these workes of the spirit, to be allowed and not be reproved by the Law, the sense will be all one.

Law of the minde) A minde renewed by the Spirit, which ruleth, and commandeth

good things, and forbiddeth evill, as a Law. It is the same with the former, Rom. 7. 23.

Law of her Husband) Signifies that law of marriage which requireth and bindeth the wife both to communicate her body to her husband, and not to communicate it to any others; from this Law and band she is loosed by death and divorce, Rom. 7. ver. 1.

Law of sinne) Sinne or naturall corruption, which (like a Law) commandeth evill actions, inforcing us unto them, and forbidding us good things, drawing us from them, Rom. 8. 2. *He hath freed me from the Law of sinne.*

To change times and Lawes) To arrogate and usurpe the very authority of God, in abolishing the set times of Sabbaths, Feasts, Circumcision, and the Rites and Ceremonies of the Jewes received from God, Dan. 7. 25. *And thinke to change times and Lawes.* This to have beene done by the *Seleuci* or *Syrian Kings*, See Mal. 1. 52.

Law of the members) Sinne ruling (like a Law) in our members; that is, in our faculties of body and soule, as farre as they are unregenerate. It is the same with the Law of Sinne. Rom. 7. 23. *I see a Law in my members.*

Law not given to the Iust) That the malediction and curse of the Law doth not appertaine to men justified by Faith, and living righteously and godlily: for unto such, sinne is pardoned, and the righteousnesse of Christ imputed. 1 Tim. 1. 9.

Law-giver) signifies a Statute Maker, a maker of decrees, or Governour, which hath Sovereigne power to command and give Lawes, Gen. 49. 10. This title is sometime given to God himself, Esa. 33. 12. and sometime to Rulers set up of GOD, Num. 21. 18. Psal. 60. 9.

Law of death) Sinne, by his Imperiall tyrannicall lustes, deserving and leading to death and destruction, Rom. 8. 2. *Hee freed mee from the Law of death.*

Through the Law, I am dead to the Law) Through the Law of grace, granted by Christ, I am free from the bondage and curse of the Law given by *Moses*, Gal. 2. 19.

Or thus. The Law of Commandements, by terrifying my Conscience, brought me to Christ, who caused me to dye to the Law indeed, by making me righteous through

faith in him, that I might not feare the curſe of the Law; and by ſanctifying mee, that I might not obey the luſts which are againſt the Law. Take this for the better expoſition.

How Chriſt is the end of the Law) By fulfilling the Law for us, hee is in ſuch wiſe made our righteouſneſſe (ſo wee beleewe) as if our ſelves had perfectly obſerved the Law, Rom. 10. 4. *Chriſt is the end of the Law for righteousneſſe, to every beleever.*

Pour Law) The Scriptures or bookes of *Moses*, the Prophets and Pſalmes, which were given to you, whereof alſo yee have the uſe, reading and expounding them in your Synagogues. Laſtly, wherein yee glory much. John 10. 34. *Is it not written in your Law?*

To abrogate the Law) To repeale and diſannull it, to make it void, and of none effect. Ephes. 2. 15. *In abrogating the Law of Commandments.* Heb. 8. 13. The Law is ſaid to judge when men judge according to Law, Joh. 7. 5.

Abrogation of Moſes Law.

Note: 1 The Ceremoniall Law is wholly abrogate and done away, as touching the uſe and praſtiſe. Ephes. 2. 15, 16. Heb. 7. 8, 9, 10, chap. throughout; but is perpetuall, as touching the ſubſtance and truth, which is Chriſt.

2 The Judiciall Law conſiſting chiefly in deſigning and commanding puniſhments for tranſgreſſors, is alſo abrogate, ſaving ſo farre as it is grounded upon the Law of Nature, and agreeth with the Morall Law; and as Chriſtian Magiſtrates ſhall judge it fitting for the eſtate and welfare of their people, being a Law of moſt excellent equity.

3 The Morall Law is abrogated in reſpect of belevers, onely as touching the curſe, (Rom. 4. 5, chap. Rom. 6. 14.) and the rigorous exaction requiring perfect obedience upon paine of eternall death; alſo as it is the vigour and ſtrength of ſin: (Rom. 7. 5.) but is not abrogate as touching the Doctrine, Government, and Obedience of it: (Rom. 7. 14, 15, &c. Rom. 3. 20. and 7. 7.) for it ſtill ſerveth to ſhew ſinne, and reprove ſinners; to teach all duties to God and men, to humble and feare us, by denunciation of wrath and judgements, to direct (as a rule) our whole life and actions; but not to juſtifie us before God, which the Law cannot doe through our ſinfull cor-

ruption, whereby wee are made unable to keepe it perfectly; therefore through our fault it cannot conferre and beſtow perfect righteouſneſſe upon us, Rom. 8. 3. The Papits then doe erre much, in teaching to ſeek our righteouſneſſe before God, from the workes of the Law, either in whole or in part, as they are done by men, either before or after grace.

L.

E.

To Lead) Softly and gently to guide in a comfortable motion, with ſuſtaining of infirmities: and it is either outward for the body in things of this life, or inward toward the ſoule in things which be heavenly, Pſal. 23. 2. Eſay 40. 11. Gen. 33. 14. Rom. 8. 1. 14.

Leaſe) A certaine green blade ſhot forth of a Tree, to ſhew that it liveth, and is not dead and withered.

2 The life of Grace which the godly live here; and [the not fading of this Leaſe] doth ſignifie conſtant perſeverance in this grace, Pſalme 1. 3. *Whoſe Leaſe ſhall not fade.*

3 The life of Glory, which from Chriſt is communicated to the elect being in heaven, for their eternall happineſſe. Rev. 22. 2. *And the Leaſes of the Tree ſerved to beate the Nations therewith.*

4 Knowledge and profeſſion of Chriſt, without the fruit of obedience, Mat. 21. 19. *Hee found leaves but no fruit.*

Shaking of a Leaſe) Any ſmall or little feare; or the appearance and ſhew of danger. Levit. 26. 36. *The ſound of a Leaſe ſhaken ſhall chaſe them.*

League) A ſolemne convention or agreement by mutuall promiſes, either betweene man and man, touching the affaires of this life, or elſe betweene God and man, touching that life which is eternall. See *Covenant* and *Testament*. Leagues and Covenants were wont of old to be ratified with blood, and ſolemnized with Banquets and Feaſts. See Gen. 21. 27. Alſo Exod. 24. 8.

Leanneſſe) Famine or ſcarcity of earthly bleſſings, which cauſe leanneſſe and waſting of the body, Eſay 17. 4. *The fatneſſe of his fleſh ſhall bee made leane.*

2 Death, which doth accompany and follow ſuch ſcarcity and Leanneſſe, Pl. 106. 15. *And leanneſſe entred, &c.*

Length) 1 A certaine demenſion or kinde of quality of ſubſtances.

2 A great continuance or production of time.

3 Eternity, either before this world, or after it, or both together, Ephes. 3. 18. Rev. 21. 16. *

Leopard) The kingdom of *Macedonians* under *Alexander* the great, and *Philip* his father; which for the hasty suddenesse, and great guile, and fraudulent drifts used in the administration of that Grecian Monarchy, is likened to a Leopard, a beast famous for his swiftnesse and craftinesse. See Jer. 5. 6. Habak. 1. 8. Dan. 7. 6. *Another like a Leopard.* This kingdom is said to have had four wings upon the backe, to note the extreame and unspeakable quicknesse and speed: and it had also foure heads, to signify the foure Princes or great Presidents among whom that Monarchy was in Procelle of time divided, through a conspiracy against *Alexander* and *Heracles* twolannes of *Alexander* the great, slaine by *Cassander*.

Leaper) 1 One that is infected with the sicknesse of Leprosie.

2 One that hath beeneso, but now is cured, and yet retaineth the name. Mat. 26. v. 6. Mar. 14. v. 3. *

To Leane upon) To rest or rely upon the helpe of others with trust in them, Eley 36. 6. *Whereupon if any man leane, it will ge into his hand.*

Leaping) Rejoycing, either for health of body restored to the Lame, or Grace restored to sinners, Eley 35. 6. *Then shall the lame man Leap as an Hart.*

Learning) The Doctrine of Christ, Ephes. 5. 20. *But ye have not so learned Christ.*

2 False doctrine, such as the false Prophetesse *Isabel* taught, to wit, that men might eat of things sacrificed to Idols, and commit fornication without sinne, Rev. 2. 24. *As many as have not this Learning.*

3 The instruction and information of our mindes in godlinesse, Rom. 15. 4. *They are written for our Learning;* that is, by doctrine to instruct our mindes in the knowledge of God his will and workes, that faith may be kindled.

4 Humane knowledge or skill in the liberal Arts and Sciences, John 7. 15. *Seeing hee never Learned,* Acts 7. 22. Acts 4. 13.

To Learne) To know, Gal. 3. 2.

To Learne) 1 It is taken actively, and so it is all one with this, to teach.

2 It is taken passively, for the receiving

of knowledge or instruction from others: it signifieth the Applying or exercise of the minde, or of the senses by the minde, to know something that was before unknowne.

It is diversified by the meanes and matters thereof. The meanes of it are, 1 Testimonies. 2 Examples. 3 Similes. 4 Reasons or argumentss. 5 Practise.

The matters of it are all things both good to doe and have them, and evil to avoyd them. *

Least) None at all, of no reckoning or place, Mat 5. 19. *Hee shall bee called the least in the kingdom of Heaven;* that is, hee shall have no place in the Church of God.

2 Of small reckoning and regard with others, Luke 22. 26. *Let the greatst among you, be at the least.*

Leaven) That which secretly and speedily sowreth the whole lump of Dow, altering the nature of it, Matthew 13. 32.

2 The Kingdom or Church of Christ here on earth, secretly waxing and increasing by degrees, both in number of persons, and in graces of the Spirit; as Leaven being but little, yet spreadeth it selfe through the whole lump, Mat 13. 33. *The kingdom of heaven is like unto Leaven, which a Woman took, &c.*

3 The Doctrine of the Gospell taught in the Church, which altereth the Nature of a man, turning his heart first, and afterwards his members, that hee may lead a new life; even as Leaven altereth the nature of the Dow, and maketh it through sowre, being sweet before. Thus farre in good part.

2 In evill part it is taken diversly,

1 For evill perions, 1 Cor. 5. 6, 7, 8.

2 For evill properties.

1 False Doctrine, Mat. 16. 6, 12. Gal. 5. 9.

2 Hypocrisie, Luke 12. 1.

3 Court policy, Mar. 8. 15.

4 Malice, 1 Cor. 5. 5.

4 The corrupt doctrine of Heretickes, corrupting the sweetnesse of heavenly doctrine, by their false glosses; which is also noted by the name of Hypocrisie, because corrupt doctrine is deceitfull, false, and ungodly, making all the lovers of it Hypocrites. Mat. 16. 6. Luke 12. 1. *Beware of the Leaven of the Pharisees, which is Hypocrisie.* Gal. 5. 9.

5 Corrupt and vicious livers which with their

their company (like Leaven) infect others. 1 Cor. 5. 6. *Know you not that a little Leaven Leaveneth the whole Lump?* 1 Cor. 15. 33. thus far in ill part.

Old Leaven) Maliciousnes and wickednesse, even the whole naughtinesse of our sinfull nature with the bitter fruits of it. 1 Cor. 5. 5. *Purge out the old Leaven.*

The Ceremony among the Jewes, of putting away Leaven out of their houses 7. daies, during the terme of the feast of the Pascheover; it signified, that from the first day we beleve in Christ, throughout the whole course of our life, both every singular person should purge himselfe from evill doctrine, and corrupt manners, (noted by old leaven) and every Congregation should excommunicate from among them, men of scandalous behaviour, as the Apostle doth apply it, 1 Cor. 5. 6, 7, 8.

Also the Ceremony of cleansing the Leprosie, one way if it were doubtfull, shutting up the partie suspected, till it were certaine, Levit. 13. And another way if it were cleere, dwelling alone without the Campe, Levit. 13. 44. Herein was a lively figure of the two censures of the Christian Church: Suspension, whereby men suspected are separated from some holy things till their perverseness appeare, whereof *Paul* seemeth to meane, 2 Thess. 3. 14. 15. 2 Tim. 3. 9. and Excommunication, which the Apostle describeth, 1 Cor. 5. 11, 13. Mat. 18. 17. Moreover if the Leprosie were in garments, they must be burned in the fire, Lev. 13. 5, 15, 57. If in an house, no body must sleepe or eat in it; which signifies to us, that all instruments of Idolatry or other sinne, are to be destroyed, Jude verse 23. and that by all means we must avoid the contagion of sinne, namely, of Idolatry, that our soules be not infected with it. The two Birds used in the cleansing, Lev. 14. 5, 6, 49, 50. signifies, that neither Christs man-hood without his God-head, nor his God-head without his blood could purge sinne. Ioh. 6. 53, 63.

☛ **To Lend** looking for nothing againe, Luke 6.) Seeing the purpose of Christ is to commend Charity in all men, as well in the borrower toward the lender, not to defraud him of his right; as in the lender to seek the welfare of the borrower, not onely by lending to him, but also by forgiving, or giving to him the debt, or at least not seeking it. 1. In respect of the borrowers, now by casualty fallen into poverty. Deut. 15. 2, 3, 4. then wholly to forgive him the debt, as Mat. 18. 27, 32. 2. In respect of in regard of

his meanes, which may not bee used to recover our goods. 3. Nor in all ill manner of cruelty or too much haste or importunity. Mat. 18. 29, 30. Or upbraidying or threatening. 4. When we encrease in state, and can spare it. 5. Nor so that the losse of the borrower be more thereby then gain.*

To be led by the Spirit) To be mightily and forcibly, yet willingly, removed and carried by divine power from place to place. Mat. 4. 1. being compared with Luke 4. 1, 14. *Iesus was led away of the Spirit.* And Marke 1. 12. *The Spirit is sayd to drive him out.*

2. To be governed by the good motions of the Spirit of God. Rom. 8. 18. *They that are Christs are led by the Spirit of Christ;* that is, be obedient to the government of the Spirit. Gal. 5. 18.

To be led into Temptation) Not onely to bee forsaken in the temptation, but to be given wholly over to the Tempters wil, and held prisoner at his pleasure. This is never done but to the wicked; yet it is often deserved by the godly, who praying against it, doe escape it, Mat. 6. 13. *Leade us not into temptation;* that is, let us not fall into the tempters hand to be as his slaves.

Left hand) The searefull estate of the ungodly, adjudged to torments; as the right hand signifies the happy estate of the godly, appointed to life. Mat. 25. 30, 31.

Left-handed) One that performeth bodily actions, as readily and strongly with the left hand, as others doe with the right hand, Iudg. 3. 15. *Ebud a man Left-handed.*

Lentiles) A kinde of pulse much like to vitches or pease, and but course food, Gen. 25. 34. so vile an exchange did Esau make of his heavenly dignity, that not without cause did the holy Ghost, call him a prophane man, Heb. 12. 19.

The which letteth) The Romane Empire, which so long as it flourished, it kept out the Papacy from reigning in the West, and the Alcoran or Mahomer in the East: But when the Empire decayed and withered, then by and by arose a proud, ambitious, and tyrannicall Churchman, challenging Imperiall power to himselfe, till at length he grew to this extreme height of arrogancy unto which he is now come. 2 Thess. 2. 7. *Oney be who now letteth will let, tell be be taken out of the way.* *Tertullian* in his Apology 32. saith, it was the Romane state, which being divided into ten Kings, it would bring in Antichrist. Also *ad Algasiam*, he writeth, That the man of sinne should not be revealed, till the

the Nations subject to the Romane Empire, did depart from it and leave it, (which happened in the time of the Emperor called *Leo Icomachus*, of breaking downe Images in Churches.) *Augustine* is of the same mind, *Libro 20. de civitate Dei. cap. 19.* And *Chrysostome* rendreth a reason of it. Whilest (saith hee) the feare and dread of the Romish Empire remaineth, none will be subject to Antichrist; but this Empire being destroyed, the Antichrist shall invade the Empire being vacant, and shall assaile to pull violently unto him the principality and rule both of GOD & men. How this is fulfilled, namely by latter Popes, their usurping, and exercising temporal Jurisdiction over Kings and kingdoms, by depoling and disposing, under pretence of his spirituall Jurisdiction; it is so manifest, as he must be very blind who cannot see, wilfull who doth not confesse it.

Let not, or let no man, &c.) Marke 10. 9. Ephes. 5. 6. Comprehendeth 2 sorts of prohibitions to 2 sorts of persons: 1 to adulterers, of active sinners or offering evil: 2 to the parties married of passive sinners, or not to suffer temptations offered.

In Let) 1 To hinder or stop the proceeding or course of a thing, 2 Thes. 2. 7.

Let) 1 The reproofe or rebuke of a sinne and the sinner (under the colour or figure of an Ironical permission or Insultation) which is as much to say, if he dare trye the dangers of this matter, let him, &c. 1 Cor. 14. ver. 38. Revel. 22. 11. Mat. 15. ver. 14. *Imperativum in negationis.*

2 The counsel or command of some duty to be done. Revel. 22. 11. Luk. 9. 23. 1 Cor. 7. 2. Heb. 13. 1. *Imperativum preceptionis*, 1 Cor. 11. 28.

3 The will or appointment of worke to be done. Gen. 1. 3. *Imperativum volitionis.*

4 The threatens of some punishment for sin. Mat. 15. 14. and 23. 32. So the admission to some priviledge or happinesse. 1 Cor. 11. 18.

6 A forme of prayer, Psal. 140. 8.

7 A form of prophecy what shall befall the evill, rather than an imprecation or prayer that evill may befall them: compare Psalme 107. 9. with Acts 1. 20. and see St. *August.* upon Psal. 35. *

Letter) Outward profession of God, and whatsoever is in Religion, besides the Spirit and Grace of Christ. Rom. 2. 29. *Note in the*

Letter.

Note: [Letter] signifies properly the Characters; but improperly the doctrine of the Word severed from grace. 2 Cor. 3. 6.

Levi) The whole race or number of the Levites. Mal. 2. 4. *My Covenant which I made with Levi.*

Levite) A Minister of the Old Testament, whose office it was, to instruct the people, and to waite upon the Altar, Num. 3. 45. *Take the Levites &c.* Deut. 33. 10. *They shall teach Israel thy Law, and shall put Incense before thy face, &c.* The two orders of Priests and Levites, shadowed out the Office of Pastors and Teachers under Christ, which must bee first fitted, then admitted to minister, and suffered to retire in their old age, when strength was gone, as the Levites did. Num. 8. 24, 25, 26. and 4. 3, 4.

2 Every true faithfull Christian (which is a spirituall Levite) to worship God in Spirit and truth, Esay 66. 21. *I will take of them for Priests and Levites, saith the Lord.*

Leviathan) Properly a Sea Fish, a Whirl-pool, or kinde of Whale, as in Job. Figuratively the King of Babel or Antichrist, which is strong in power as a Whale, subtile as a Serpent, cruell as a Dragon. See Esay 27. 1. So is Pharaoh called in Jeremy.

L.

I.

Liberty) Freedom from any servitude or bondage.

2 Freedom from the bondage of sinne and Satan, and from the servitude of *Moses* Law. Gal. 5. 1. *Stand fast in the Liberty where in Christ hath set you free*, 1 Pet. 2. 15. 16. Ga. 5. 1.

This is Christian Liberty begun and imperfect; being bought for us by the price of Christs blood, and revealed unto us by the Gospell.

3 A full and perfect deliverance from the very corruption of sinne, and of the grave too, and from all misery whatsoever. Ephes. 1. 14. *Which is the Redemption of that Liberty purchased, unto the praise of his glory.* This is the accomplishment of the former Liberty, It is called [Glorious liberty] Rom. 8. 2. *Because the Saints being once free from all miseries shall bee glorified in heaven.* Of a part whereof, to wit, immortality and incorruption, the frame of Heaven and earth shall be partaker, as Rom. 8. 21.

4 That condition of Gods Children, from whom the veile of the heart is taken away,

wa y, and the yoke of darkenesse, which (by the sinne of ~~one~~ man being put upon us) was made more heavy by another yoke of *Moses* law, encreasing and strengthening naturall blindnesse in us before conversion. 2 Cor. 3. 17. *Where the Spirit of the Lord is, there is liberty.* 1 Pet. 2. 16.

5 A freedome or power, which is given unto the Christian about things indifferent, to use them, or not to use them, keeping our selves within the bounds of Charity and Edification. Rom. 14. 19. Hereof the Apostle treateth, Rom. 14. throughout. Also 1 Cor. 6. and 8. and 1 Cor. 10.

6 From the misery or punishment of sinne, whereof as the parts, so the degrees of this liberty, are diverse, being but begun, and in part in this life, but totall and perfect in the next.

7 Wicked liberty or licentiousnes which some take to themselves in rejecting al goodnesse and the Lawes thereof, as also all fear of punishment for sinne, Rom. 6. 20. 1 Pet. 2. 16. 2 Pet. 2. vers. 10, 19. Galat. 5. vers. 13.

8 Freedome from the restraint of things indifferent, that is, a power and security to possesse or use any naturall or artificiall gift of God, but with this caution. 1 If it bee not more, or otherwise than God hath commanded. 2 If the Magistrate have not upon some speciall occasion forbidden the use thereof.

9 Liberty signifieth equity or upright and indifferent dealing of God or man with man, James chapter 2. verses 13. and 1. 25.

See *Law. Object.* A Law bindeth, liberty looseth: If Law, how then Liberty? If Liberty, how then is it Law?

Answer. Yes, a Law, as it bindeth all men to goodnesse, all evill men to punishment, and all to account; but yet of liberty, as it permitteth the oppressed to speak for themselves. *

Christian Liberty, what it is?

Christian Liberty is a spirituall benefit, purchased by the death of Christ, to the setting free of the faithfull which beleve in Christ, not onely from the precepts and traditions of men, (1 Cor. 7. 23,) as binding the Conscience, and from the yoke of the whole Ceremoniall Law of *Moses*; (1 Cor. 9. 19. Gal. 5. 1. Rom. 8. 1.) but also from the curse and rigorous exaction of the Morall Law, (Rom. 7. 4, 5. and 5. 15, 16, 17, 18.)

even from the whole wrath of God, due to our sinnes, by the justification of Faith: and finally, from the dominion and raigne of sinne, by the sanctification of the Spirit: (Rom. 6. 13, 14, 15.) That yee may serve and obey the wil of God, without al terror and slavish feare, (Luke 1. 47.) in all quiet tranquillity of minde, and cheerefulnesse of Conscience, under sure hope of eternall glory. Therefore they are much deceived, who thinke Christian Liberty to consist in freedome from the doctrine and obedience of the Morall law, or from the yoke of any lawfull authority, civill or ecclesiasticall, that men may live licentiously as themselves list, using their Liberty as a Cloke of wickednesse.

A People set at liberty) Such a people, as through grace are made partakers of Christian Liberty. 1 Pet. 2. 9. *A holy Nation, a people set at liberty.*

Libertines) Freemen, or men endowed with freedome. Acts 6. 9. Those which set themselves against *Stephen*, witnessing the faith of *Jesus*, were either the free Citizens of *Rome*, which had built a Synagogue for such as were called Libertines, or the men themselves which were of that Colledge and Society.

There be besides the former, sundry kinds of Libertines. First, such as under colour of Christian liberty, set beleivers free from the civill yoke of Magistrates; against which we read, 1 Tim. 6. 1. 2 Pet. 2. 10. 2 Such as abuse Christian liberty for a Cloake of maliciousnesse, and as an occasion to the flesh, such as say, the more wee sinne, the more God is glorified in pardoning of it. Rom. 3. 7. 6. 1. 3 Such as pretend such a perfectnesse of life by the leading of the Spirit, as freeth them from sinne, and from the letter of the Scripture, to follow Revelations, secret inspirations, perpetuall allegories, as Familists doe.

Life) A power to move and doe actions tending to self-preservation. Acts 20. 24. *My life is not deare unto mee.* Joh. 1. 3, 15. This is life of nature.

2 The free motion of the minde and will of man toward God, to doe the works pleasing to him; Rom. 8. 2, 6. *The wisdom of the Spirit is life.* This is the life of Grace, which when it is perfect in heaven, it becomes the life of Glory: and of Spirituall life, is then made eternall.

3 A mans selfe. Mat. 10. 39. *He that loseth his life shall finde it.*

4 The valiant enduring of dangers for Christ

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Christ and his word, 2 Cor. 4. 10. *That the life of Jesus might be manifest in our bodies.*

5 Blood, which quickeneth the Flesh, Gen. 9. 4. *The flesh with the life ye shall not eat, &c.*

6 Many and good yeares, Psal. 30. 5. *In his favour is life.* Life here being let against a moment or a while, signifieth a blessing of life, with the continuance of it. Prov. 3. 2. The Hebrewes for Life, doe use a word of the Plurall number, signifying [Lives] for the many faculties and operations that bee in life. Also for the many yeares, degrees, and estates thereof: whereas the Apostles in Greeke retaine the singular number.

7 The state of happinesse begun here in the godly, but perfected hereafter in heaven. Col. 3. 3.

This is the life of Glory, or life eternall. John 14. 19. & 17. 3. Rom. 6. 23.

8 Christ himselfe is our life, John 15. 6. Col. 3. 4. Joh. 11. 25.

A *Metonymie* of the cause for the effect, for hee is the fountaine and author of all sorts of good lives.

1 Of that of nature, John 1. 3; 4. 9. Acts 17. 28.

2 Of the life of grace or godlinesse, Rom. 8. 10, 11.

3 Of the life of glory or happinesse, Joh. 14. 19. 1 Cor. 15. 45. *

The Life of God) That life whereby GOD liveth in his Saints, or a godly life, Ephes. 2. 12. *Strangers from the life of God.* This is also called the life of the Spirit, and the life of Christ, that is, a life which Christ commandeth and approveth, and whereby hee liveth, ruleth and reigneth in his members.

Life and Godlinesse) Salvation eternall in heaven as the end, and true religion (framed in the heart by the holy Ghost) as the way and meane to bring to that end, 2 Pet. 1. 3. *Glory and Vertue*, mentioned in verse 3. latter end, doe answer unto *Life and Godlinesse*. Called to glory, that is, salvation in heaven, where the glory of GOD shineth in the Saints: and Vertue, that is, an holy and just conversation, which goeth afore, as a way that leadeth unto glory.

What a godly life is.

A godly life, is that power which God by the Spirit of his Son putteth into the hearts of the elect, at their regeneration, enabling them to move themselves towards God (who before were dead in sinnes) that they

might begin to thinke, speake, and doe in some measure, the things pleasing unto God. This life being once begun, it is still preserved and continued (without returning to the death of sinne) unto the next world; and therefore is called life eternall, Rom. 6. 7, 8, 9, 23. *The gift of God is eternall life.*

New Life) An unblameable and pure life, framed (not after the lust of the Old man) but after the will of GOD in his word. Rom. 6. 4. *Walke in newnesse of life.*

Life everlasting) Heavenly happinesse and glory, which is a life incorruptible and immutable. This is likened to Life, because of all earthly things life is most precious; and this life is everlasting, because it endures for ever, Rom. 6. 23. *Eternall life is the gift of God.* The beginning or entrance into this state of happinesse when men first beleeve, is called Eternall life, John 17. 3.

2 Christ himselfe, 1 Joh. 5. 20. *This same is that life eternall.*

3 The principles and foundation of such things as doe belong to the attaining of eternall life. John 5. 26. Ephes. 2. ver. 20.

4 Happinesse onely begun, to be perfected in time, John 17. 3. and 3. 36.

Life, as it is affirmed of God) That most single and perfect Divine being, who of himselfe understandeth, loveth, and willesh things infinitely; applying himselfe to those actions of his owne free accord, and is the cause and fountaine of all life, beings, and motion, both bodily and spirituall, in all his creatures which live, move, and have being. Hence hee is called that Life, and Life eternall, and the living God, who lives for ever. 1 John. 1. 2. *That Life was made manifest.* John 1. 4. and 5. Life naturall, spirituall, eternall, bee all within Christ, as water in the Fountaine.

Christ is our life) That is, hee is the cause and giver of life, viz. the life,

1 Of nature to naturall men, John 1. 3, 4.

2 Of grace and godlinesse, to sinfull men, to quicken them to godlinesse, John 5. 25, 26. Romanes 6. 8, 11. and 8. 10, 11. 2 Corinthians 5. 15. Galatians 2. 20. Ephesians 2. 1, 2. Hebrewes 6. 1. and 9. 14. 1 Pet. 4. 2.

3 Of comfort to sorrowfull men, Psal. 18. 6. and 17. 21. and 116. 8.

4 Of resurrection to dead men, John 5. 28.

5 Of glory to godly men, Joh. 10. 28. and 14. 6. and 17. 2. *

To be alibe to God) To bee quickned and moved of the holy Spirit, to doe what pleaseth God. Rom. 6. 11. *But yee are alive to God.*

To give life) To minister and bestow a quickning spirit, enabling to the perfect performance of the Law; which if it could be, then might men bee justified and pronounced righteous in Gods sight by the workes of the Law: but seeing that cannot be, therefore righteousnesse must be looked for from Christ by Faith, Gal. 3. 21. *If a Law had been given, which could have given Life.*

To live to God) To consecrate and order our whole life after the will of God, and unto his glory. Rom. 14. 8. To live unto God containeth these 4 duties. 1 To acknowledge him to be our Lord, and that wee are not our owne, but his Servants. 2 To frame and order our thoughts, words, and works according to his word in all things. 3 To referre and apply our whole life to his honor. 4 In all dangers and afflictions which happen in our life time, to depend upon him for protection.

Time of Life) signifieth the yeare after, when God gave *Sarah* power to conceive and bring forth *Isaac*, Gen. 18. 10. and 12. 2. and 17. 21. within a yeare all things come about to their customed state and life, so a City is said to be revived when it is repaired or built, 1 Chron. 12. 8. and stones revlive when they are restored to the former state, Ruth 4. 2. see Rom. 4. 9. where *Paul* expounds *Moses* words in Gen. 18.

To live with Christ) To have communion and fellowship with the grace of Christ for newnesse of life, or with his glory for eternall Felicity. Rom. 6. 8. *We shall live with him.* 2 Tim. 2. 11. *If we dye with him, we shall live with him.*

Living God) Either God to be as the Well of living and ever-springing waters, abundantly refreshing those which come to him. Psal. 42. 2. Jer. 17. 13. Or *[Living]* is opposed unto the dead, that is, false gods. Psal. 106. 28. 1 Theff. 1. 9. *Ye turned from Idols to serve the true and Living God.* Or *[Living]* signifies powerfull, lively, effectual. Psal. 38. 19. Heb. 10. 31. *Into the hands of the Living God.*

Living Soule) A soule endowing the body with life and animal power, that it may vegetate, move, encrease, engender, and do other actions of life; as eating, drinking, resting, sleeping, waking, &c. Gen. 1. 20. Common to Beasts and men. Note: Soule

is named in Heb. of breathing, and it is applied to all creatures that live, and to the breath of them. Gen. 1. 20. Job. 41. 21.

2 A Soule, which beside vitall power and life sensitive, is endowed with reason, having the Image of God engraven in it, and immortality annexed. This is the excellency of mans soule, above Fowls, Fishes and Beasts. Gen. 2. 7.

To be made alive in Christ) To have our dead bodies quickned, by that Divine power of Christ, whereby his members shall be raised at the last day. 1 Cor. 15. 22. *Even so in Christ shall all be made alive.*

To see life) To enjoy and possesse it: as not to see, doth signifie not to enjoy. Iohn 3. 36. *He that obeyeth not the Son, shall not see Life.*

Bread of Life) Vitall, and lively bread, living and giving eternall life to others, and so is Christ onely. Iohn 6. 35. *I am that Bread of Life.*

Word of Life) The Gospell which is a quickning word. Phil. 2. 16.

Living stones) True Christians, which live by Faith in the Sonne of God. 1 Pet. 2. 5. *Ye also as lively stones.*

2 Christ himselfe, the authour of true and spirituall life. 1 Pet. 2. 4. *To whom coming as to a living stone.*

To live in these things) In the perfect obedience of the precepts of the Law, to have right as of debt (not of favour) unto life both temporall and eternall. But this right is no where to bee found amongst men, save in the man Christ Iesus; which fulfilling the whole Law both touching the first and second Table, may claime eternall life, and all blessings of this, as a debt due to him. Lev. 18. 5. Rom. 10. 5. *Who so doth these things, shall live by them.* Whereupon conclude strongly against all Pharisees, Papists, Iesuites, and others; That seeing no meer man doth these things (in that rigor as the Law exacteth) therefore none can challenge eternall life, as a reward in justice due unto his workes; Therefore let all flesh glory in Christ, out of whom is nothing to bee found, but death and confusion.

To live after the flesh) To live after the evil desires of our corrupt Nature, Rom. 8. 13. *If yee live after the flesh, yee shall dye.*

Light of the Living) This common light wherein wee live, while we are in this world, Pla. 56. 13. *That I may Walke before God in the light of the Living.*

Living and true God) A God who is distinguished from dead Idols by power of Life

Life, and from false and fained Gods, as *Jupiter*, &c. which sometimes lived, but are not true. 1 Thes. 1.9.

To live) To move, and do the actions of life by a selfe moving power, engendred of God.

2 To be in health, to live, and to live well, John 4.50. *Go thy way, thy sonne liveth*, that is, recovered of his deadly sicknesse.

3 To preserve one alive, against the danger of death, Gen. 17.18. *O that Ismael might live in thy sight*, Gen. 42.2. *That we may live, and not dye*.

4 To recover life and strength after some disease.

5 To live well and happily, or to flourish and prosper. 1 Sam 10.24. *Let the King Live*. Psal. 38.19. *Mine enemies live, and are mighty*.

6 Rom. 8.13. **To live** a corrupt life in sinne, which is the abuse of naturall life, Ephes. 4.17. 1 Pet. 4.2,3. This is a spirituall death.

7 To live a godly life, 2 Cor. 4.11. Gal. 2.19,20. This is the life of Christ in us, of God in us, a spirituall, a morall Life, the life of Grace.

8 To dwell and abide in glory in happinesse in heaven.*

To live after the manner of the Gentiles) In eating of meates to live amongst the Gentiles, not as a Jew, but as a Gentile, who eates of all meates without difference. Gal. 2.14. *Livest after the manner of the Gentiles*.

2 To frame the course of ones life, as the wicked Gentiles did, in following abominable lusts, as they did before their conversion, Ephes. 4.17. *That ye live not as other Gentiles walke*. See 1 Pet. 4.2,3.

To live by that which comes out of Gods mouth) To live or maintaine this bodily life, by Gods decree, appointment and blessing (being depended on) and not onely by naturall meanes, and secundary causes, Mat. 4.4. *Man Lives not by bread onely, but by every word that proceedeth out of the mouth of God*.

To Live to ones selfe) In the government of life, to follow his owne will alone, and not the will of God for the rule of it; forgetting Gods glory. Also without thinking of this, that he must render account, of his life unto GOD, unto whose power alone, all men are subject. Rom. 14.7. *None of us Liveth to himselfe*.

Life for ever) A long lasting Life, a life for many yeares, as *Daniel* in truth wished unto the King, Dan. 6.22. Or an aye lasting life without any end, as the Soothsayers in flattery did wish unto the King, Dan. 2.4. and 3.9. & 5.10. attributing to a mortall man, that which is peculiar unto God.

As Pharaoh lieth) signifieth, swearing by the life of *Pharaoh*, which was a great oath in Egypt, Genesis 42.15. it may bee read, as a wish for as an earnest asseveration.

As the Lord lives, and thy soule lieth) That thing, which is affirmed and spoken to be so true as the Lord lives, or as that person liveth, which is the speaker of it. Ruth. 3.13. *I will do the duty of a Kinsman, as the Lord lives*, 1 Sam. 1.26. This is not an Oath, but a vehement asseveration.

Living waters) Springing waters, such as spring and run, are for their continuall motion called living. Levit. 14.5.50. and 15.3. Num. 19.17. Cant. 4.15. for life consisteth in continuall motion: in the new Testament living Waters, signifies heavenly graces, John 4.10,11,14. and 7.38. Revel. 21.6. 28.1.

To lift up the soule) Earnestly to desire a thing with delight, and hope to have what he would, Psal. 25.1. *I lift my soule to thee O Lord*. Also Jer. 22.27. and 44.14. it signifieth to Desire. The like phraze in Ezek. 24.25. It implyeth both desire and delight. And Deut. 24.15. The poore man is said, to lift up his soule unto his hire or wages, hoping by it to have his life sustained. Psal. 46.4. and Psal. 24.4. To lift up is to affect or regard greatly.

To lift up the head) 1. To exalt another by liberality to dignity.

2 To exalt ones selfe by pride above desert.

3 To prepares ones selfe to receive another comming to him, Psal. 24.7,9.

4 To rejoyce exceedingly in some preferment, Luke 21.28.*

To be lift up) To be taken from the earth, and placed aloft, as it may bee seene of all, and looked upon a far off. Thus was the Serpent lifted up. Joh. 3.14.

2 To bee crucified, or to die on the crosse, as Malefactors. Thus the two Theeves. Or as a mediator to satisfie for mankind. Thus Christ was lifted up. John 3.14. and 8.28. and 12.32. These two latter places being in manner of speech like the first, are necessarily understood of the passion of

Christ, and will not suffer the first to bee meant of the preaching of Christ openly to manifest him unto all men; but either of the Crosse alone, of the Crosse and of the Doctrine thereof joyntly. Most Divines expound it of the passion.

3 To bee publicly preached to the hearing of all, Esay 58.1.

4 It may bee also understood of Christs Ascension into heaven. *Piscator* in John 12.32.

Or any preferment and advancement of one to a better estate or reduction to the old; as Genesis chapter 40. verse 20.

5 To bee made fit to receive and entertaine some great personage, Psalme 24. 7.9.*

To Lift up an Ensign) By a secret and just providence, to bring an host of enemies; to invade his people even from sundry Nations. Esay chapter 5. verse 26. These enemies are described in verse 27. and 28. by their speede of swiftnesse, strength, cheerefulnesse, diligence, prosperity, and cruelty.

To Lift up her eyes) signifieth to looke upon a man with impure affections and lust, Gen. 39.7. Mat. 5.28. Job 31.1.

Light) That Creature of light shining throughout, over the whole earth. Gen. 1.3. *GOD said, let there be Light.*

2 Sunne, Moone, and Starres, which bee as it were the Vessels of this light. Genesis 1. 19. *Therefore hee made two great Lights.*

3 God, who is like Light, both for the brightnesse of his majesty, and his most pure and single Nature, being of infinite knowledge and holinesse, without any darknesse of ignorance or sinne. 1 John 1.4.5. *GOD is Light;* John 1.5. *That Light shineth in darknesse.* And elsewhere *Light* doth signifie God the Creator of Light. Note: God is a Light to the good to cleere their understanding, and cheereth our heart with deliverances and blessings; but hee is a flame to the wicked to devour them both now, and in hell, Esay 10. verse 17. where hee is called the Light of Israel, as elsewhere the stone of Israel, Deut. 32. the Eternity of Israel, 1 Sam. 15. the glory of Israel, Luk. 1. to shew what God is to his Church, and not what hee is in himself.

4 The word of God well understood, which serveth as a light to shew us the way wee are to walke to heaven. Psalme 119. verse 108. *Thy word is a Lanterne*

to my feete, and a Light unto my paths. John 3. 20,21.

5 Christ himself, who is full of Light, and enlighteneth every man that cometh into the world with reason and naturall understanding; and all Elect men, with true faith and holinesse. Joh. 1. verse 8. *He was that true Light, that enlighteneth every Man that cometh into the world.* Joh. 9.5. *I am the Light of the world.* Joh. 3.18.

6 The wise and faithfull Ministers of the Gospel, who in respect of their sound doctrine and good life, are likened to light. Matth. 5. 14. *Ye are the Light of the world.* that is, the enlightners, by your Doctrine especially.

7 The doctrine of the Gospel. Acts 26. 23. *And should shew Light unto this people, and to the Gentiles.* Some understand this of eternall life.

8 All beleeving Christians, which are themselves enlightned unto the saving knowledge of God; giving light to others by their godly Conversation Ephes. 5.8. *Ye are Light in the Lord.*

9 Some knowledge of God and of his glory. 2 Cor. 4. 6. *To give the light of the knowledge of the glory of God.* Dan. 5. 11. Light put for understanding and wisdom.

10 Holinesse of life, Mat. 5. 16. *Let your light so shine before men.*

11 Joy, gladnesse, and comfort which cometh by Gods mercifull benefits and deliverances; as darknesse signifieth sorrow and misery. Esther 8. 16. *And to the Jewes came Light and Joy, Gladnesse and Honour.* Psal. 118.27. and 43.3. Job 30.16. Psal. 107. 10. Lam. 3.2 Psalme 112.4. Job 18.6. & 38. 15. Psalme 97. 11.

12 That force of reason and understanding, which is kindled in our mindes, to acknowledge him the Author of so great a benefit. Joh. 1.4. *And that life was the Light of Man.*

13 That glorious and blessed life in heaven, which is endlesse, Col. 1.12. *The Inheritance of the Saints in Light.* Joh. 12.36.

14 One, that delivereth out of adversities: Psal. 27. 1. *The Lord is my Light.* Also hope of succour, Esay 5.30.

Weapons of Light) See Armour of Light.

Candlestick of or for Light) Exod. 35. 14. as the arke signified Gods presence, and the Table with shew-bread shadowed the Church standing before him: so this Candlestick of Light signified the Law, in the

Light

Light whereof his people doe walke and serveth him, Psalme 119. 101. Proverbs 6. 23. 2 Peter 1. 19. And the sundry branches, knops, bowles, and flowers, shew the variety of things, and of delivering them in the Scriptures, some easie, some hard, some propheticke, some parables, &c.

App light) My joy and comfort, Psal. 27. 1. So God and Christ are often elsewhere called the light and illumination of his people, Mic. 7. 8. Esay 16. 19, 20. and 10. 17. Luke 1. 79. and 2. 32. Rev. 21. 23. Joh. 14. & 8. 12.

Light of Gods countenance) Gods favour declared by his blessings and graces; as mens favour is declared by their countenance, Psal. 4. 7. *Let the light of thy Countenance shine upon us.* The light of Gods face in his lightsome cheerefull lookes, even his favour, grace, and the blessings of knowledge, comfort, and joy, which flow from thence. This is in Christ, who is both the light, and the face or presence of God. Luke 2. 32. Exod. 33. 14. *And the Angel of his face.* Esay 63. 9. According to this phrase Solomon saith, *In the light of the Kings face, is life, and his favour is as the cloud of the latter raine.* Prov. 16. 15. See also Psal. 44. 4. and 31. 17, 21. and 67. 2. Job. 29. 2.

2 The knowledge or presence of God, Psal. 90. 8. *Thou fallest out: sins in the light of thy countenance.*

Light sowne) Comfort and joy, reserved after trouble, Psal. 97. 11. *Light is sowne for the just.* As seed sowne in the ground is hidden for the present, and afterward appeareth, so is the comfort of Gods people oftentimes for a while hidden, but in time breaks forth. *For wee are dead, and our life is hid with Christ in God.* Col. 3. 3, 4. and *It doth not appeare yet what wee shall bee.* 1 John 3. 2.

Lights of the world) signifieth 1 That great light which shineth to this elementary world, John 11. ver. 9. 2 The Sun of righteousness which enlighteneth the Spirituall world, John 8. ver. 12.

Light of the Lord) The doctrine of the word taught by the Prophets, which is called light, because it is like light, detecting and laying open hidden things of God, and in our selves; shewing it selfe and other things too, being pure as light is: it is called the [*Light of the Lord*] because it is kindled of the Lord, and hee onely dispenseth with it, and can descry when men walke in it, and when they depart from it. Esay 2. 5. *Come ye, let us walke in the light of the Lord.*

The seven lights or lampes mentioned.

Lev. 24. 2, 3. and Numb. 8. 2. did figure the holy Scriptures, giving a more cleare light in the darknesse of this life, till full and perfect light after this life, arise in mens hearts, 2 Pet. 1. 19, 20.

To walk in the light) To follow Gods word as our guide in our travel to eternal blessednes, 1 Joh. 1. 17. *But if we walke in the Light.*

To light ones Candle or Lampe) To give comfort, joy, and prosperity after troubles. The selfe same thing is meant (by lightning of darknesse,) the turning of griefe and affliction into joy. Psal. 18. 28. On the contrary, the wicked candle is said to bee put out, when their prosperity is changed with adversity. Job. 18. 6. and 21. 17. Prov. 13. 9. and 24. 20. and 20. 20. 2 Sam. 22. 28. *Thou, &c.* Sometime the eye is called candle or light of the body, Mat. 6. 22. and Solomon saith of the soule, that it is the candle (or Light) of the Lord, Prov. 20. 27. 1 Kings 11. verse 36. and 15. 4. Numb. 21. 30. Christ according to the flesh, is the Candle or Light of new Jerusalem, Rev. 21. 23. and the Light that lighteneth every one which cometh into the world. John 1. 9.

To lighten the eyes) To make them see cleare, being dimmed and dilled, 1 Sam. 14. v. 27, 29.

2 To doe away or remove want, sorrow, diseases, or other evils whereby the eyes are made heavy, that the heart may be refreshed and made joyfull, Psal. 13. 3. Hest. 9. 6. *That my God may lighten mine eyes.*

3 To drive ignorance out of the minde by Gods word and Spirit, Psal. 119. 8. Eph. 1. 18. Psal. 38. 10. Acts 26. 18.

Line) A cord or instrument to measure any thing by.

2 Any thing set for a partition or marke of difference.

3 A short sentence or doctrine briefly delivered and plainly, for the better capacity of the ignorant. Esay 28. 13. *But the word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little: that they might go and fall backward, and be broken, and snared, and taken.*

4 Some exact judgement of God laid along upon some places, or persons, or both, to marke them out for those with which God is angry, Lam. 2. 8. Amos 7. 17.

5 The figure or apparition of the shape of a line appointed to represent some judgement of God to bee at hand, Zach. 2. 11. *I lift up mine eyes againe, and looked and behold, a man with a measuring line in his hand.*

Little (so: he) The people of God, small in number, and in worldly reputation, Luk. 12.32. *Fear not little flocks.*

Little (sister) The Church of the Gentiles, Cant. 8.8. *Wee have a little sister.*

Little ones Such as bee of poore and mean estate in the world, Mat. 18.6. *Whoever shall offend one of these little ones.*

Little faith A small portion and degree of Faith, much troubled with ignorance and doubtings, Mat. 8.v.26. *Why doe yee doubt, O ye of little faith?*

Little strength A small measure of spirittuall grace, whereby the heart is but meanly strengthened to God-ward, Rev. 3.ver.8. *Thou hast a little strength.*

Little stores All occasions and appearances of evil, Cant. 2.15.

L. O.

Locusts A certaine vile Creature so called. There were divers kindes of them; some hurtfull and venomous, others commodious for meat, Mat. chap 3.v.4. *His meat was Locusts.*

Deceivers, or authors of false Doctrines, generally: and more specially, the Popish Clergy, with their swarmes of Monkes, Fryars, Priests and Jesuites, Rev. 9.3. *There came Locusts out of the Smoake.*

To Lodge To abide for a night. Gen. 28.11. Exod. 23.18.

To continue, To dwell a good space: as in Psal 49.12. Zach. 5.5. in which places the word Englished continue or remaine, in the original is [*Lodge*.]

To loose To pronounce forgiveness of finnes, to truly humbled and repentant sinners, Matth 18.v.18. *Whatsoever you shall loose on earth, &c.*

To give the fruite of forgiveness of sins in heavenly blessednesse, Mat. 18. 18.

Lofty lookes Eyes not set on high by nature, but exalted by pride and arrogancy, looking upon others from aloft, with contempt and disdain, as the Pharisee looked upon the Publican, Esay 2.11. *The lofty lookes of Man shall bee humbled.* Thus David in the Psalme 101.v.5. nameth a proud person, a man of an high looke. See Psal. 131.v.1. and Prov. 21.4. Esay 5.v.15.

To looke into Not slenderly and by the way, as minding another thing, but with bending the mind, to consider and thoroughly know the thing, as men bow their bodies when they would looke narrowly upon a thing, James 1.

Lord A word of reverence given to Prophets and publicke Teachers, and then of sort. Thus is *Eli* called Lord, and *Abraham* of his wife is called Lord, 1 Pet. 3.4.

2 A Title of honour, given to great men in respect of their rule and command over others. Gen. 42.30,33. *The Man who is Lord of the Land*, Gen. 43.16. It signifieth tyrants, as *Babylonians* in Esay 26.13.

3 An absolute Ruler over the whole world, upholding all things in their beings, and disposing them to just ends. Thus God onely is a Lord, Psal. 110.1. *The Lord said to my Lord.* The Hebrew word so often in Scripture translated Lord, is (*Adonai*;) it commeth of another word *Adon*, which signifieth a base or a pillar which sustaineth any thing. Our English word Lord, hath much such a force; for it commeth of an old Saxon word, which importeth to sustaine, uphold, refresh or cherish.

4 An under Ruler, which instead of God, and for him, and under him, hath Rule and Dominion over all things; but more especially over his Church. Rom. 1.3. *Concerning his Sonne Jesus Christ our Lord.* Thus Christ onely is a Lord. Compare Ephes. 5. 22. with chap. 6.5,6.

5 Any and every godly person serving God, as under him and by him, and made also himselfe a Lord over Satan, the world and the flesh, Rom. 16.20. and 6.6, 12. 1 Corin. 9.27. Galat. 6. 14. 1 Pet. 2.5. Rev. 1. 6. Psal. 45.16. *Vir pius est, 1 Domini vir, 2 vir Dominus.*

6 Every man as hee is by creation and condition of nature and gifts set over the inferiour Creatures. Psal. 8.5,6,8. *

Note: In Scripture Lord is used efficiently for *Jehovah*. Civilly, as Acts 16. in token of Reverence. Possessively, as 1 Pet. 3.6. For an owner: in all senses Christ is our Lord.

Lord of all Christ, who is Lord of all, Acts 10.2,36. By right, 1 of Creation, all things being made by him, John 1.2.

2 Preservation, upholding all things, Heb. 1.3.

3 Dominion, governing all things, Eph. 1.22.

4 Redemption, ransoming all men by the price of himselfe, 1 Tim. 2.5.

God or Christ (which is God) is our Lord.

1 By reasons or respects of him to us.

1 He made us, and is Lord of our life. **2** Of our safety. **3** Of our sustenance. **4** Of our dwelling

dwelling, on the earth and in heaven.

2 Hee recovered us from Satan and Hell.

3 Hee dwelleth in us by his holy Spirit.

4 Wee shall dwell under him in Heaven.

2 By reasons taken from us to our Lord. 1. Wee owe our selves to him. 1 By debt for that wee have received. 2 By promise, and profession of that hee hath required. 3 By hope of that wee shall receive.

Lord of hosts) The mighty and strong GOD, under whose power and Disposition all Creatures bee as an host of Souldiers under their Emperour, to execute his judgements, Psal. 24. v. 10. *The Lord of hosts bee is the King of glory.*

Lord of hosts, with the Word and Spirit) That God the Father, most mighty commander of all things, would afford his presence and aid unto his Church, with Christ our Saviour (the Word) and the holy Spirit, Haggai 2. 5, 6. *The Lord of Hosts will bee with you, with the Word and the Spirit, &c.* This is the most evident place in all the Old Testament, for proofe of the holy Trinity; the Doctrine whereof being more sparingly and obscurely set downe in the Old Testament, is in the New Testament more largely and clearly taught unto the Church of Christ.

For the Lords sake) For the Love and merit of Christ, who is made heire and Lord of all, Dan. 9. 17. *For the Lords sake.* Thus the true Catholicke Church of the Old and New Testament, concluded all their prayers, not in the name of Christ and Saints.

Lord of life) One, who liveth of himselfe, and is author, giver, and preserver of life in all living Creatures, having the lives of all Creatures under his power; being the onely procurer of eternall life unto the elect, Acts chap. 3. v. 18. *Ye have killed the LORD of life.*

Lord of heaven and earth) The Maker, Commander, and disposer of all things in Heaven and Earth. See *Possessor*.

Lord of Glory) A glorious renowned Lord, worthy of renowne, and full of Glory and Majesty, 1 Cor. 2. v. 8. *They would not have crucified the LORD of glory.* Psal. 24. 7. Acts 7. 2. making glorious the poorest and meanest of his Saints, James 1. vers. 1.

In the Lord) The Lord God, to be author of subjection and duty from inferiours toward their lawfull superiours, parents,

husbands, &c. and also the measure of this subjection, how farre inferiours must obey, till they shall doe nothing to offend God; obedience must be yeilded for his sake, and according to his will, Ephes. 6. 1. *Obey your Parents in the Lord,* Col. 3. 18.

2 In that concord, whole bond is the Lord, Phil. 4. 1, 2.

Lord of Lords) The highest Ruler far above all other Governours and Rulers whatsoever, Rev. 19. 16. *Who hath his name written on his thigh, [The Lord of Lords.]*

To be the Lords) To be the peculiar people and possession of Christ (who by right of redemption is our Lord) to be cared for, and saved by him in life and death; as in both wee are to looke to him, to doe his will, and commend our selves to his safe keeping, Rom. 14. 8. *Wee are the Lords.* Believing Christians are in such wise the Lords, as themselves be more than Servants, even Christs Friends, Gods children, heires of Heaven, Kings and Priests to GOD, through the death of their Lord. Rev. 1. 6. Therefore as a learned man hath wittily observed, the faithfull are *Domini*, both in the Genitive, and Nominative Case. They bee so the Lords, as themselves bee Lords and Princes, Psal. 45. 16. *Thou shalt have Children, whom thou wilt make Princes throughout all Lands.* What falsehood then is there in popish doctrine, when they doe teach us to doubt, whether in life and death wee bee the Lords? also, that after death, many faithfull goe unto Purgatory, to suffer torment there? whereas they which bee the Lords, are purged by the Lords blood from their sinnes, and need no purgatory fire to cleanse them.

In the name of the Lord) At the commandment of GOD, by his blessing, and unto his onely honour and glory. Colos. chap. 3. vers. 17. *Do all in the name of the Lord Jesus.*

Many Lords) Many, which bee like unto Lords, and reputed so of the world, being not so indeed: for to us there is but one GOD, and one LORD, 1 Cor. chap. 8. vers. 5. *As there bee many Gods and many Lords.*

Lords Supper) That Sacrament of the New Testament, which sealeth to us our spirituall feeding and growing in Christ, 1 Cor. 11. 20. See more in the *Supper of the Lord*. Papists offend, which transforme this Supper of Spirituall refreshing, into a Sacrifice propitiatory for sin.

As to the Lord) In doing duties to superiours.

ours, to be moved with the will of God, and with reverence of his authority, as if they were to do service to God himself, Ephes. 6. 7. *Doing service to the Lord.*

To Inquire of the Lord signifies either to seeke to some Prophet for knowledge of Gods minde, as to Abraham then living, or by private prayer to goe to God, Gen. 25. verse 22.

To Lose To suffer one to perish, and to goe on to destruction, John 6. 39. *Of all that bee hath given mee, I shall lose nothing.*

To lose Life To lay downe our life willingly for Christ his Gospel, Mat. 10. verse 34. *Hee that loseth his life for my sake,*

2 To destroy it, and cast it away for ever, Matth. 10. verse 39. *Hee that will finde his life shall lose it.*

Lost Elect, which see and feele themselves lost and quite undone, because of their sinnes. Luke 19. 10. *The Sonne of man is come to seeke and save that which is lost,* Match. 18. 11.

2 A person cast for ever out from heaven, to perish in hell.

Lot Some square thing, as a Dye or other thing, cast into a pitcher or pot, thence to bee drawne out againe (as a meane to end strife) in cases of doubt, as in division of Lands, choise of Officers, &c. Prov. 16. 33. *The Lot is cast into the lap, but the disposition is of the Lord,* Prov. 18. Acts 1. 26. Note, that the event of Lots commeth not from Starres, Fortune, Devils, nor Saints, but from God onely whose priviledge it is to order the successe of them.

2 That which falls out by Lot to be ones proper portion or inheritance, or part, Psalme 16. 8. *The Lord is my Lot,* Deut. 32. 6. *Israel is the lot of his inheritance,* The Apostle, 1 Pet. 5. 3. calleth the Church by this name.

3 That which is ones chiefest good and commodity, Psalme 125. 3. *The Rod of the wicked shall not rest on the lot of the righteous,* that is, upon themselves and their good things.

4 The inheritance of any person, either earthly or heavenly. Hence come those phrases in the Booke of Iosua. The Lot of Ephraim, of Zabulon, of Iuda, &c. Also Acts 26. verse 18. Colos. 1. verse 12. *That which is translated (The inheritance of the Saints) in the Originall is (The lot of the Saints.)*

5 The reward and recompence which is rendred to any for their sinnes, Esay

17. 14. *This is the lot of them that are robbers of us.*

6 Fellowship, or participation in any good thing, Acts 8. 21. *I have neither part nor lot: for so the word is in the originall, that is, no fellowship.*

To cast Lots To divide a thing by Lot Mat. 27. 35. *Upon my Vesture did they cast lots.* Prov. 1. 14.

To cast lots upon a people To challenge Lordship and power over a people, to dispose of them at their pleasure, as men doe account that their owne which by Lot casting falleth to be their portion, Joel 3. 3. *And they cast lots upon my people,* &c. Obed. 11.

To casts Lots for the people, or Tribes of Israel) To distribute to every Tribe (except the Tribe of Levi) their severall inheritance by Lot. See Iosua chap. 14, 15, 16, 17, 18.

2. To obtaine an inheritance in heaven, not by our owne merit, but by Gods free gift. Hence Peter calleth all Christians Gods heritage, or the Lot of his inheritance, 1 Pet. 5. 3. but more cleerely the beleevers are said to receive an inheritance among them which are sanctified, &c. Act. 26. verse 18.

Love referred to man An affection of the heart, moving and stirring us to wish well, and to doe good unto something which we justly like and find contentment in. 2 Sam. 1. 26. *Thy Love to me was wonderfull, like to the Love of Women.* This is Naturall Love, such as a woman beareth to her husband, a Mother to the childe, &c.

2 An holy affection of the heart, causing us to delight in God for his goodnesse sake, and in our Neighbor for Gods sake. 1 Joh. 4. 19. *Wee love him, because he Loved us first,* verse 21. *He that Loveth God, should Love his Neighbour also,* This is Christian Love, which is a fruit and signe of a justified person, but is not our iustice before God.

3 That affection which more neerely and straightly bindeth Friend unto Friend. 1 Sam. 18. 1. *And Jonathan loved him as his owne Soule.* This is Love of Friends. Prov. 15. 17

Referred to God His divine essence, infinitely delighting himselfe in his Sonne Christ, who is his wisdom; and in his Spirit, which is his power also in his creatures and his children, 1 Joh. verse 16. *God is love.*

5 His purpose and decree, to choose some unto salvation by Christ, Rom. 9. 13. *Iacob have I loved.* This Love is elsewhere called the

Love is Natural whether Lawfull or unlawfull - Conjugal which is Divine - that is Gods Love to his people which is irrevocable John 3. 16 Inconceivable Eph 3. 19 - Everlasting Jer- 31. 3 - Soverely in Deut. 7. 8 - Free and unrepented Hos 14. 4 - Immutabile John 13. 1 - Compleacental

the good pleasure of his will, and foreknowledge of God, Rom. 8. 29. Rom. 11. 2. Ephes. 1. 4.

6 The Fruites and effects of that Loving purpose. First, in the regeneration of the elect. Secondly, their Sanctification. Fourthly, in the grace of perseverance. Fifthly, in the hope of Glorification, Rom. 5. 6. *Hee hath shed abroad his love in our hearts.* Also it signifieth the tokens of his love in earthly benefits, Mal. 1. 2. *John 15. 13*

7 The proceeding of these former fruits of grace, till they come to perfection of Glory. John 13. 1. *Them hee loved to the end.* The Love of God is used in Scripture either actively, for that Love wherewith hee embraceth his elect in Christ unto life eternall, as in John 3. 18. Rom. 5. 8. and 8. 39. Ephes. 3. 19. or passively, for the love wherewith God is loved, 1 Joh. 4. 20, 21.

8 Inordinate delight and contentment in some person, or thing, 2 Sam. 13. 1. *And Amnon Loved his Sister Tamar:* here it is taken in evill part.

9 To give one an amiable & lovely looke, or to receive one curteously, and friendly, Marke 10. 21. *Iesus beheld him, and loved him:* with a common, but not with a speciall Love, with the Love of an Instructor and Doctor, and not with the Love of a Saviour.

To love in truth) Sincerely, according to that precept, Rom. 12. 9. 3 Joh. ver. 1. *whom I love in truth.*

Lowliness) The humbleness of minde, and modesty of godly persons, Matth. 11. 22. *For I am lowly in heart,* Philippians, 2. verse 3.

2 An abject and vile estate, subject to the contempt of the world, Luke 1. 52. *And exalted them of Low degree.* Jam. 1. 9. 10. Also Luke 1. 48.

Is made Low) May be made poore. For at once to be rich and poore, noble and vile, high and low, this cannot be: but of a rich and noble, to become in a short space needy and ignoble, that is possible and often scene, James 1. 10. The latter end of this verse expounds the former. Riches are as grass subject to poverty, as grass to withering.

Lopnes) A part of the body which (as a pillar) strongly upholds the whole body.

2 The whole man by a Synecdoche, Acts 2. 30. *Out of the fruit of his Loynes,* &c. Deut. 33. 11.

3 A readinesse with all our might, to execute a charge or duty committed to us, Luk. 12. 35. *And your Loynes girt,* &c. This readinesse followeth mortification of our lusts, as an effect the cause.

L.

U.

Lucifer) Properly the Starre arising before the morning as messenger of the day, the greatest of the starres, and of such brightness as a shadow is caused by the light of it: but figuratively, the King of Babylon *Nebuchadnezzar*, shining above others in worldly pompe and dignity, whereunto God threatneth a dolefull end, in Esa. chap. 14. verse 12. *How art thou fallen from Heaven, O Lucifer?*

Lust) The desire of some lawfull things tending to preservation of Nature: that is naturall Lust, in it selfe good. Psal. 106. 14. And Psalme 78. 18. *Requiring Meat for their Lust.*

2 Corruption of heart, coveting things forbid. Rom. 7. 7. *Thou shalt not lust.* This is Originall Lust, or birth sin.

3 All evill desires and affections, whether without consent, or with consent, 1 Per. 2. 12. *Abstaine from fleshly Lusts.* This is Actuall Lust.

4 The desire of good things according to Gods will, with a loathing of the contrary, Gal. 5. 7. *The Spirit Lusteth against the Flesh.* This is Spirituall Lust. See Concupiscence. Here it is taken in good part.

5 Will and pleasure, Psal. 27. 14. *Give me not to the Lust of mine Adversary.*

¶ This is taken two wayes.

1. For naturall things in man, viz. desire, affection, and so it is of God, and thereof good.

2. For a morall thing, First, for the will or corruption of nature and goodness, and therefore evill and forbidden.

1. Ours towards others.

2. Others towards us.

This is taken two wayes.

1. Generally, for all sorts of evill desires or desires of evill. Rom. 7. 7. James 4. 2.

2 Specially, for concupiscence or desires of carnall pleasure.

Lumpes or Masse) A peece of clay or earth whereof pots and vessels be framed, after the will and pleasure of the potter.

2 Whole mankind, or the nature of man being unformed and imperfect, as some thinke; or as is stood in Adam uncorrupt and

malacostal Prov 8. 31 Binding up infinite I John 4. 16 (2) Human
as is between Husband and wife Lawfully joined in wedlock
delatious love - or love of idols & things of this world - Paternal filial
love - Spiritual - godly love to his Child - their love to his
116. 1 - John 4. 19 - Christ's love to his Church - the love of Believers
towards Christ - carnal love - broken love

and pure, as others more reasonably judge, or as it is corrupt by the fall of our first Parents, out of which set before the eye of God, hee according to his good pleasure, mercifully chose some to eternall life by Christ, and others he justly left in their corruption, appointing them to wrath. Thus *Augustine* and most Divines both old and new expound it. Rom. chap. 9. ver. 9, 21. *Hee hath not the Potter power of the same lump, &c.* *Bucer* taketh this lump to be the first Originall of mankinde, out of which man was framed and made of God.

3 The people of the Jewes descending naturally of the holy Patriarchs, who were as the first fruits, which being consecrated to God, the rest of the crop or masse of fruits was holy to the Lord, Rom. chap. 11. v. 16. *If the first fruites be holy, the lump is also holy.* See Numb. 15. 20.

L.

Y.

Lye) Any untruth or falsehood, though unwittingly spoken. This is the largest signification of a Lye, Rom. chap. 9. 1. *I speake the truth and lie not.*

2 An untruth, conceived and uttered with a purpose to deceive, Eph. 4. 25. *Lye not one to another,* Acts 5. v. 3. This is a most strict signification, and containeth under it, all the branches following.

3 Deceitfull words and falsehood, in bargaines, contracts, and other affaires of this life. (Note: The Scripture setteth down the blemishes of the Saints to foure purposes: First, for the faith of the History, which concealeth the faults of none. Secondly, For instruction to vertue by seeing others faults taxed. Thirdly, feare, for what shall shrubs doe when Cedars fall? Fourthly, for hope, that we imitate their repentance, seeing their pardon.)

Such was *Abrahams* Lye, Gen. 12. 12. *And the Lye of Gebezi,* 2 Kings 5. 25. This is a civill Lye in mens matters; and it is either sportfull and in jest, or hurtfull and dangerous, or officious, being made in favour of others, for their help and benefit. This last kinde, howsoever it carry a shew of honesty and charity, because it is beneficiall to our neighbour; yet indeed and truth, it is evill and damnable, because it is against the commandment which forbiddeth lying, and hath appearance of evill. Also charity rejoyceth in the truth and not in iniquity. And lastly, because wee may not tell a Lye, no not in favour, and for the glory of God,

much lesse for the benefit of man, Job. 23. 7. *Will you tell a Lye, or talke deceitfully for God?*

4 An untruth or falsehood in matter of doctrine, when some opinion is held contrary to the word of God. 1 John 2. 21. *No lie is of the truth,* Rev. 22. 15. *Such as love and make lies,* 2 Tim 2. 18. This is an hereticall lye in matter of Christian doctrine.

5 A counterfeit profession of Religion, when faith and repentance bee dissembled, 1 John 1. 6. *If wee say wee have fellowship with him, and walke in darknesse, we lie.* Rom. 3. 4. Such a Lye was *Judas, Demas, Ananias,* and *Sapira,* and all Hypocrites, who professe and appeare to be that they are not. This is an Hypocriticall Lye, in matter of Christian profession.

6 An Image, lyngly or falsely representing God, Rom. 1. 25. *Which turned the truth of God into a lie.*

To lye) To be set, given, or addicted to it, 1 John 5. 19.

To lye unto God) In speaking of a lye, to forget that hee had to doe with God, Acts 5. verse 4. *Thou hast lyed unto God.*

To lye to man) To deale falsely and deceitfully, contrary to the Covenant made betwene them, Genesis 21. 23. Psalme 44. 18.

Lying words) Deceitfull and false words which beguile our selves and others, Jeremiah 7. verse 8. *You trust in lying words.*

Lyer) A vaine, deceitfull, dissembling, unconstant person, speaking otherwise than hee doth thinke, and doing otherwise than hee speakes, and is very apt to broach and receive false opinions. Such an one is every man naturally, Rom. 3. 4. *Let God be true and every man a lyer.*

2 One who accustometh himselfe to lies, Rev. 21. 8. *And all liers.*

Lying signe) Such signes by which men are led to beleve lyes, 2 Thes. 2. 9. either feigned miracles, or such as be wrought indeed, but to deceive and coufin by falsehood.

Lying miracles) No true or reall, but deceitfull and seeming miracles, 2 Thes. salonians 2.

These are so called, because they are so,

1 Materially.

Formally, they seeme to bee and are not.

2 Originally, they come from the father of lyes.

3 Inten-

3. Intentionally, or finally, they are wrought to deceive men and bring them into error.

So the Devill is a Lye not onely because he speaketh that which is false, but because he speaketh the truth to a false, and fraudulent purpose, Luke 4. 34, 35. And this properly is to lye, to speake that we minde not. *Mentiri est contra mentem ire.*

Lyon) That which excelleth all other in courage and strength, being the King of Beasts, full of fiercenesse and violence, given to destroy and devoure, Daniel 6. 16. *They cast him into a Den of Lyons*, verse 24. *And they brake all their bones in pieces*, 1 Sam. 17. 34, 35.

This Beast is called by sundry names in Scriptures, according to sundry effects and properties: Sometime he is named (*Arjeb*) that is, a plucker, renter, tearer, Psalme 7. 5. 2. Also (*Labi*) that is, hearty, couragious, Psalme 57. 4. or 5. and (*Kephir*) that is, lurking or couchant, Psalme 91. 13. abiding in covert places. Other names also be given this creature, as (*Shacal*) of ramping; or fierce nature, Psalme 91. 13. and (*Laiish*) of subduing his prey, Prov. 30. 30.

2 Jesus Christ, who for his invincible courage & fortitude, is likened to a Lyon; as also for his great might and power, in defending his flocke from bodily and spirituall enemies, Revel. 5. 5. *The Lyon of the Tribe of Juda.*

3 A King or mighty Prince, to rule over others, Gen. 49. 9. *Judah as a Lyon*, &c.

4 Every godly person, for boldnesse like a Lyon, Prov. 28. 1. *The righteous is as bold as a Lyon.*

5 Satan, or the Devill, who for his extreme fiercenesse and cruelty, joyned with force to hurt and annoy mankind, is like a Lyon, 1 Pet. 5. 6. *As a roaring Lyon.*

6 Tyrants and violent oppressors, which for their cruelty, are compared to Lyons, 2 Tim. 4. 17. *I was delivered from the mouth of the Lyon*, Psalme 10. 9. Psalme 34. 10.

7 Extreame, fearefull, true evils and dangers, Psalme 91. 13. *Thou shalt tread upon the Lyon, and the Aspe*; that is, thou shalt overcome all evils whatsoever.

8 Some great danger pretended, onely to keepe one from doing his duty, Prov. 22. 13. *The sluggard saith, there is a Lyon in the way.*

Lyon with Eagles wings) The Babylicall Kingdome, then of all other most excellent in dignity and power; thence

compared in chap. 2. 32. to an Image of gold: it is said to have two wings, for the two parts of this Monarchy, first *Assyria*, the other *Babylon*, as *Luther*: or for the exceeding swift celerity as, *Tremellius* saith. See the like Metaphor and similitude in Jer. 4. 13. and 48. 40. and Ezek. 17. 3. Dan. 7. 4. *First Beast like a Lyon*. This Kingdome is said to be lifted up, because it advanced it selfe above the common condition of men, raging as a beast; but it was afterward by *Cyrus* brought and reduced into the same ranke with other Kingdomes, which is meant by standing upon the feet, verse 4.

Lips) Speech, words, or the Act of speaking, Rom. 3. 13. *The poison of Aspes is under their Lips*; that is, they utter malicious and dangerous words, Prov. 10. 21. 18. 6.

2 The mouth, with faculty and ability to speak to Gods honor; Psalme 51. 15. *Open thou my lips.*

3 All the instruments of speech, Psalme 34. 14. *And thy lips that they speake no guile.*

Lips of truth) A true and faithfull person, whose words are without deceit and Lyes. Proverbs 12. 19. *the Lips of truth shall be for ever.*

Calves of our Lips) Thanksgiving and praise offered unto God, Hose. 14. 3. *So we will render the Calves of our Lips.*

A Lying Lip) Deceitfull, false, vain-glorious, boasting words. Prov. 4. 22. *The Lying Lip is abomination to the Lord.*

The talke of the Lips) Idle, vaine, and bragging words, without action, endeavour, and performance, Prov. 14. 23. *The talke of the Lips bringeth one to want.*

To refraine the Lips) To governe the tongue wisely, knowing when to keep silence, and when to speak, Prov. 10. 19. *He that refraineth his lips is wise.*

To touch the Lips with a coale from the Altar) The burning up or purging and forgiveness of sinnes by the death of Christ on the Crosse applied, whereof the Altar was a Symbole, Esay 6. 6, 7. As certainly as the Prophet Esay felt the live coale touch his lips, so surely was he to believe that the sinne of his mouth, and all other sins whatsoever, were all pardoned by Christ Jesus, whose sacrifice was figured by the Altar whence the coale was taken.

A man of uncleane Lips) Not that the Prophet was defective and wanting in his Office, as some take it; but that hee felt

now his owne infirmities the more, the nearer hee drew to Gods dreadfull Majesty; and the more hee perceived the wonderfull alacrity of the Angels in praying God, the more hee saw that hee had failed in the purity of worshipping God, Esay 6.5. The people are there said to bee of uncleane lips, because they onely came neare God with their lips, and praised the doctrine of false Prophets, and extolled the worship of false Gods, and did swear by their names. Esay 1. v. 6, 15, 22. Esay 29. 14. Jer. 5.

M.

A.

Mad) 1 One furious with raging zeale in persecuting, Acts 26 11.

2 Voyd of reason, without discretion, Acts 26 24. and 12. 15.

Ma(de) A causing something to be, which was not before, Act 4. 24. *Thou art God which made the heavens*, Gen. 1. 26. *God made man*, &c. Here it respects the worke of Creation.

3 A causing a thing to bee something, which it was not before, Psalme 101. 3. *God hath made us, not wee our selves*, John 1. 14. Here it respects the worke of regeneration, whereby wee become new creatures, being sinners before, and ungodly.

4 A manifesting or making knowne to bee, John 14. 8, 11. To exalt and lift up by blessings, Deut. 32. 6. 1 Sam 12 16.

Magistrate) A person greater than others, being above others in authority and power. Rom. 13. 3. *Magistrates are to bee feared*. Of Magistrates some be chiefe, as the King; others be governours under him, all being sent for the punishment of evill doers, and for the praise of them that doe well. 1 Pet. 2. 14. Unto the chiefe Magistrate, who is called the King, all persons (without exception or exemption) are to submit themselves in all causes, Romanes 13. 1.

What a Magistrate is.

A Magistrate is a publique person elected, and that of God, that by his authority and power hee may defend the Law and peace, also with the sword and punishment repress

vices and evils in religion, as well as in common manners, and by all manner of means advance piety and honesty.

Magitian) One skilfull in those mischievous and damnable arts, wherein the Chaldeans and Egyptians did excell, Dan. 2. 2. The art in generall called **Magie**: whose foundation is a Covenant with Satan, either secret or expresse; the severall and particular kindes, are soothsaying, or divination by flying of birds, Deut. 18. 11. Or by looking into beasts entrailles, Ezek. 21. verse 21. Or **Necromancy**, when the Devill in forme of some dead man is sought unto for counsell, 1 Sam 28. 11. Or by using immediately the helpe of an uncleane spirit, wherewith they are possessed; **pythonisme**, Acts 16. 16. Esay 29. 4. Or **enchantment** and **charming**; where men, children, beasts, are by Gods permission hurt, poisoned, &c. Eccl. chap. 10. 11. Or **Jugling**, when by the Devils conveyance divers strange things in shew are done, Exod. 17. 10, 11, 12. The teachers and practisers of these hellish sciences, were called **Magitians**, which also signifies wise men, great learned Philosophers, in the good sense, Mat. 2. 1, 2. In Gen. 41. 8. such as had skill in the nature of things, are called **Magitians**, *Pbarash*, *Nebuchadnezzar*, and *Belshazar*, called for such to shew them their dreames and visions. Dan. 2. 2. and 5. 7, 8.

Majesty) The greatnesse of earthly Princes, Esther 1. 4. *And the honour of his Majesty*.

2 The incomprehensible greatnesse of God, Iude 25. *To God onely wise, bee Glory and Majesty*.

Lo Magnifie) Not to make great what before was little, but to declare and set forth ones greatnesse, Luke 1. 46.

2 To honour or make glorious, Rom. 11. 13. *I Magnifie mine office*. The Ministry of the Word is honoured and glorified diversly. First, by faithfulness, when one ministrerth well: So *Origen*. Secondly, by diligence in preaching; So *Ysaiah*. Thirdly, when it is adorned by a good conversation: So *Haimo*. Fourthly, by the good successe, when many are gained to Christ and saved, the number of the Schollers is the honour of the Teacher; thus *Ambrose*, *Lyranus*, *Martyr*, *Parus*, doe expound the former place of the Romanes; whilest *Paul* by his preaching did winne to GOD many Jewes and Gentiles, by that meanes his Apostleship was made more honourable amongst men.

To make request) To cause the beleevers to make request, by ingendring prayers and godly desires in them, Rom. 8. 26. *The Spirit it selfe Maketh request for vs.* Gal. 4. 6. compared with Rom. 8. 15. doth give light to this interpretation; namely that the Spirit his crying, is to cause us to cry, the action of a faithfull person being affirmed of God himselfe from whom it cometh.

To Make straight steps) To hold a right course; being alwayes carefull to doe that which is iust and right, in such sort as others bee not onely not offended or turned out of the way; but may see before them steps (as it were) of a godly life to follow, Heb. 12. 13. *Make straight steps to your feet, &c.*

This word [*Marke*] whereas it signifieth very often working, or causing something to exist and be: yet once it is used by way of supposition, as Matth. 12. 33. *Either make the Tree good, &c.* Which is as much as to say, ye must thinke and suppose the Tree first to be good which should bring forth good fruit, and that Tree to be evil, which should bring forth evil fruit. This to be the sense of the words, appeareth by the next verse 34. *How can you speake good things when your selves be evil?* And also by Matt. 7. 17, 18. it is most manifest that the Tree ought first to be good, before good fruits can follow. Wherefor *Origen* in vaine laboured by the words of Christ in Matth. 12. 23. to prove free will, as if some men could make themselves good Trees by bringing forth faith, vertues and good workes, out of the power of their free will; whereas faith is meerey the gift of God, and is not the work of our natural strength, no man being able to make himselfe a beleever, and so to make him a good Tree.

To Make the wicked) Not to create malice in his heart, but of corrupt seede to frame him, and to dispose of him, Prov. 16. 4.

To Make) In John 10. 33. signifies to say or affirme.

The calling of one to a new vocation or giving of new gifts and graces fit for the same. Or the fitting of one thereto. Mat. 4. 19.

4 The repairing of a thing decayed, healing of a person sicke, or reforming a thing deformed. John 7. 33. and 5. 11.

5 The Miraculous changing of one substance into another, with all his properties, Job. 2. 9.*

To Make a Man more precious than gold)

To bring the Babylonians, by the sword of Medes and Persians (not sparing any for no price) unto a great fewnesse. Esay 13. 12. *I will make a Man more precious, &c.* See verse 17.

Men unreasonable) Men which do things not convenient to be done: and wicked men be such as make sorrow, and cause trouble to the good. 2 Thes. 2. 3.

Maliciousnesse) The whole pravity and naughtinesse of sinne. James 1. 21. *Lay apart all superfluity of Maliciousnesse,* Rom. 1. 29. 1 Cor. 5. 8.

2 A particular vice, called Malice, or hatred, which makes us wish to work evil to ones person, 1 Pet. 2. 1. *Laying aside Envy, Maliciousnesse.*

Man) A Male-childe, growne to ripe age, and full stature, or a name of sex set against woman, Acts 8. 3. This word (*Man*) cometh of the Hebrew *Ish*, in respect of heate, valor, noblenesse and dignitie, whereby Man excelleth: also of *Adam* which signifies earth. This latter is given to the baser sort, and the former to the nobler sort of people, Psalme 49. 2. and 4. 3. See Esay 2. verse 9.

Also note that Man is sometime called *Enos*, which is a dolefull, sorrowfull Man, a wretched one; to put us in minde of our misery, as *Adam* noteth our mortality, that wee are earth, &c. Psalme 8. 4. and Psal. 9. 20. where the Originall word is [*Enos*] that is, silly or sorry Man.

2 Both man and woman; the better sex used for both sexes, Psalme 1. 1. *Blessed is the Man.*

3 One compleat and full of true knowledge of God, and of holinesse, without any the least want or defect. Ephes. 4. 13. *To meete together to a perfect Man.* In 1 Cor. 13. 11. it signifieth one of a constant and perfect age in Christ. Also Ephes. 4. 13. where the Church is likened unto one Man of a ripe age, to declare the unity thereof, and that every member of the Church feeling it selfe unperfect, must strive to full perfection, which doctrine every one should apply to himselfe.

4 One that is manly, strong, and valorous, 1 Cor. 16. 13. *Quit your selves like Men.*

5 A Magistrate, Gen. 9. 16. *By Man his blood be shed.*

6 A certaine Man whosoever, Jew, or Gentile; regenerate or not, Gal. 2. 16. Matth. 16. 26. *What shall it profit a Man, &c.*

7 A particular person, Mat. 12.45. *The end of that Man.*

8 The corruptions and errors of humane Nature, Matth. 15.9. *Mens precepts*, Rom. 3.4. And very often [*Men*] doth signifie perverse and wicked men. Mat. 10.17.22. *Hated of all men.*

9 The Church, gathered as it were into one body, out of Jewes and Gentiles, Eph. 2.15. *Make of twaine one new man in himselfe.* Also every particular Christian, Romanes 10.10.

10 The body, which is but one part of a man. 2 Cor. 4.16. *Though our outward man perishe.*

11 Christ Jesus, who is called Man, by an excellency, Marke 15.39. *This man is the Sonne of God.* Also it signifies an Angel, appearing in forme of a man, Gen. 32.24. *A man wrestled with him.*

12 A sonne, Mat. 10.35. *I am come to set a man at variance against his father.*

13 An husband, 1 Cor. 11.3. *The man is the womans head.*

14 Our equals, or such as bee like our selves, Mat. 6.14.

Man) By *Synecdoche partis*, or *Metonymia adjuncti*,) signifieth the qualities of the man, either good or evill, seeing the manners make the man, and the forme denominateth the manner or subject.

So *Chrysostome* understandeth the place, Ephes. 4.22,24. making foure sorts of men, two in respect of substance, and two in respect of quality, *Homil. 13. in Ephes.*

If the Image of a man bee called a man, though the subject or matter bee but wood or stone, because of the forme and figure: thereason and holinesse of man, in man himselfe, may well be called man.

Vide Old man, and New, and Body.

15 The Sonne of God or Christ Jesus before his incarnation appearing like a man. Josh. 5.13. Dan. 3.25.

16 An Angell appearing in the likenesse of a man, Genesis. 32. 24. Dan. 10.5. Acts 1.10.

17 God himselfe, Luke 15.11. So calling himselfe,

1 Because of his mildnesse, courtesie, &c. for (saith *Theophylact*) when he will shew his mercy he likeneth himselfe to a Man; but to a Lyon, &c. when hee will shew his justice.

2 Because God became man for mans sake, Phil. 2.6,7.

18 A fraile thing and weak creature, and not such as man thinketh himselfe to bee,

Psal. 9.10.

19 The image or likenesse of a man, Act. 16.9.*

Not of Man, nor by Man) Saint Paul to be called to the function or office of an Apostle, not from any meere man, as author (thus false Apostles were called) or as instrument and meanes of his calling: (thus Evangelists, Doctors, and Shepherds are called to their office by the ministry of men, according to Gods ordinance) but was made an Apostle immediately from Christ God and man, the head of his Church, who infused into him an extraordinary gift, as he placed him in an extraordinary calling, Gal. 1.1. *Paul an Apostle, neither of men, nor by men, but Jesus Christ.*

Sonne of Man) One that is a very man, descended of mankind, being partaker truly of mans Nature, Mat. 16.13. *Whom doe they say that I the Sonne of man am?*

After man) Such a Doctrine as man deviseth, not God, having no grounds in Gods word, but in mans braine. Gal. 1.11. *Not after man*: that is, not by authority, and in the name of any man, from whom it first came: thus it is expounded v.12.

Good Man) A man endued with spirituall good, ready to do good to many, Act 11.24. *For he was a very good man.*

Two Men) Two sorts of men, Luke 18. 10.

Able Men) Men of a couragious heart, to deliver the oppressed from the oppressours, Exod. 18. v.21.

Man of God) An interpreter of the will of God, as the Minister of the word is, 2 Tim. 3.17. *That the man of God may bee absolute.* 1 Tim. 6.11. One which serveth God in preaching of the Gospel.

After the manner of a Man) To use an example or similitude borrowed or taken from things common and familiar amongst men, Gal. 3.15. *I speake after the manner of men.* Rom. 3.5. that is, as men are wont to doe, and not in mine owne person.

Secondly, that which is not beyond the compasse of a mans power to doe. Rom. 6. 19. *I speake after the manner of man.* That is, I require of you now as stoutly and painfully to follow righteousnesse, as yee have followed sinne before, when yee were servants of sin, which is no more than a man may doe or thinke reasonable to bee done, that yee should serve a good Lord, as carefully as yee served a bad. This exposition M. Beza misliketh, because the thing required in this verse is more than the best man can

can do, therefore he followeth the first signification.

Thirdly, according to the counsell and wisdom of a man. 1 Cor. 15. 32. *If I after the manner of men fought with beasts, &c. viz. If I sought glory and praise of men, as vaine men do, then my sufferings had bene in vaine, without profit to me: but I did cast my eyes on God, and looked forward to the fruit of a blessed resurrection, which made me ready to undergo, and constant to endure grievous dangers, like to the Saints, mentioned, Heb. 11. 35.*

A Pens pen) Such a pen or stile as a man useth, and such as every rude and vulgar man may reade, Esay 8. verse 1. Hab. 2. 2, 8.

Inner Man, and new Man) The whole person, body and soule, with all faculties, so farre as they be regenerate by the Spirit. Rom. 7. 22. *I delight in the Law of God, concerning the Inner Man.* It is called the New-man, Col. 3. 10. partly because the quality of holiness, given by grace of regeneration comes in after our old deformity and corruption; and partly because it makes us new creatures, begetting in us as it were another new nature.

3 It is new in time, or is come but lately to every one of us from heaven, in the 3. 6. 9. or eleventh houre of our life; but is not borne or brought up with any of us. 1 Pet. 2. 2.

4 It is new and strange to the world. Joh. 3. 4, 9. 1 Pet. 4. 4.

5 Because the newest or first estate of men in holiness (by creation) is repaired in us by grace of regeneration.

6 Because wee pertaine to a new master Christ, to the Church a new company, and to heaven a new Kingdome, & are taught by the holy Spirit a new teacher, a new lesson godlinesse, in a new booke Gods Word. 2 Cor. 5. 18. *

Maine Man) A man of religious, honest, simple, disposition, without guile or wickednesse: therefore the Hebrew is perfect, which the Greek translateth unfained, Gen. 25. 27.

Man Christ Jesus) The Man named or called Christ Jesus, 1 Tim. 2. verse 5. Yet wee may not thinke that Christ as Man onely, or according to his humane nature is a Mediator, but the humane Divinity and Divine humanity, as *Augustine* saith.

Pen of truth) Just men, Exod. 18. 21. so in Zach. 7. 9. judgement of truth, signifies just

judgement.

Spiritual Man) One who being borne anew by the Spirit is led and governed by the same, 1 Cor. 2. 15. *Hee which is spiritual, discerneth all things.*

Old-man) The unregenerate part of our nature, as it is corrupt with sinne, Rom. 6. 6. *Knowing that your Old-man is crucified with him.* This is called [*Old*] because it is ancient, even from and since the time of *Adam*. Secondly, because it is in every elect person, before their New-birth. And it is called [*Man*] to shew, how neare sinne and corruption cleaves unto us, being even as the man himselfe. And also, that it is a thing subsisting and forcible, even strong as a man. Old and New doe imply qualities, not substance, as *Illyricus* thought very falsely and corruptly, though hee was found in other things.

Pen of ability) Men of ability, power, prowesse; it implyeth as well fitnessse of minde as of body; and so prudence, diligence, valour, Gen. 47. verse 6.

Man of sinne) Antichrist, a man wholly compounded of sinne, loving and striving mightily and cunningly how to commit and maintaine sinne in himselfe and others, 2 Thel. 2. 3. *And that man of sinne be disclosed.*

This is not to be understood of one certaine man, or particular person (for this man here spoken of, being conceived and born in the time of the Apostle, how could he continue so long till the end of the world?) but it designeth a company of men, even the whole body of ecclesiasticall tyranny, as *Beza* writeth; A certaine Antichristian Kingdome in the Christian Church; (thus *Piscator*) The City prostitute unto Idolatry; (thus *Tertul.*) The City of the Divell, (so saith *Ambrose*) *Babylon, Rome*, yea the Church of *Rome*, (thus *Hieron.*) The wicked City, the body of the wicked fighting against the Lambe Christ, after the minde of *August.* who calleth this [*Man of sinne*] *Rome*, a second *Babylon*, an Hereticall Church, an unbelieving people, cloathed with the name of a Christian people. *Gregory* construeth it of the multitude of them which preach and set forth Antichrist; and *Thomas Aquinas* their owne great Doctor, saith; it is a body, no one man: with whom agreeth their ordinary Glosse, that Antichrist is an whole head with his body entirely. All these testimonies doe bewray the wilfull blindness of the Papiſts, which teach Antichrist

to bee some one speciall and singular person that should come and reigne a little space (some 3. yeares and a halfe) afore the latter day. They might have learned (but that their eyes are justly held that they cannot see, because they despise the truth of God) that as many Kings are collectively in *Daniels* Prophesie understood under the particular names of one Beare, Lyon, &c. So *Paul* the Apostle agreeably with *Daniel* (being both led by one Spirit) hath comprised the whole body under the name of one Man, one Antichrist, one Sonne of perdition, one Beast, one Woman, one great Whore, &c. See *M. Philip of Mornay* Lord of *Dupleffe*, in his History of the Papacy, pag. 4.

In our common speech wee say the Emperour goes afore the King, though there bee many Emperours; and that the King never dyeth, meaning of a continuall descent of Kings: and Papiſts say the Pope is the head of the Church, the Popes be many.

A Man of the Earth) Not a potent man or one which is a countyman, but an husbandman which tilleth and manureth the ground, as *Noah* did, Gen. 9. 20. *A man of earth.*

Naturall Man) A person, endued with no other light of soule than that which is naturall, 1 Cor. 2. 14. *The naturall Man perceives not the things of God.* Jude 9.

Man of warre) A great and valiant warrior, subduing his enemies before him. Exod. 15. 3. *The Lord is a Man of warre.*

2 Persons apt and fit for warre. Deut. 2. 14. *Till the men of warre were wasted.*

Man of blood) That is, a blood-thirsty man, or murderer. 2 Sam. 16. 7. *Psalm* 5.

Man of death) One guilty or worthy of death, 1 Kings 2. 26. *For thou art a Man of death.*

Man of Belial) A wicked man. 1 Kings 21. 13. *And there came to him wicked men, or men of Belial.*

A Man of renowne) A man that is very famous and renowned. Gen. 6. 4. *They were men of renowne.*

A Man of tongue) Anevill speaker, *Psalm* 140. 11. A man of words, is one eloquent, Exod. 4. 10. A man of Lips, is one talkative, Job 11. 2. A man of armes, is one mighty. Job 22. 8.

Man drakes) Lovely or amiable, so in the Hebrew: the Greeke translateth them apples of mandragoras or mandrake apples; they were such things as gave a smell, Gen. 30. 14. Cant. 7. 13. in these two places the word is found.

Manna) Bread given from heaven, by the Ministry of Angels, John 6. 32. *Our Fathers eat Manna*, *Psalm* 78. 25. *Man did eat the bread of Angels.* This is corporall and typicall *Manna*.

2 Christ Jesus, 2. 17. *To him that overcomes, will I give the hidden Manna.* Christ is called *Manna*, because hee is the bread that came downe from heaven, the onely soule-food. And he is called hidden *Manna*, because no man can have this bread by Nature, and it is revealed to none but to Gods children.

Manasses) Forgetting, or one making to forget. Gen. 42. 51. as Ephraim signifies made fruitfull, ver. 52.

Manifest) Easie to bee known being alwayes open to every mans understanding. Gal. 5. 19. *The workes of the Flesh bee Manifest.*

2 Declared and made knowne, being kept secret before in the counsell of God. 2 Tim. 1. 9. *But now is made manifest.*

Manifold wisdom) The sundry formes which God used in the vocation of men, that whereas the thing or substance was one and the same, to wit, Christ the Lamb slain from the beginning of the world; yet the Jewes before Christ, were called to him by many darke Ceremonies and shadowes, without which God instructed the Gentiles touching his Sonne, by the cleere testimony of the Gospell, with few and significant Sacraments, Ephes. 3. 10.

Many) All men, and every man which comes of Adam, Rom. 5. 19. *By the disobedience of one, many are made sinners*, Dan. 12. 9. (*Many*) put for all the Jewes, both wicked and wise.

2 Not a few, but a great number, or all beleevers onely. Rom. 5. 19. *By the obedience of one, many shall be made righteous.* Matth. 26. 27. *Which is shed for many.* These many are all beleevers, which are not a few, but many, being simply, considered and uncomparatively. See Revel. 7. 6, 7.

Many dayes) Three hundred yeeres and more, even for the time that the Persians began to raige in Babylon untill the death of *Antiochus Epiphaneus*, the last of the *Seleucis*, who was broken without hand, for he dyed of very griefe, Dan. 8. 25, 26.

Maner of your King) The usage, fashion, and custome of their King, not by right and according to Law, but out of his power and authority too much presumed of: 1 Sam. 8. 9. 11. *And bee said, this shall bee the manner of your King.* The same word is used

used to expresse the usurpation and wicked presumption of *Eli*s two sonnes, 1 Sam. 12. 13.

To make Merchandize) To use them like Cartell brought to a Market to be sold: or as evill Phyticians deale with mens bodies which they destroy, 2 Pet. 2. 3.

Marriage) A lawfull knitting or joyning together of one man and one woman, in undividable fellowship, for remedy of lust, comfort of life, and bringing forth of children. Heb. 13. 4. *Marriage is honorable.* Match. 19. 3, 4, 5. This is civill Marriage and worldly, which by the word of God, is allowed to all orders and sorts of men, without exception.

2 The uniting of every elect soule to Christ, by the Spirit and faith, which is done now in part onely, but perfectly shall bee done at the last Judgement. Hosea 2. 20. *I will even Marry thee to my selfe in faithfulness.* Rev. 19. 7. *The Marriage of that Lambe is come.* This is spirituall Marriage.

3 The conjunction of God and the visible Church upon earth, by the band of his holy worship. See Ezek. throughout the 16. Chap. and Jer. 3. 1. 2. Hence is God called a Jealous God: and the Church observing his worship, is called his Spouse or Wife; but swarving from his worship to Idols shee is termed an Harlot, an Whore, and charged with Fornications and Whoredomes; and finally is threatned and plagued with divorce and separation from God her husband; as *Israel* was first, and *Judas* after.

The lawfull joyning of man and wife, is undividable, according to the institution of God. Yet it hath two exceptions; one of adultery, by Christ, Matth. 19. 5. The other of wilfull desertion, by *Paul*, 1 Cor. 7. 15.

Marke) Stripes, and thereby scarres made in his body for Christs sake. Gal. 6. 17. *I beare in my body the mark of Christ, &c.*

Martyr) Any witnesse, which by his testimony confirmeth any truth.

2 Such a witnesse, as giveth his life unto death for the name of Jesus, to testifie the truth of his Doctrine by his blood. Revel. 2. 13. *My faithfull Martyr Antipas.*

There is a Martyr of 2 sorts, one is mental, who purposeth and is ready to bee bound and to dye for the Lord Jesus: as *Paul* speaks in the Act. chap. 21. ver. 13. Thus ought all Christians to be martyrs for rea-

dinesse of minde, and affection to suffer for the Doctrine of Christ, according to that which is written, Match. 10. 37. Luke 14. 26. 1 Cor. 15. 31. The other Martyr is actual, who suffereth both in affection and in effect. Here two degrees are to be considered: first when imprisonment, Acts 4. 3. or stripes, Acts 5. 40. or losse of goods, or countrey, Acts 13. 50. or else death it selfe, with torments too, are suffered for any morall or evangelicall truth to beare witness to the same, as Acts 7. 59.

Master) One, that hath rule over servants, Ephel. 6. 5. Col. 4. 1. *Ye Masters, doe unto your servants that which is just.* A Master after the flesh is he who ruleth but over the body, and in outward things onely.

2 Any Teacher or Minister of the word, who for reverence sake, is called Master. Mat. 8. 19. *Master, I will follow thee where ever thou goest.*

3 Such as ambitiously affect rule and superiority over others, or be busie censurers in private. James 3. 1. *Be not many Masters.* Matth. 23. 8. 16. Mat. 7. 1. Luke 6. 37. Rom. 2. 1.

4. One that is the originall and supreme Master, in comparison of whom all other Masters must leave their title and become Disciples or Scholars. This one is Christ onely, Matth. 23. 8. 10.*

Master of dreames) A captaine dreamer, one that hath great skill in dreames, Gen. 37. 19. this they said in mocking of *Joseph*.

Mass Popish) Neither this word, nor the subject, matter, and thing signified by it, is to be found in all the Old or New Testament; and in truth, it is a masse of most horrible sinnes; as invocation of Saints, intercession of Saints, adoration of creatures, profanation of Scriptures, and of the Lords Supper, deluding and mocking the people with idle and superstitious shewes, and innumerable other wickednesses to be abhorred.

The Masse is a masse of abuses, or a heape of corruptions, inserted and put into the Sacrament of the Lords Supper, but is not properly the Sacrament it selfe. The corruptions are chiefly these.

1 Mingling the materials of the Sacrament with other Stuffe.

2 The denyall of one kinde to the Laity.

3 The adding to, detracting from, and altering of the words of consecration.

4 The consecrating of it in a tongue unknown

knowne to the people.

5. The privatenesse of it, without company to receive it, which is contrary to a Communion.*

Masse Popish what it is according to the Doctrine of Rome.

Masse is a proper reall sacrifice, of the very naturall body and blood of Christ, offered by a Priest (having intention to consecrate) unto God the Father for the expiation of the sin of the quicke and dead. The substance of this sacrifice is Christ; the parts three; 1. Consecration. 2. Oblation. 3. Consumption. The pretended antiquity is from the time of Christ his last Supper, where Christ sacrificed himselfe, and instituted this sacrifice, with commandement to his Apostles and their successors for ever to continue it, by saying, (*Do this, &c.*) Whereas in truth Christ ordained a Sacrament, and therefore offered no sacrifice, (for these are farre differing) and it is an hard exposition to interpret [Doing] to bee [Sacrificing,] and the Text speaketh of giving bread and breaking it, of eating and drinking, not one word of offering; yea, their owne men (as Jesuits *Azorius* saith) deny Christ to have offered up himselfe under the forms of bread and wine. *Aquinas* teacheth, Christ to bee no otherwise sacrificed in the Masse, but as it representeth the passion of our Lord, and as thereby men are made partakers of the fruit of his passion; Lastly, *Cornelius Musso* a Popish Bishop defended, that Christ in his Sacrament offered no Sacrifice at all, because then Saint *Paul* had not written truly, that Christ hath sanctified and made beleivers perfect, with one oblation of himselfe once offered, and that he dyed but once, &c. Heb. 9. 25, 26, 29. and 10. 10. For by the Romish doctrine he offered a double oblation twice made; once at his last Supper, and once upon the Crosse. That shift of boudy and unbloody sacrifice wil not here helpe them, because it is written, that without shedding of blood, there is no remission of sinne, Heb. 9. 22. Let them therefore either grant that Christ at his last Supper suffered death, and shed his blood the night afore he shed it: or else let them say, that hee offered up no expiatory or propitiatory Sacrifice. Whereas some of the Fathers call the Lords Supper a sacrifice, it is not properly and simply, but figuratively and in some respects. First, because all sacred rites may bee called sacri-

fices, (*à faciendo Sacra*) from doing holy and sacred actions. Secondly, in regard that in the Supper there is a commemoration of that onely and true sacrifice of Christ, and a participation through faith of the benefits of that sacrifice. Thirdly, in respect of divers prayers and thanksgivings powred out, and gifts offered to the poore, which in Scripture be termed sacrifices. Lastly, because the spiritual sacrifices of our soules, as faith, hope, and charity, bee there exercised and stirred up by the use of the Supper: but they will never prove that any ancient writer for fixe hundred yeares after Christ, did ever thinke or teach it to be a sacrifice, as our Romish adversaries take it: therefore may bee reckoned among popish novelties which bee of late invention, and were not from the beginning of the Gospell.

Watters) Their hard controversies which could not bee determined without counsell from God, Exod. 18. 19. Num. 15. 33, 34, 35. & 27. 5, 6.

M.

E.

Peat) Something prepared to eat for bodily nourishment. Luk. 24. 41. *Have you here any meat?*

2 Christ his flesh crucified. John 6. 55. *My flesh is meat indeed*; that is, the true and effectual food to the faithfull soule, John 6. 27. What meat is to the body, that is Christ to our soule.

3 Something, which is as pleasant, deare, and delightfull to us, as our meate is. John 4. 32, 34. *My meat is, that I may do the will of him that sent me.*

Peates pure) Meates created of God, and granted to manuse, Rom. 14. 20.

Strong Peates) The doctrine of the word, deeply, exactly, and largely taught and entreated of, Heb. 5. 13. *Strong meat belongs to them that are of age.*

Same Peat) Christ crucified, true soul food, which was one and the same meate both to the Jewes among themselves, and together beleeving Christians, both being one body and people, having one God, and one Faith, and the same Sacraments for signification and efficacy, though differing in outward signes. 1 Cor. 10. 3. *They eat the same spirituall meate.* Papists which will have this meate of *Manna*, as a bare figure of our Sacrament, and to bee the same with the Jewes themselves apart from us, consider not the drift of the Apo-

stle

file, nor his phrase in verses 2, and 4. nor the judgement of learned Fathers,

Measures) Some kind of Vessel appointed by common consent, to mete and deliver out a certaine rate and proportion of Corne, Wine, Oyle, or the like, at a certaine price, Lev. 19.35. *Doe not unjustly in measure.*

2 Moderation, Esay 27.8.

3 Some indefinite or uncertaine quantity either in magnitude or multitude.

4 Some definite or determinate and certaine quantity.

5 The difference betweene measure and proportion see in Faith, [According to the proportion of faith.*]

Two Measures) A small and a great measure, one for friends and neighbours, another for enemies and strangers. One to buy withall, and another to sell withall, Deut. 25.4. *Thou shalt not have divers measures, &c.*

With what measure thou mete, &c.) Such dealing shall be requited to us, as we use towards other. Mat. 7.2. *With what measure you mete, it shall be measured to you againe.*

To fulfill the measure of your fathers) To follow the sins of their ancessors, going on to doe evill as they did, till at length their wickednesse comes to the full. Mat. 23.32. *Fulfill ye also the measure of your fathers.*

A perfect measure) An equall measure, free from deceit and wrong. Deut. 25.15. *A perfect and just measure shall thou have.*

Full measure press downe, &c.) Plentifully, richly, exceeding abundantly shall God deale with such as give liberally to his Children. Luke 6.38. *Give, and it shall be given unto you, full measure, pressed downe.*

Gifts of the world in good measure, gifts of nature pressed downe, gifts of grace shaken together, gifts of glory running over. See D. Boys.*

A measure of wheat) An ordinary portion and small quantity of Wheat, used to be given as a tithe for one day. Revel. 6.6. *A measure of wheat for a penny.*

Mediatour) A middle person, that cometh betweene two other persons that bee at variance, to bee a meane of atonement and peace. Gal. 3.20. *A mediatour is not a mediatour of one.*

Unto a sufficient Mediatour betweene God and us, three things are required; first, that he be appointed to us of God, and be nominated and commended to us by the witnesse of his word.

Secondly, that the same bee perfectly

righteous and holy.

Thirdly, that he know the afflictions and affections of him for whom hee meaneth to mediate: All these agree to Christ, but not to the Saints.

2 One that came betweene the Lord and his people, to declare unto them the word of the Lord. Thus was *Moses* a Mediatour at the giving of the Law. Gal. 3.19. *And it was ordained by Angels in the hand of a mediator.*

3 A Reconciler or Peacemaker, between God and elect sinners. 1 Tim. 2.4. *There is one mediatour betweene GOD and man,* Col. 1.20. *Peace being made by the blood of his Crosse.*

Thus is Christ alone our Mediatour, both of Redemption and Intercession; for hee alone both made peace for us, and doth maintaine it perpetually.

One mediatour) One alone, or one only, and no more, by whose intercession our prayers please God, 1 Tim. 2.5. *There is one God, and one mediatour.* What becomes of the many Mediatours set up by the Romish Synagogue, by a rotten distinction, of Mediatour, of Redemption, and Intercession?

To meditate) To muse and thinke earnestly upon any matter which wee desire to know thoroughly, or to gather all our thoughts together.

This word importeth study and exercise of the minde, which often bursteth into voyce. In Esay 33.18. and 24.2. it is used for musing in their minde or heart. But in Psal. 2.1. and 37.30. Prov. 8.7. Esay 59.3. it is put for muttering with the mouth that which the minde thinketh on, but with a low unperfect voyce, Esay 8.19.

2 To ponder and seriously thinke upon, either the word of God, that wee may understand and practise it, or upon the just and mercifull workes God, to bee humbled or comforted by them. Psal. 1.2. *And in his Law doth he meditate day and night.* Psal. 77.12. *I will meditate of all thy workes,* Psalm. 119.99,97.

3 It signifies to exercise ones selfe in meditation and prayer, Gen. 24.63. Psal. 77.4,7,13. and 119.15. and 102.1.

Meditation, what?

It is an action or worke of the soule, bending it selfe often, earnestly, and orderly, to thinke upon a thing; and it is either of Gods word or workes.

Meditation of Gods word, what?

It is a frequent, earnest, and orderly thinking upon that which we read or hear, to teach it cut. First, whether we understand the meaning of it. Secondly, whether wee have found proofes of it. Thirdly, how wee may remember that wee doe understand it. Fourthly, how wee may make use of it for comfort, instruction, &c.

Meditation of Gods worke, what?

It is a stirring up of our soules to trust and love, to feare and obey God, at the sight or hearing of some worke, either of his mercy or iustice, Acts 5.11. *And great feare came on all them that heard these things.*

Speech) Such persons are not easily provoked by injuries, but rather suffer wrongs peaceably, studying how to overcome evil with good, Mat. 5. 5. *Blessed are the Meek,* Rom. 12.19,20,21. Numb.12.3. *But Moses was a meek man.*

2 Godly persons, which quietly yeeld their reason and will, to bee obedient to the direction and wisdom of the word, Psal. 25.8. *Hee will teach the humble and meeke.*

Speech) A gift of God enabling us to suffer abuses and injuries from men, without desire of revenge. Col. 3. 12, 13. *Put on meeknesse.*

2 A quiet and willing submission of our judgement and affections to the rules of the word, James 1. 21. *And receive with meeknesse the word, &c.*

Melchizedech) One which was a petty King of Canaan, his seat was *Salem*, afterwards *Jerusalem*, his name soundeth *King of peace*. Gen. 14.18. Heb. 7. vers. 2. Hee was both King and Priest; as King hee brought forth bread and wine to refresh *Abraham* and his Souldiers after their victory; and as Priest he blessed *Abraham*, bearing in him both a type of Christ the Sovereigne King and High-Priest of his Church; See Hebr. 7. Psalm. 110. In that these two offices met in *Melchizedech*, it was extraordinary, and for some speciall use, and cannot prove (now that Ecclesiasticall and Civill order are by GOD himselfe distinguished) the conjunction of these two estates in one person to bee lawfull: That *Sem* (*Noahs* sonne) should bee this *Melchizedech*, the Hebrewes thinke against

reason. For *Canaan* fell to *Cham*. 2 The Father and Mother of *Sem* be knowne and expressed. 3 Very likely hee would have visited *Abraham*: and unlikely, the Nephew should give Tithes to the Grandfather.

To Suffer) To be stricken with extreame feare or sorrow. Esay 19.1.

Member) Any part of a naturall body, 1 Corinth. 12. 26. *If one Member suffer, &c.*

2 Every faculty of soul and body, Rom. 6.12. *Give your members.* Rom. 7.23. Jam. 4.1. These be the instruments by which the motions of sin be executed.

3 Every sinfull lust annexed to our corrupt nature, as a member to a body, Col. 3. 5. *Mortifie your members on earth.*

4 Every Christian, faithfull man or woman, knit to Christ their head by a lively faith, as his Members, 1 Corinth. 12.17. *Now yee are the body of Jesus Christ, and members for your part.*

To give our Members) To present all our powers and faculties of minde and body (as a Servant presents himselfe before his Lord) ready to take command and charge. Rom. 6.10. *As you have given your members Servants to sin, so give your members servants to righteousness.*

Whereas the Members of *Aaron* and his sonnes at their consecration, as the tippe of their right eare, and the thumb, &c. great toe, &c. were to bee wet with the blood of a Ram sacrificed, this signifieth two things. First, that all the hands, feet, and actions of Christ our High-Priest, be red with his blood and passion. See Psal. 22. 17. Zach. 12.10. Rev. 1. 7. Secondly, that all our parts and actions are to bee purged and washed with the blood of Christ, that we may bee wholly cleane, as it is taught by Christ at the washing of his Apostles feet, John 13. v. 5 6,7,8,9,&c.

Members on earth) Earthly, sensuall, and corrupt affections, which are as Members of our sinfull Nature, to serve it, and shew forth their force, in the members of our bodies, Col. 3.5.

Memory) The faculty of the soule, whereby we remember and call to minde things past, or keep in minde things against time to come.

2 Memoriall, name, or report, which causeth one to bee had in memory, Prov. 10.7. *The memory of the Just shall bee blessed.* Psal. 34.16. *To cut off their memory from the earth.* See Mat. 26.13. Acts 10.4.

Memopotamia)

Mesopotamia) A Country so called of waters, because it is situate betwene two Rivers *Euphrates* and *Tygris*, Acts 7. 2.

Mercy seate) Christ, by whom alone God his Father is propitious and mercifull to beleiving sinners: and whereas it had two Cherubims, at each end one, from betwene which God did talke with *Moses*, and by him to the children of *Israel*; this signified, that God through Christ did teach and governe his people by the ministry of his holy Angels (represented by those Cherubims,) *Exod. 25. 17, 18, 19, &c.* To expresse this succour and ready helpe of the Angels, teacheth *Ezekiels* vision, chap. 10. And *David* by the meditation hereof confirmeth his trust in God. See *Psalme 80. 12. and 99. 1. and 18. 11. 2 Sam. 22. 11.*

Also the covering Mercy seate was a figure of Christ, in whose heart was Gods law; by whom our transgressions of the Law are covered, and the word of grace from God commeth unto us.

Mercy glorieth against Judgement) Such persons as out of Christian mercy are favourable and helpfull to the poore Saints, shewing therein by these workes their Faith, which hath laid hold on the mercy of God in Christ, shall have cause to glory, not against God their Judge, unto whom they owe all thanks for their free salvation, *Matth. 25. 27.* but against Judgement, damnation, death, sinne, hell, and the divell. *James 2. 13. Mercy glorieth against Judgement.* See more of this glorying, in *Rom. 8. 31, 33, 34. 1 Cor. 15. 55.* Marke the blessed condition of all such whose Faith shineth before God and men, by the duties of charity.

Mercy, as it is referred to men) Griefe and sorrow of our hearts for other mens sinnes and miseries, whereby we are moved to helpe and pity them, if wee may. *Luke 10. 37. He that had Mercy on him.* In Mercy, there is the affection of pity, and effect of helpe and succour.

2 That clemency and favour, which Kings and other Magistrates shew unto good Subjects, for their encouragement in well doing. *Psalme 10. 1. I will sing of Mercy and Judgement, Prov. 20. 28. By Mercy and Truth is the Kings Throne established.*

3 All duties of Charity toward our Neighbour, by a Synecdoche. *Matth. 6. 15. I will have Mercy and not Sacrifices.*

4 Kindnesses and benefits bestowed to the hurt of others, *Prov. 12. 10. But the Mercies of the wicked are cruell.*

5 **M**ercy, as it is referred to God) The divine Essence, inclining it selfe to pity and relieve the miseries of all his Creatures: but more peculiarly of his elect children, without respect of merit. *Psalme 100. 5. His Mercy is everlasting, Psal. 145. 9. His Mercies are over all his workes.*

6 Grace, *Jude 2. Mercy and peace be multiplied unto you.*

7 All the benefits of God, both bodily and spirituall; which bee called Mercyes, because they come from his Mercy and good will, *Rom. 9. 18. Hee hath Mercy on whom hee will. 1 Tim. 1. 13. I found Mercy, because I did it ignorantly.* In both these places [*Mercy*] is put for a calling to Christ, and all Graces which follow calling, *Rom. 12. 1.* Also *Psalme 136.* throughout, by [*Mercy*] is signified the blessings which proceed from his Mercies. See *Rom. 11. 31. Mercy*, is put for Faith flowing from Gods mercy. See *1 Peter 2. 10. and Gen. 24. 12.* for a benefit of a good wife out of his mercy.

8 Eternall blisse in heaven, as the chiefe fruite of Mercy, *2 Tim. 1. 18. That hee may finde Mercy at that day.* Mercy, as it is referred to God, it is either eternall, to wit, the Nature of God, infinitely inclined from everlasting, to pitie and succour his children: or temporall, in the acts and workes of his mercy, shewed in time, upon and toward his children. These workes because they be many and sundry, concerning partly this naturall worldly life; as health, life, riches, peace, good Magistrates and Lawes, &c. and partly, that life which is spirituall and eternall, as faith, hope, love, &c. wrought within us; predestination, vocation, forgiveness of sinnes, imputation of Christ; of Christ his perfect justice, sanctification, glorification wrought without us: Hence it is that though mercy be single and one in God, yet Scripture often speaks of it in the plurall number: as *Gen. 32. verse 10. 2 Cor. 1. 3. and Rom. 12. 1.* Now because wee doe owe all wee are or have, to these mercies; therefore in that Text of *Rom. 12. 1. Paul* beseecheth us by these Mercies, to mortifie our evill affections, and to live godlily. And indeede, there is no more forcible arguments in the world, than to move Gods Children to duty and obedience, by such mercies as by which they are elected, called, justified and glorified. Hence springeth a readinesse to doe the will of their God with cheerfulness, without grutching, or com-

The emblem of the two Cherubims with their wings extended forward over the Mercy seat signifies the Expedition to forward every action of Grace. Mercy & Righteousness by ministers of God done -

compulsion and servile feare.

In the Mercy of God, consider: First, the Decree. Secondly, the Act according to the Decree. A decreed Mercy and an executed or exercised Mercy, Rom. 9. 15.

Gentle Mercy) The Mercifull sparing of God from deserved punishment. Gen. 19. 6. Elay 63. 1.

Mercifull) A pitifull person, easily moved to grieve at the miseries of other, and to succour them. Luke 6. 36. *Be ye mercifull, as your heavenly Father is mercifull.*

To forsake their owne Mercies) To stop and dam up the passage of Gods kindnesse, that it come not to them (but curses rather than blessings) by attributing all their good things to lying Idols, not to the living God. Jonas 2. 8. *They that waite upon lying vanities, forsake their owne Mercies.*

Father of Mercies) One, who is in himselfe most pitifull, and author of all mercy in all men. 2 Cor. 1. 3. *Father of Mercies.*

His Mercy is over all his workes) The Goodnesse of God to be so universally spread through all things which God hath made, as none of his creatures but have tasted of it more or lesse, and just cause to praise it. Psal. 145. 9.

To have Mercy) To execute and performe the whole counsell of election upon the vessels of Mercie, by bringing them into the world, by calling, inwardly and outwardly, by justifying, sanctifying, &c. Rom. 9. 18. *He hath Mercy, &c.*

The opposition and setting of Mercy In this sentence against Hardning, plainly proveth this exposition which I have given. For, as under Hardnesse, the whole worke and proceeding of Gods counsell is the just destruction of the reprobate, so by the Law of contraries, [*Mercie*] must signifie the whole execution of Gods purpose, for the free Salvation of all the Elect.

A Covering Mercy-seate, Exod. 25. 17. is commonly used for the mercifull covering and propitiation of sinnes, Psalme 65. 4. It is a figure of Christ, Rom. 3. 25. 1 John 2. 12.

Bowels of Mercy) Most inward and tender affections; or most neere touch and feeling of the miseries of others. Luke 1. 78. *Through the Bowels of the mercy of our God.* Colos. 3. 12. *Put on the Bowels of mercy.*

Lesse than thy Mercies) Inferior in worth, or I am unworthy all or any thy Mercies,

Gen. 32. 10.

To shew Mercy) To doe and expresse either the common workes of Mercy of forgiving, giving, &c. which belong to all Christians, James 2. verse 13. Or else such speciall workes of mercie as belonged to widowes, described in 1 Tim. chap. 5. ver. 9. Rom. 12. 8.

Vessels of Mercy) The Elect. Rom. 9. 23. *Upon the Vessels of mercy*, that is, such upon whom God hath decreed to shew mercy, unto eternall salvation.

Mercy and truth) Mercifull and true dealing, or kinde and faithfull, Gen. 24. 49. these two words they are often spoken of God towards men, Gen. 24. 27. and 32. 10. 1 Sam. 2. 6. Psalme 25. 10. and 57. 4. and 61. 8. and 89. 13. and 98. 3. and 138. 2. so it is spoken of men toward men, Gen. 47. 29. Josh. 2. 14. the first word signifies a gracious, kinde, and mercifull affection; the last signifies faithfulness, constantly to performe what is spoken.

To merit) To make something due to us which was not due, or of lesse due, to be more due.

2 To deserve something of Almighty God, by the worthinesse of the thing done. Thus Jesus Christ alone meriteth, because there is an equall proportion between his perfect Righteousnesse, and the merit of it, which is eternall glory, Revel. 5. 12.

3 To obtain and get a thing. Thus the Fathers often use this word in their writings: and thus, all Christians in a good sense, may be said to merit, because good works at last obtaine heavenly blisse, although they cannot merit it by desert.

This word [*Merit*] is not found in Scripture, but the matter signified by it, both for the second and third signification, is found there. Acts 20. 28. Ephes. 1. 14. Matth. 25. 30. 31, 32.

Papists distinguish merits into two kinds. First, as merit of congruity, which they call a work preparatory unto grace in persons unregenerate. Secondly, of con dignity, which is in the regenerate a work of preparation to glory. In general, a merit is an undue worke, making a reward due to us, which otherwise was not due. Such is no worke of a meere man, done either before or after Grace, because they be not *Nostra*, ours. 2. *Debita*, a debt. 3. *Vitijsa*, polluted. 4. *Manca*, imperfect. 5. *Inequalis mercedi*, unequal to the recompence, Luke 17. 10. 1 Cor. 4. 7. Rom. 11.

Rom. 8. 18. but the good men bee not saved by merits, yet evil men be damned by merit.

August.

Messiah, See Christ.

M.

I.

Michael) Equall with the mighty God: it is one of the names of Christ, Dan. 12. 1. and 10. 13. *Michael stood up.* Phil. 2. 6.

Might) Lively vigour, and nature, moisture, whereby men are strong and lusty, Gen. 19. 3. *Pal.* 22. 26.

Mighty one) Either the most strong God, or the Angell his minister, endowed and armed with the power of God, whence Angels are called Mighty ones, *Psalm* 78. 25. *And powers,* &c. *Ephes.* 1. 21. *Col.* 1. 16. *Lebanon* (that is, the stoutest and highest of them) shall fall by a mighty one.

Milke) A kind of Food which wee have from Kine and Sheepe, to nourish Babes and children withall.

2 The Doctrine of the Gospell, easily taught unto the capacity of such as be children in understanding, *Heb.* 5. 12. *Ye have need of Milke,* that is, of the Catechismes or beginnings.

3 The doctrine of the word delivered, howsoever, either exactly, or easily; profoundly, or plainly, 1 *Pet.* 2. verse 1. *Desire the sincere Milke of the Word.*

4 The graces of the holy Spirit, which are as necessary to a heavenly life, as Milke is to this naturall life, *Esay* 55. 1. *Come buy of me Wine and Milke,* Metaphors.

Millstone) Either a stone in a Mill to grinde corne withall; or anything whereby a Man gets his living, by a *Synecdoche*, *Deut.* 14. 6. *No man shall take the upper Millstone to pl.dge.*

2 Some severe punishment for a notable crime, *Matth.* 18. 6. *Better a Millstone were banged about his necke,* &c.

3 A man or the heart of a man hardened in wickednesse, Whose heart is harder then the nether Millstone *

The Mind) That part of the soule, whereby wee understand and conceive things, called the Understanding, *Tic.* 1. 15. *Even their mindes are defiled,* *Col.* 1. 21. *Your mindes were set on evill workes.*

2 The whole faculties of the soule, both understanding, reason, will, and affections, as they are renewed by grace, *Rom.* 7. 25. *I serve the Law of God in mine;* and flesh here signifies all that is unregenerate.

3 A thought, cogitation or purpose, *Matth.* 22. 27. *Love the Lord with all thy*

minde.

4 Sentence or Judgement, *Rom.* 14. 5. **Minde of Christ**) The whole truth of the word, concerning Christ, 2 *Col.* 2. 16. *We have the minde of Christ,* Christs minde being otherwise unsearchable (as our minde and thought) is made knowne to us by the Scriptures, through the Holy Ghost opening our wits to understand them.

2 That part of Gods Will, which is not revealed, but reserved as secret to himselfe, *Rom.* 11. 34.

Will of the minde) Evill reasonings, thoughts, and desires, which arise from our mindes, being corrupted with sinne, *Ephes.* 2. 3. *In fulfilling the will of the minde.*

To be like minded) To have consent or agreement in Faith and Charity, to beleeve the same truth of God, and to have the same love in respect of conversation without dissensions, *Rom.* 15. 5. Note every consent is commendable, but that which is according to Christ, that is, which is founded upon the wholsome doctrine of Christ, and tendeth to the glory of Christ. For agreement in Heresie or in maliciousnesse, is not Christian concord, but wicked Conspiracie, as *Origen* saith.

Mine) That is, my next children, and not my childs children, *Gen.* 48. 5. So these two sons of *Joseph* are made heires with *Jacobs* children.

Minister) A person appointed to serve the Common-wealth in ministering justice for the punishment of Vice, and praise of well doers, *Rom.* 13. 2. *Hee is a Minister of God for thy welfare.* 1 a Ruler ordained of God; 2. set up by God; 3. in his stead.

2 A person ordained to serve the Church in administering the holy things thereof, 1 *Cor.* 4. verse 1. *We are the Ministers of Christ.*

3 A Servant which attendeth and waiteth at a Table, or which doth other Duties of charity and mercy, *John* 2 5. *Rom.* 16. 1. *Phoebe, a Minister (or servant) of the Church,* &c. The Title of Minister or Servant is here given unto *Phoebe*, because shee being a rich Woman, did minister reliefe to such poore Christians as were converted to the Faith; namely, to the Apostles and other that were Ministers of the Church, as before her the like did *Loanna* the Wife of *Chuzas*, and *Sulanna*, *Luke* 8. 1, 2. Thus *Pareus* and *Haymo.* *stabius* also thus judgeth.

And surely it is not unlike to be thus, because

cause shee had taken a long journey from *Cenchrea* to *Rome*, which old widowes were unfit to doe: neither could shee have beene so long absent from her charge, if shee had beene a Deaconesse. But *Theodoret*, *Tolet*, *M. Calvin*, *M. Beza*, *M. Piscator*, do thinke, that shee was one of the Widowes described in 1 Tim. 5. 5, 6, &c. and did attend on strangers; cherishing and lodging them, ministering to the sicke, impotent, and aged, as a servant and Deaconesse of the Church of *Cenchrea*, so stiled in the Text it selfe.

4 The holy Angels, whom God as hee will doth use to bee Ministers and executioners of his will and judgement, as he likewise useth winde, and fire, and lightning, Psal. 104 v. 4.

To minister unto the Lord) To serve God in preaching the word. Thus *Chrysostome* expounds it, Acts chap. 13. ver. 2. *Now as they ministered unto the Lord.* The word signifies nothing else, but executing a publicke office or worke.

Ministry, what it is?

It is a publick and sacred function, wherein men furnished with meet gifts, and duely called, doe serve GOD and his Church, by dispensing and giving forth faithfully and wisely, the Word, Sacraments, and other holy things, to the gathering of the Saints, and for the edification of the body of Jesus Christ, untill we meet all in heaven, Eph. 4. 11, 12, 13. This function is wickedly turned in the Romish Synagogue, into a sacrificing Priesthood of mans deviling, being no more like the Ministry of the Gospel, than darknesse is to light.

Minister of Circumcision) signifies Christ who did execute his Office and Ministry onely toward the people of the Circumcision, that is, the Jewes.

Ministering Spirits) The blessed Angels sent forth to minister for their sakes, which shall bee heires of eternall salvation, Hebr. 1. ver. 14. *Are they not all ministering Spirits, &c.*

A Minister of sinne) One, who teacheth persons freely justified and absolved from guilt and punishment of sin, being accepted for just before God by faith in Christ, to live boldly in the service of sinne. Gal. 2. 17. *Is therefore Christ the minister of sinne?* that is, neither Christ, nor *Paul* the servant of Christ, taught such Liberty, but the flat contrary, that justified persons have their hearts purified by faith, and are made able

with hate of sinne, to forsake the service of it by the Spirit of Sanctification.

Ministration) Distribution of almes to the poore, Acts 6. 1, 2. Rom. 12. 8. *The widowes were neglected in their daily ministration,* 2 Cor. 8. 4.

3 The function of such as doe preach either the Law or the Gospel, 2 Cor. 3. 7, 8, 9.

Ministry) The calling of an Apostle; the generall being put for the speciall, by a *Synecdoche* of the whole for a part, Rom. 11. 13.

2 Such a function in the primitive Church, as did intend not instruction, but the exercise of Discipline onely, as appeareth by setting Ministry in opposition to Prophecie, which signifies generally, whatsoever belongs to doctrine and exhortation: which two (as parts) are by *Paul* comprehended under that generall faculty of Prophecie, as under the generall word of Ministry hee comprizeth as three speciall, 1 the Deacons, whose office was to relieve the poore, 2 the Widow whose duty was to cherish men in their sicknesse, 3 Spirituall Governours, whose charge wasto watch over mens manners, as assistants to Teachers and Pastors. Thus *Calvin*, *Gualter*, *Beza*, *Faius*, *Grynem*, *Martyr*, *Olevian*. Also *D. Willet* and *Piscator*, distinctly and fully so expound the place, Rom. 12. 7, 8. *Let us wait on our ministry.* Thus it is read in the Greeke.

Pure Mirrh, or choise Mirrh) signifies, pure, free, naturall as it floweth; and it is a sweet gumme or moisture which issueth from the Mirrh Tree, Exod. 30. 23. By it is often figured and resembled the Graces of Christ, and of his Church, Cant. 1. 13. and 3. 6. and 4. 14. and 5. 1, 5, 13. Psal. 45. verse 9.

Mirrour, or Looking-glasse) A cleare and bright glasse, wherein wee looke upon our faces, to behold our selves in them.

2 The doctrine of the Gospel, wherein Christ is manifestly and effectually to bee seene and looked upon, 2 Cor. chap. 3. ver. 18. *Wee doe behold, as in a Mirrour, the glory of the Lord.*

3 The law, wherein both what wee are, what we ought to be, is plainly seene, Jam. 1. 23.

4 Christ himselfe, who is the Mirrour of his Fathers glory, shewing it to us in and by himselfe. Heb. 1. 3. *

Miracles) Some strange workes, evidently and truly done by divine power, contrary

contrary, to the ordinary course of nature. John 2.11. *This is the first miracle that Jesus did.* Miracles are wrought for two ends. 1 To cause the beholders to wonder. 2 To confirme our faith in Jesus Christ, Marke 16. versle laist.

Mystery) A thing kept secret and hid from our understanding, till it bee revealed to us. 1 Cor. 2.7. *Wee speake the wisdom of God in a mystery, even hidden wisdom.* The whole doctrine of Christ, concerning his person, Offices, and Benefits. It is used to signifie the sign of things hidden and secret; such were the Rites legall, and Sacraments Evangelicall.

2 The vocation of the Gentiles, which is called a Mystery, because it was hid and kept secret from many ages, Rom. 16. 25. Also vocation of the Jews towards the end of the world, Rom. 11. 25. Also the manner of the resurrection, 1 Cor. 15. 51.

3 The spirituall union betweene Christ and his Church. This is called a mystery, because it exceeds humane understanding, and is revealed onely to Gods children, Ephes. 5. 32. *This is a great mystery, but I speak of Christ and his Church.* Foolishly then, and ignorantly doe Papiists hence gather their Sacrament of marriage. For not the conjunction of man and wife, but of Christ and his Church is a mystery. As also the Hypostaticall union of the two natures, 1 Tim. 3. 16.

Mystery of iniquity) False doctrine, and corrupt worship cloaked and covered with the name of Christ, and of Christian religion. 2 Thes. 2. 7. *The mystery of iniquity doth already worke.* It crept secretly and under hand, even in the Apostles time.

Mystery of Godlinesse) The doctrine of free salvation, through faith onely in the blood of Christ; or the whole doctrine of Christianity. 1 Tim. 3. ver. 16. *Great is the mystery of godlinesse.* 1 Cor. 2. 8. Mat. 11. 25. 1 Cor. 2. 10, 14.

Misthiese) signifies death and lesser evils, Gen. 42. 4. Exod. 22. 20, 21, 23.

M.

O.

Moab) One so called, the son of Lot begotten in Incest. Gen. 19. 37. hee was the head of a great nation.

2 A people and nation which descended and was borne of Moab, called Moabites, Esay 15. 1. *The burthen of Moab.*

3 All the enemies of Gods people, Esay 25. 10. *And Moab shall be trodden downe.*

Mocke) A bitter taunt, or scornfull jest, either for some naturall infirmity, or for piety sake. In the former kinde, the children mocked *Elisba*, 2 Kings 2. 23. *Come up Bald head.* In the latter kind *Ismael* mocked *Isaac*, Gen. 21. 9. *Sarah saw Ismael mocking.* This is called persecution, Gal. 4. 29. Thus Jewes and Gentiles mocked Christ.

Modesty or humility of minde) That grace of the Spirit which enableth Christians to moderate their affections, as that they keepe a comely meane in all parts of their behaviour, Acts 20. 19. *Serving the Lord with all modesty,* 1 Tim. 2. 9. Modest appparell, expresseth a modest and sober minde.

Moloch) An Idol of the Ammonites, shaped like to a man being made hollow within, having seven closets. It was made of Copper, and the Israelites offered their sonnes and daughters unto it, Levit. 18. 21. *Offer not thy children to Moloch.* See Bible note upon this place.

2 Any kinde of Idoll whatsoever, by a Synecdoche. Lev. 20. 2.

¶ This *Moloch* was worshiped in remembrance of *Mercury*, saith *Montanus* in *Isa*: for *Saturne* (whom the Poets faigne to have devoured his owne children) saith *Scultetur in Isalam*. *

Money answers all things) That great rich men with their money, bring to passe that their Feasts are furnished with variety of all delights, Eccl. 10. 19.

Moone) That great Light which puts difference betweene nights and dayes; and bounds yeares and months by her course, Psalme 121. vers. 6. *Nor the Moone by night,* Gen. 1.

2 The world, and all earthly things, which for their changeableness, are likened to the Moone, Revelation chapter 12. first verse. *The Moone was under her feet.* A Metaphor.

New Moones) The first day of every month, which was holy, onely during public service; it signified that all the months and every season of the yeare is made holy and for good unto us, Esay 114. *Your new Moones, &c.* See Numb. 28. 11.

To turne the Moone into bloud) To give some fearefull token of divine wrath, as if the course of Nature should bee altered, Acts 2. 10. *The Moone shall bee turned into bloud.* The same thing is likewise meant by the darkening of the Sun, and Moone. A Metaphor.

To mocke) signifies, to laugh at one, and deride him for his graces, Gen. 31. 9. This

Paul

Paul Gal. 4. calleth persecution. 2 To abuse, whereupon followeth Mocking, and laughing to scorn. Gen. 39. ver. 14.

☞ *Spoke joy in heaven* &c.) Luke 15. 7.

1 This is true of one true penitent, in comparison of 99. counterfeited righteous ones, such as the Pharisees were, Matt. 9. 13. Luke 16. 15.

2 This is true of one true penitent, in comparison of many truly righteous; in respect of the rarity of the conversion, the thankfulness, diligence, humility, and love of the converted, above others.

But not in respect of any neglect they have of the godly, or love to wicked persons.*

Morning) That part of the day which is first after the rising of the Sunne, Marke 16. verse 2.

An whole artificiall day. *A Synecdoche.* Gen. chap. 1. verse 5.

No Morning in them) No light of true comfort (such as the morning brings to mens eyes, awaking out of sleep) to such as refusing to heare the Lords Prophets, turne to Wizards and false Prophets, Esa. chapter 8. ver. 20. *It is because there is no morning in them.*

Morning and Evening.) A naturall day, consisting of day and night. *A Synecdoche.* Gen. 1. 5. *The Morning and Evening were the first day.* A part put for the whole.

In the morning) The time of the Resurrection when Christ the Son of Righteousnesse shall arise, to the full comfort of the chosen, Psalme 49. 15.

2 Unseasonably, Eccles. 10. 16.

3 The first times. Gen. 49. 29. as at Evening signifies the last times, &c. same.

Every Morning) Dayly, or from one day to another, Lam. 3. 23. *Thy mercies are renewed every Morning.* Also at all times to be doing good, Eccles. 11. 6.

Early in the morning.) Seasonably, and in due time, Psalme 5. 3. *Early in the Morning (O Lord) thou shalt heare my voice.* It signifieth every opportunity and fit time, both to pray for, and to receive blessings: as in Psal. 88. ver. 13. and 92. ver. 2. and 90. ver. 14. and 143. 8.

2 Quickly, speedily, and in short time, Psalme 30. 5. *Joy comes in the Morning,* Psal. 90. ver. 5.

3 Diligently, with great study and care, 2 Chron. 36. 15. *Rising early,* &c.

Sunne of the morning) The Day-starre called Lucifer, because it riseth together with the Morning a little before the Sunne

doe appeare, Esa. chap. 14. 12. *O Lucifer, Son of the Morning.*

The Out-goings of the Mornings and Evenings) The whole course of the day, and all things that fall out in it. Psal. 65. 8. *The out-goings of the Evenings and the Mornings praise thee.*

To Morrow) signifies hereafter, or for time to come. Exod. 13. 14. Deut. 6. 20. Josh. 4. 6. Mat. 6. 34. As yesterday is put for time past, Gen. 31. ver. 2.

More abundantly) More than was needfull, were it not for the wickednesse of men, who will not beleve God, Heb. 6. verse 17. *God willing more abundantly,* &c.

From Morning to Evening) Every houre, moment, and minute of time, Job 4. ver. 20. *From Morning to Evening they be destroyed,* that is, Every moment they hasten unto their death.

To take the wings of the morning) To use exceeding great speed and celerity, doing a thing so suddainly, as the beames of the Sun are scattered through the ayre, Psal. 139. 8.

To mortifie) To kill, and to breake the strength and rage of sinne, by the Spirit. Rom. chapter 8. verse 13. *If ye mortifie the deeds of the body by the Spirit, ye shall live.* Col. 3. 5.

Mortification, what it is.

It is that worke or action of the Spirit of God, in a the heart of a sanctified man, enabling him by little and little, to crucifie and destroy the Old man, with all his affections and lusts which bee either in his Reason or Will, till they bee wholly abolished and taken away at the time of our death. See Rom. 6. 5, 6, 7. It is called a godly sorrow, Cor. 7. 10. Deniall of our selves, Luke chap. 9. ver. 23. Mat. 16. ver. 24. Also Contrition, Act. chap. 2. ver. 38.

Mortality) An estate subject to death, 1 Cor. 15. 53. *This mortall must put on immortality.*

Moses) A person so cald, being a singular Prophet, by whom the Law was given, Exod. 3. ver. 1.

2 The books and writings of *Moses*, Luk. 16. 26. *They have Moses and the Prophets,* Joh. 5. 45.

3 The form of civill government or politicke state, under *Moses* his constitution and direction. Mat. 19. 7, 8.

Moses in three actions of his, bare a type and signification of Christ most cleerely, and)

(and beside all other wayes.) First, in delivering the Morall Law in Tables of stone, hee signifies thereby, the hardnesse and disability of mans heart to performe the Law, 2 Cor. 3.3. Secondly, when hee sprinkled both the booke of the Law and all the people with blood, as it is recorded in Exo. 24.8. Heb. 9.19, 20. which signifies that guilt and condemnation procured by the Covenant of workes; by the free Covenant ratified in the blood of Christ, and apprehended by faith, was purged; reconciliation with God purchased, and his Spirit to enable them to doe the Law in some measure. See Jer. 31.32, 33, 34. Heb. 8. 8, 9, 10, 11, 12. Luke 22.20. Thirdly, when he put a covering on his face, &c. Exod. 34. 29, 30, &c. which figured that which is written, 2 Cor. 3. 7, 8, 9, 10. that they could not behold (for the hardnesse of their heart) Christ the end of the Law, till they were converted to the Lord.

Into: unto Moses) signifies either by Moses, or by the hand and Ministry of Moses, as by the hand of Malachy, Mal. chap. 1. verse 1. or into the doctrine of Moses, like that in Acts 19. verse 3. or Moses being their guide and Leader, going first in that Sea wherein the Israelites followed him, being confident to doe so by his example. So Chrysostome and Ambrose expound it. 1 Cor. 10. verse 2. *Were all baptized unto Moses.*

Moses) signifies, One drawne out. See Exod. 2. ver. 10.

Mote) A thing so small, that it cannot be divided into parts.

2 Either some small sinne espied and resisted, or some great sinne unknowne and hidden from our sight, Matth. 7. 3. *Let me pull the Mote out of thy Eye.* A lesser sinne, willingly and wittingly continued in, is a beame, when a great sinne (as Polygamy of the Fathers) not discerned to be a sin, is but a Mote.

Mother) One that beareth children naturally: thus was Sarah Isaacks Mother, and Mary, Christs Mother.

2 One that bringeth forth children spiritually. Thus Jerusalem which is above, is said to be the Mother of us all, Gal. 4. 26.

3 One that careth for, instructeth and defendeth others, as a mother her children. Thus is Deborah called a Mother in Israel, Iudg. 5.7. That is, a Governour which bare a Motherly affection, Rom. 16. 13. 1 Tim. 5.2.

4 Ancient women, which excell in yeeres, 1 Tim. 5. 2. *The elder women, as Mothers.*

5 A Step-mother, and one that is to be honored, loved and cherished as a Mother. The fifth Commandement, *Honor thy Father and thy Mother.* Joh. 19. 27. *Behold thy Mother.*

6 One that is neer and deere unto Christ (as a Mother to the Child, Mat. 12. 50. *They that doe the will of my Father, they are my Mother and my Brethren.*

Mother of us all) The holy invifible Catholicke Church, which (as a common Mother) bringeth forth children into the Chrastian world, Gal. 4. 26.

Nursing Mothers) Queenes and Princesses, which like nursing Mothers, foster and maintaine the Church of God by their authority and good lawes. Esay 49. 23.

The Mother of Whoredomes) The author, inventer, and cherisher of superstitions and Idolatries (which are spirituall whoredomes.) Rev. 17. 8. *Mother of Whoredomes and abominations.*

Moving things) Things moving swiftly in the waters, as fishes, Levit. 11. 30. or in the earth, as Weasels, Mice, Levit. 12. 29. and fowles flying, Gen. 1. ver. 20.

In Esay 54. 10. *Mountaines and hills* are put and used, to signifie durance of things, and by the end or utmost bounds of hills in Gen. 49. 26. is meant all the world over, and so long as it endureth: for Jacobs blessings containe beside earthly, heavenly Blessings also in Christ, whom Joseph and Judah figured in the birth-right and government.

Mountaines) The highest places of the earth, Prov. 8. 25. *Ere the mountaines were.* Mountaines have eminency and firmnesse, they be high and unmoveable or lasting. In Psalme 18. 7. Mountaines are put for heaven. Also Dan. 2. 45. For heavens are the place of the most high God, from whom that Stone Christ was sent.

2 Great men, and Rulers, Psalme 72. 3. *The mountaines may bring peace,* Esay: *Tell the mountaines, &c.* Potentates of the earth are exalted as Mountaines, and thinke themselves strong. *Obstacles to grace*

3 Arrogant and proud tyrants, swollen like Mountaines, with ambition, Job 9. 5. *GOD translates mountaines and overthrowes them in wrath. Lefty, powerful Enemies*

4 The invifible, even the holy Catholick Church, eminent and durable as a Mount, Psalme

Psal. 125. 1. 15. 1. & Sometime it signifies *Morish*. or *Sim*, where was the Sanctuary of God, **Psal. 121. 1.**

5 The visible Church, **Esay 2. 3.** *Let us goe up to the mountaine of the Lord.* **Obad. 16.**

Mountaines and hills are put for Realms and Kingdomes civil and worldly, which being but temporary & changeable, are inferior in glory to the mountaine of the Lord, that is, his Church collected of Jewes and Gentiles, which in honour and esteeme exceedeth all earthly Regiments, because it is universall. 2. Consists of voluntary Citizens. 3. Hath God dwelling in it to preserve and rule it. 4. Because it is taught of God in the true Doctrine and worship. 5. It is made to walke and live truly according to that Doctrine and Religion: see **Esay 2. 1, 2, 3.**

Also Mountaines) The high hills and places wherein the heathens worshipped their Idols, **Ezek. 18. 6.** See **Deut. 12. 2.**

Mountaines and vallies) Men of all sorts, high and low, rich and poore, **Esa. 4. 4.** *Vallies shall be exalted and all mountaines and Hills shall be brought low.* **Luk. 3. 5.**

Not to hurt in the holy Mountaine) That in the Christian Church, by operation of the Spirit in the Ministry, there should be such meeknesse and agreement of mind, as one should not study to hurt another, but to helpe rather: which is elsewhere **Esay 2.** and **Mich. 4. 2, 3.** expressed by turning into mattocks and pruning bookes, their swords and speares. **Esay 11. 19.** *They shall not hurt, &c.* **Iunius** expounds this by **Rom. 8. 28.** both senses may stand. How is the Romish persecuting Church (all bent to hurt and kill the Saints) the holy Mountaine and Catholik Church? It is the malignant and Cainiticall or sanguinary Church. **Revel. 17. 6.**

Mount of the Congregation) *Sion* where Gods people used to gather themselves unto the Publicke service of God, **Esa. 14. 13**

Mountaine of God) *Horeb* where God appeared to *Moses*, and gave his Law unto his people, **Exod. 3. 1.**

It is also so called, because it was great and high. See **Psal. 36. 7.** and was sanctified of God by his appearing there, now; and after when God came downe upon it to give his Law, **Exod. 18. 5.** and **19. 3, 17, 18.** So in **1 Kings 19. verse 8.** it was called, of drynesse, being unwatered; and *Sinal* of the store of brambles which grew there.

Mourning) A godly griefe or sorrow, for our own or for the sins of others, **Mat. 5. 4.** *Blessed are they that Mourn.*

2 A moderate sorrow, for the worldly evils that do befall our selves or others, **Mat. 2. 18.** *Mourning and weeping,* **Gen. 23. 2.** *To Mourn for Sarah.*

3 Unmeasurable and grievous lamentation and heavinesse, expressed by smiting the body, tearing the haire, renting the garments, &c. **Mat. 24. 30.** **Gen. 37. 35.**

4 Judgments and calamities, which cause Mourning: By a Metonymy **Ezek. 2. verse 10.** *Mourning, Lamentation, and Wee.*

The High Priest under the Law in mourning must not uncover his head, nor goe out of the Sanctuary to mourn for any, because he had on his head the Crowne and the anointing Oyle, **Lev. 21. 10, 11, 12.** This was to signifie that Christ after his resurrection hath obtained all happinesse and glory in heaven, in all excellency without the least misery and sorrow: see **Rev. 4. 4, 5.** and **Heb. 2. 7.** **Zach. 6. 12.** And that believers also through him shall obtaine the like. See **1 Cor. 15. 47, 48, 49.** **Heb. 2. 9, 10.**

Mouth) That part of the body, which is the Instrument of speech.

2 Speech or words uttered by the mouth, which is the Instrument of speech, **Esa. 49. 2.** *He hath made my Mouth like a sharpe sword;* that is, my words were as sharpe and piercing, as a sword, **Pla. 73. 9.** *They set their Mouth against Heaven.* See **Gen. 24. ver. 37.** and **40.** and **45. 21.** **Exod. 17. 1.** **Num. 9. 20.** **Deut. 1. 26.** **Psal. 49. 14.** compare **Deut. 8. 3.** with **Luk. 4. 4.**

Mouth) signifieth commandement. **Gen. 4. 1.** **Job 39. 30.** **Luke 19. 7.**

To be with ones Mouth) To instruct, and teach one, what, and how to speak, **Exod. 4. 12.** *I will be with thy Mouth.*

Mouth of the Lord) The Lord himselfe, revealing and opening his will unto the people, **Esay 40. 5.** *The Mouth of the Lord hath spoken it.* **Augustine**, by the Mouth of the Lord, understands Christ the Son of God, who declared the Father unto us, **Joh. 1. 18**

Note. Interpreter is opposed to mouth, **Ge. 45. 12.** compared with **Gen. 42. 2.** for an Interpreter is another mans mouth, **Exo. 4. 16**

Breath of his Mouth) The Doctrine of the Gospel uttered by the Ministers thereof. **1 Thes. 2. 8.** *Whom the Lord shall consume with the spirit or breath of his mouth.* **Esay 11. 4.**

Rod or staffe of the Mouth) The mighty and powerfull word of God, **Esay 11. 4.** *Hee shall smite the earth with the Rod of his mouth.*

Mouth of the earth) Earth it selfe, taking in as a mouth, the blood of *Abel* to hide it. **Gen. 4. 11.** *The Earth opened her Mouth.*

To kisse the mouth) To love, honour, and obey his words, Gen. 51.40. In this sense David saith, Kisse the sonne, Psal. 2.12. and Samuel kissed Saul being King, 1 Sam. 10.1. and men kisse his lips that answereth right words, Prov. 24.26.

To open the mouth) To begin to speake, or to make an entrance into the speech, after good deliberation taken, Mat. 5.1. *Then Jesus opened his mouth.* Acts 10.34. *Peter opened his mouth.*

2 To restore the use of speech, Luk. 1.64. *His mouth was opened immediately.*

Mouth of the brookes) The Lips of the Rivers, to which the two banks are in stead of two lips. Eley 19.7.

To stop the mouth) To put to silence, or to make dumbe, through astonishment of Gods workes, Job 5.16. *Iniquity shall stop her mouth.*

Mouth of wickednesse) A very wicked man which with his mouth speakes forth wicked things. Psal. 107.42.

To speake mouth to mouth) To speak manifestly, and not darkely, Numb. chap. 12. vers. 8.

M.

U.

Multitude) The greatest and mightiest men, which by might beare down right, oppressing the poore by fraud or force, Exod. 23.2. *Thou shalt not follow a multitude to do evil.*

2 The common people, or vulgar sort of men, because they are the greatest number, Mat. 9.8. *When the multitude saw it.*

Cry of a multitude) A most vehement, strong & lowd sound, Dan. 10.6. see Ez. 1.34.

Multitude of people) Abundance, or great store of people, Pro. 14.28. *In the multitude of a people is the honor of a King.* But multitude of people, is no note and mark of a true Church; for so much as many walke in the broad way, whereas few walke in the straight way.

In multiplying I will multiply) With certainty and greatnes to increase, Gen. 3.16. *In multiplying I will multiply.* By this ingemination or doubling of words, both vehemency and certainty of the thing is meant, as in Gen. 2. *In dying thou shalt dye.*

Murder) The taking away of mans life unlawfully, Rom. 1.29. *Full of murder.*

2 Kinds or degrees of murther by Moses, described Deut. 19. One by ignorance or error, verse 4. the other of hatred pretended, verse 11. or suddaine, Exod. 22.21, 22.

3 All cruelty, in deed, word, or thought, Exod. 20.13. *Thou shalt not murther.* 1 John 3.15. *He that hateth his brother in his heart, is a murdurer.* A Synecdoche.

Murtherers and Theeves) Not only men-killers or grosse stealers: but all oppressors,

wrong-doers, cruel exacters, and fraudulent dealers, which by wiles and cozenage draw unto them the goods of other men, Esa. 1.21, 23. *Now murtherers and companions of thieves.*

Murmurer) A grutching discontented person, which is displeased with Gods dispensation & dealing. 1 Cor. 10.10. *Neither murmur ye as some of your fathers murmured,* Mat. 20.11.

To murmur) To grieve in mind secretly, for want of some good thing which wee desire; or for feeling some evil things which we would not have, 1 Cor. 10.10. John 6. v. 41, 43, 61. Here it noteth indignation and offence taken upon Christs words carnally understood, but in John 7. v. 12. it signifies speech secretly whispered in the eare, out of feare of men.

To muzzle) To deny and keepe backe meat and maintenance from labourers, men, or beafts, Deut. 25.4. 1 Cor. 9.9. *Thou shalt not muzzle the mouth of the Oxe.*

Must) A necessity of that thing whereunto it is applyed. Heb. 9. v. 16. *Where there is a testament, there must be the death of him,* &c. Act. 14.22: *We must through many afflictions enter into heaven.*

2 A duty, and that which ought to be, 2 Tim. 2.6. *The husbandman must labour, before he receive the fruit.*

Musick or melody of the Land) signifieth, the praiseworthy, or best & most commendable fruit of the land, and for which songs of praise were given to God, Gen. 43. v. 11.

Mystery) See Mistry, Secret.

Must) See Necessity: signifieth a necessity of a thing in divers respects.

1 Of a good thing in respect of Gods commandement and duty, as Rom. 13.5. 2 Tim. 2.6.

2 Of a good thing in respect of Gods promise.

3 Of a moral evil or sin in respect of mans propension to it, Satans suggestions of it, Mat. 18.7.

4 Of a sin in respect of Gods permission of it, and purpose of that permission, by his providence and power to extract good out of evil, 1 Cor. 10.16.*

N.

A.

Naked) One that is void of all: Cloathing to cover his body, Gen. 2.25. *Adam was Naked and was not ashamed.*

2 One that hath laid aside and put off the chiefe of his garments, 1 Samuel 19.24. *Saul fell downe naked*, that is, hee put off his Kingly apparell, Esay 20. 2. without his gowne, not without his shirt.

3 One which lacketh Christ, the wedding and best Garment, Revel. 3. 17. *Thou art poore and naked*, that is, void of Christ and his graces.

4 Such as want the favour and protection of God, which is our best covering, Exodus 32. 25. *When Moses saw the people naked*.

5 One which is not yet clad with immortall glory, 2 Cor. 5.3. *Wee shall not bee found naked*.

6 One stript and left without worldly goods, Job 1.2,21. 1 Tim. 6.7.

Nakednesse) Lacke of bodily cloathing in whole or in part, 2 Cor. 11. 27. *And in nakednesse*. Also our secret parts, Gen. 3. 7. and 9. 22. Lev. 18. often.

2 Want of Christ Iesus, his merits, and graces of the Spirit: which are the foules deckings and ornaments, Revelation 3. 18. *That thou mayst hide thy filthy Nakednesse*. This is spirituall Nakednesse.

3 Weake, naked, and ruined places, Gen. 42.9.

There is a double Nakednesse to bee gathered out of Gen. 2.25. *They were both naked, and were not ashamed*; and Gen. 3.7. *They knew they were naked, and sowed Figge-leaves*. The former was a nakednesse full of glory, holinesse, and innocency, containing four things. First, Uprightnesse of minde and will. Secondly, Beauty and brightnesse of the whole body and every part. Thirdly, Harmony and consent of appetite, senses and members with the minde. Fourthly, impassibility of the body, not obnoxious to cold, heate, or to suffer any hurt. The latter nakednesse after sinne, is full of turpitude, misery, and containeth a sense of all those evils contrary to the four good things now mentioned. As first, depravation of minde and will, by blindenesse and perversnesse; and deprivation of the Image of God in wisdom, holines, and righteousness. Secondly, Filthines and deformity, in the privy members specially. Thirdly, Rebellion in the appetite, and interior powers against the rule of the minde. Fourthly, Passions sundry and many, afflicting and affecting the body by diseases and distemper of the aire, &c.

Name) That whereby one person is knowne from another; as *Peter, Paul, &c.* Mat. 1.21. *His name shall bee Iesus*. Luke 1. 6. *Hee shall be called John*.

2 Testimony or report given of any man, which if it bee for good things, and given by good men, then it is a good name; otherwise it is an evill Name. Proverbs 21.1. *A good name is better than riches*. This is that whereby wee are made knowne and manifest to others, as men by their names.

3 Our selves, or our owne persons, Luk. 10.20. *Rejoyce that your names be written in the booke of life*; that is, that yee are known before and loved of God from everlasting, Rev. 21. vers. last.

4 Honour, renowne, praise, or glory, Deut. 26. 19. *To make thee high above all nations in name*. Gen. 6.4. Men of name, Eccles. 7.3. As vile persons are said to bee men without name, Job 30.8.

5 Appearance, shew, and seeming, Rev. 3.1. *Thou hast a name to live*.

6 Memory, mention, Prov. 30. *His name shall bee put out*.

7 The most noble and powerfull creatures in heaven and earth, Acts 4.12. *There is given none other name under heaven*. Ephes. 12.1 *Above all names*.

8 Great excellency and dignity, Phil. 2. 9. *And given him a name, &c.*

9 Knowledge, Rom. 1.5. *For his name among the Gentiles*; that is, to make him known by spreading the Gospel, which is also sometime called the name of God and of Christ, as Mat. 19.29. Marke 10.29. Luke 18.29. Lastly, authority, power, or vertue. 1 Cor. 5.4.

9 A final cause, or reason and argument inducing to any thing; as namely the servile use, goodnesse, profit, praise, pleasure or contentment of some person; or for his sake and because of him, that hee may receive profit thereby, &c. Rom. 1.5. Mat. 19.29.

10 The representation of another person, the stead or supply of ones presence, place or worke, John. 5.43. Mat. 10.41,42. and 19.27.

11 The commandement and authority of some person.

12 The aide and assistance of some higher power, Psal. 44.8. Luke chapter 10. vers. 17. Marke 16. 17. Matthew 7. 22.

13 The merit, mediation, or meanes of some higher person, or the confidence had therein

therein, Joh. 16. 23, 24.*

Name, when it is referred to God) Any thing whereby God and his wil is made better knowne to us. Thus his Titles, as God, Jehovah, Lord, &c. Also his properties; as Mercy, Goodnesse, Truth; his workes, his Word, his Sacraments, his Religion, his Doctrine; All these are the Names, Exod. 20. 7. *Thou shalt not take the Name of the Lord, &c.* Exod. 3. 18. *This is my Name for ever.* And 33. 19. and 34. 6, 7. Psal. 8. 1. Joh. 17. 26. 1 Tim. 6. 1. Elsewhere often.

2 The aide and helpe of God, Psal. 44. 5. *In thy Name we shall tread downe our Enemies.* 1 Sam. 17. 45. *I goe against him in the Name of my God.*

3 His honour, renowne, and glory. Psal. 76. 1. *His Name is great in Israell.*

4 The renowned vertue and power of God, Matth. 7. 22. *In thy Name, &c.*

Name of Christ, of Jesus, of Lord, of God) Christ, or Jesus himselfe, or God himselfe, Acts 9. 14, 16. Psal. 124. 8. 2 Tim. 2. 10. The meaning hereof, is to admonish us to seeke to understand no more of God and of Christ, than is made known unto us in the word.

2 The Commandement of Christ, 2 Thes. 3. 6. Col. 3. 17.

My Name shall be in him) Christ to be very true God, coessentiall with his Father: also his lively Image by whom hee is knowne; and lastly, his Vicegerent authorised to bee Lord and Ruler over his people. Exod. 23.

21. *Because my Name is in him.*
To give sight for the Name of Christ) To entertaine one for the love and sake of Christ, because hee honoreth him. Marke 9. 41. *Whoever shall give a cup of cold water for my Name.*

In the Name of a Prophet, Disciple, righteous man) As a Prophet, as a Disciple, as a righteous man, because they be such, Matth. 10. 41, 42. *Hee that receiveth a Prophet in the Name of a Prophet, &c.*

A Name above every Name) Such dignity and renowne, as far excelleth all earthly and heavenly dignity and renowne; whatsoever is in any Creature. Ephes. 1. 21. *Hee hath given him a Name above every Name.*

To come in the Name of the Lord) To be sent of God, or to come from him, furnished with divine authority as his peculiar Messenger. Mark. 1. 9. *Blissed be he that cometh in the Name of the Lord.*

To be baptized in the Name of the Father, &c.) To be dedicate and set apart by bapti-

me unto God, as his peculiar people and worshippers, Mat. 28. 19. *Go teach all Nations and Baptize them in the Name of the Father, of the Sonne, and Holy Ghost.*

2 To receive Baptisme at the hands of Man, who in the behalf of the Trinity, and by the authority thereof, doth Baptize.

3 To be Baptized with the circumstance of Prayer made to the whole holy Trinity, or with calling on the Name of one God, and in the three Persons.

4 To bee baptized by the power of the Trinity then named.*

To be baptized in the Name of Christ) To give our Names to Christ by Baptisme, and therein to be made partakers of his death, buriall, and resurrection. Acts 8. 16. *They were onely Baptized in the Name of Christ,* Acts 19. 5.

Name of blasphemy) One full of blasphemies against God, against goodnesse, and against good men, Rev. 13. 1. *And upon his head a Name of blasphemie.*

To be named with ones Name) To be taken and accounted for ones Child, no lesse than if he were born of him. Gen. 48. 19. *Let my Name be named upon them.*

Thus Gods Name is said to bee called on us, Deut. 28. 10. 2 Chron. 7. 14. Jer. 14. 9. that is, wee are named the sonnes of God, 1 Joh. 3. 1.

2 To bee renowned by bearing the Name of some most excellent, as Christians are by bearing the Name of Christ, Ephes. 3. 15.

3 To be accounted ones wife, Esay 4. 1.
 4 To have a new Name put on him in Circumcision or Baptisme, thereby to be put in minde of our duties, as Esay 8. 3. Luke 1. 59, 60, 61, 62, and 2. 21.*

To come in the Name of Christ) Either Christ his agnomination, or his authority, Mat. 24. 5.

New name) The Child of God, Rev. 3. 17. *I will give unto him a new Name* (See New.) Some others expound it of the spiritual benefits of Christ and the dignity that followes them.

Not to name a thing) Not to speake or make mention with pleasure and liking, but with a loathing and detestation of the thing named. Ephes. 5. 3. *As for Covetousnesse, let it not once be named.* Psal. 16. 4. Exod. 23. 13.

A name better than of sonnes and daughters) The title and name of the children of God, of sonne or daughter of God, of members of Christ, of heire and fellow heire with Christ; which is more excellent

by much, than to be called or named a father of children: this is spoken for the comfort of godly Eunuches which are childless. *Esa. 56. v. 4, and 5.*

To despise his Name) To contemne and cause to be set at nought, the outward true worship of God, as the Priests and Jews did, by offering corrupt Sacrifices, contrary to the Law. *Mal. 1. 6. Ye despise my Name, See ver. 7, 8.*

For his Names sake) The voluntary forsaking of Country and goods, for this end and cause, that they might preach the Gospel to the Gentiles, *3 John 7.*

Through thy Name) Through the true knowledge of himselfe: a *Metonymie* of the subject. *John 17. 11. Keep them through thy Name.* Others expound it of the power of God, whereby men are preserved: both expositions may stand; for God by his might keeps such as soundly know and feare him, and none other.

To have a desire to his Name) Inwardly to meditate of the truth, justice, and power of God, as also of his word and worke, thereby to proppe and stay their soules in patience and trust, till their deliverance promised came. *Esa. 26. 8. The desire of our soule is to thy Name.* This their meditation in the ninth verse is set forth two wayes; first, by the earnestnesse of it, expressed in two tearmes, (soule and spirit) Secondly, by the continuance of it, (night and morning) that is, all the day long.

Nature) Our estate by birth, being born into the world corrupt and sinfull, *Ephes. 2. 3. Wee are by Nature children of Wrath; that is, such to whom the wrath and judgment of God is due, even for our birth, through the guilt of that corruption, which by sin fell into our nature. Rom. 11. 24. Wilde by Nature; that is, by impurity and uncleannes of Nature.*

2 Sensuality. *2 Pet. 2. 12. As Naturall brute beasts.*

3 A prerogative gotten by Birth, or Naturall descent and generation. *Gal. 2. 15. We which are Jewes by Nature.*

4 Naturall reason or judgement, shewing men what is honest. *Rom. 2. 14. Gentiles doe by Nature things contained in the Law.*

5 A long continued, and commonly received custome, *1 Cor. 11. 14. Doth not Nature teach you, &c.* Some interpret Nature here to be the common instinct of nature.

6 In truth, or in very deed. *Gal. 4. 8. Ye did service to them, which by Nature were no*

Gods; that is, no Gods indeede and truly, but by opinion and estimation of men.

7 Godly qualities and good dispositions put into our Nature by divine power, *2 Pet. 2. 4. Partaker of the Divine Nature; that is, of righteousnesse and true holinesse, wherein wee resemble God, as children their Father: bearing the Image of his wisdom purity.*

8 Essence or substance, *Heb. 2. 16. Hee tooke not the Angels Nature. Jam. 3. 7. The whole Nature of Birds and of Beasts, haib bene tamed by the Nature of man.*

9 Kind or kindred, *Jam. 3. 7.*

10 Disposition or inclination of any creature to something agreeable to his being and conversation. *Jam chap. 3. ver. 7. Nature of Birds.*

11 Vertue, power, or wisdom, or all these. *James chap. 3. ver. 7. Nature of man. **

Naturall brute Beasts.) Persons carried unto brutish lusts, being led not by any reason or counsell, nor by the Spirit of God, but by a blind violence of Nature voyde of judgement, *2 Pet. 2. 12. As Naturall brute Beasts.* These are said here, verse 12. to be made to be taken, by a speech borrowed from beasts framed to that end, to become a prey to others which consume them: so these devillish creatures willingly put themselves into the snares of sin, being vessels of wrath prepared to destruction, *Rom. 9. ver. 22.*

Naturall sonne) One truly and indeede begotten by the Gospel, *Tit. chap. 1. verse 3. Titus my Naturall sonne, or my owne sonne, 1 Tim 1. 2.*

Naturall body) A body quickened by the soule, and maintained in life by Naturall and ordinary meanes, as meat, drinke, sleepe, &c. and is subject to naturall affections and operations, as generation, nutrition, augmentation, motion, &c. Contrary to this is a spirituall body; which being endowed with the condition of immortality, is preserved alive without such meanes, by the immediate worke of the Spirit, *1 Cor. 15. 44. There is a Naturall body, and there is a spirituall body.* The body when it is sowne and buried, is not now a Naturall body, but was while it lived.

As mens bodies in this earthly estate are said to be animall (or naturall) because they are quickned by the soule, which doth vivifie or give them life. 2. Because this animall life being weake, needeth many naturall helpes, as meat, ayre, rest, Physick, &c. And thirdly, are subject to naturall or animal affections

origin of
twofold Nature
is Evil - not so
pure as God

affections or operations, as generation, augmentation, nutrition, motion, mutation, corruption &c. So after the resurrection, the same bodies of the saints are called spiritual not for that they be turned into spirits, (because they remaine still bodies without any change of substance) but in regard they shall bee endowed perfectly with the condition, qualities, and gifts of the Spirit; as our Saviour saith, Matth. 22. *They shall be like the Angels in Heaven*, which neither marry, nor give in marriage. The bodies once raised shall bee wholly moved and ruled by the Spirit of Christ their Head. 2. Be altogether subject to the Spirit, and shall intend none but spirituall actions. 3. Enfreed from all actions of naturall life: and fourthly, the Spirit shall immediately sustaine them by his exceeding vertue, without any such helpe as now our fraile and animal life doth stand in need of. They therefore erred grossly which taught, our bodies should bee changed into spirits, and become unsensible, invisible, untouchable, &c. as one *Joannes Hierosolymitanus*, and after him M. *Stapleton* affirmeth, and as the Anabaptists doe hold: for the resurrection shall adde glory unto, but shall not destroy the nature of bodies, else could it not afford matter and cause either of comfort in the godly, or of terrour in the wicked, if the same bodies did not rise againe.

Naturall care) True and faithfull care, void of counterfeiting and negligence, Phil. 2.20. *Which hath a naturall care of your matters.*

Naturall life) A custome agreeable to the Law of nature, Rom. 1.26. *Did change the naturall use, into that which is unnatural.*

Naturall man) The unregenerate man, who still sticketh in the old corruption of nature, his ignorance and obstinacy; which he brought with him into the world. 1 Cor. 2.14. *The naturall man perceiveth not the things which be of God.*

Naturalnesse of Love) Truth and sincerity of love, 2 Cor. 8.8. *I prove the naturalnesse of your love.*

Naturally) By light and instinct of nature. Jude 8. *What things they know naturally.*

Two Nations) Father of two people, Gen. 25.23.

Nation) Either the Country or the people which inhabit it, Psal. 117.1. *Prayse him allee Nations.* Rev. 7.9. *Of all nations, kindreds, and people.* Exod. 19.6. *Ye shall be an*

holy Nation.

2 The Author and head of a Nation or people, Gen. 25. *Two Nations are in thy womb.* This is meant (by a *Metonymie*) of *Jacob* and *Esau*, the two roots of the *Israelites* and *Edomites*.

To increase a Nation) To heape upon the Jewes being brought low, life and all good things more and more, *Esay* 26. 15.

A great Nation) A large posterity both for quantity and quality, for number and name; so was *Abraham*, for of him came the *Israelites* by *Agar*, the *Midianites* by *Kethura*, and the *Israelites*, which were great in multitude. Secondly, in renowne. Thirdly, in lawes. Fourthly, by the Covenant with God. Fifthly, because great Kings, Prophets, and holy men came from him, Gen. 12.2.

Navill) That Member and part of the body which is in the middle of the belly.

2 The extreame impurity and deformity of our corrupt nature, *Ezek.* 16.4. *Thy Navill was not cut*; that is, thy impure and sinful nature, was not corrected and healed.

3 The middle part of any thing. *Judges* 9.37. *I see folke come downe by the navill (or middle) of the land.* Metaphor.

4 The whole body, *Job* 40.11. *His force is in the Navill of his belly.* Synecdoche.

5 Both body and minde, and whatsoever is within or without a man. *Prov.* 3.8. *So health shall bee to thy navill.* An Allegory. As Infants in their mothers wombe, by the navill take in nourishment from the mother to strengthen the most inward parts; so the godly in the Church are fed, strengthened, and put in good plight every way, through the true knowledge and reverence of God.

Nazarite) Hee was a person which had made a vow of separating himselfe to the Lord in a speciall manner: the Law and order whereof is written, *Numb.* 6.2,3,4,5,6,7,8, &c. untill verse 21. It signified sundry things.

1 The purity of Christ, that was so perfectly separate from sinners, *Heb.* 7.26.

2 That wee should separate our selves from all evil things, and whatsoever hath a shew of evill, 2 *Thes.* 5.22.

3 Whereas the Nazarite was holy in a speciall manner, this signified the perfection of holinesse in Christ above other; and that at length hee should give the like holinesse to his Church, *Ephes.* 5.26,27,28.

4 A dweller in the City *Nazareth*.

5 A professor or follower of the vowes or ceremonies of a sect called Nazarites.

6 Christ as in the 1. and 3. sense.

N.

E.

Necessity) 1 Want of good things temporall, Rom. 12. 13.

2 Any constraint or forcing cause, by authority, &c. 1 Cor. 9. 16. 2 Cor. 9. 7. & 6. 10.

3 The meanes or use of a thing, both in procuring good, and preventing evill, Heb. 7. 12.

4 Every one that doth us good, and is neere us in mercy, and charity, though faire distant in dwelling, Luke 10 36, 37.

Necessity is two fold :

1 Absolute, a force which we cannot resist or avoyd it.

2 Conditionall, where we may do good as wee are commanded, or must suffer evill and punishment as wee are threatned: for if wee chuse to doe good, there is no necessity that wee shall bee punished; and if wee out of infidelity will try the danger of punishment, there is no necessity of doing our duty, Rom. 13. ver. 5.*

Necke) The highest part of a naturall body, and the chiefe City in a politicke body, as *Jerusalem*, Esay 8. 8.

Neere to cursing) That the curse and wrath of God is not by and by executed after the sinne against the Holy Ghost is committed, but is often respited. Heb. 6. ver. 8. See the like phrase, Heb. 8. 13. *Neere to bee done away*; [to] signifies that it was not far off to bee done away.

Neighbour) One that dwelleth nigh or neere to us, in the same borough or street.

2 One that is neare unto us in kinde or blood: even every man and woman that come of *Adam*, Mat. 22. 39. *Love thy neighbour as thy selfe*: whosoever is of our nature and kinde, and doth or may stand in need of us, is our neighbour.

To have God neare us, and to be neare God) God to bee joyned to his people by a Covenant with them in Christ, Ephes. 2. 13. and by readinesse to succour and save them, according to that Covenant when they seeke him, Psal. 145. 18. and 248. 14. On the other side, Gods people are said to be neare God by their service of him, Levit. 10. 3. and by spirituall alliance in Christ. John 20. 17. 1 John 3. 1. For this word neare or nigh, is put for kindred, Lev. 21. 3. Christ draweth neare to God for his peo-

ple, Jer. 30. 21. and they by him.

Net) An instrument which Fisher men use to catch fish in.

2 The visible Church, which is like a net that brings to land both fish and other things. Mat. 13. 47. *The kingdome of God is like unto a net cast into the Sea.*

3 Meanes and helpes to live by. Hab. 1. 16. *Hee sacrificed to his net.*

Never) Not for a long time. Lev. 6. 12, 13. *The fire shall never goe out.*

2 Not at all, Mar. 3. 29. *Shall never have forgiveness.*

New) That which is not old, and comes in the stead of the old, 2 Cor. 5. 17. *All things new.*

2 Unwonted, never seen or heard before. Eccles. 1. 9. *No new thing under the Sonne.*

A thing in phrase of Scripture is sometime said to bee new, which is alwayes renewed upon new occasions, and so permanent; as *Job* saith, *My glory was new with me.* So love is both an old and a new Commandement, 1 John 2. 7, 8. also new Songs, Psal. 33. 3. and 40. 3. and 96. 1. and 98. 1. 144. 8. Esay 42. 10. unlesse we may say that these have reference to the state of things under the Gospel, where there is a new Covenant. Heb. 8. 8. *New Heavens and new Earth.* Rev. 21. 1. *A new man.* Eph. 2. 15. and 4. 24. *A new Jerusalem.* Rev. 21. 2. *And all things new.* 2 Corinth. 5. 17. Revel. 21. 5. and 8. 9. and 14. 3.

New creature) One regenerate by the Spirit, or endewed with new qualities of righteousness and holinesse, 2 Cor. 5. 17. *Hee that is in Christ, let him bee a new Creature.*

New birth) The begetting of those new qualities by the worke of the Spirit. John 3. 3. *Except yee be borne a new.*

New Covenant) The agreement which GOD hath made with his people for salvation by Christ. See Covenant.

New doctrine) Every doctrine not heard of before. Acts 17. 19. *Wee will know what this new doctrine meaneth.* Also every doctrine how ancient soever it be, if it be contrary to that is taught which in the word, it may be called new.

New heart) A soule renewed and changed, not in the substance and faculties of it, but in qualities, being framed a new after God, in knowledge, righteousness, and true holinesse. Ezek. 11. 19. *I will put a new heart in thee.* Hee who said, I will give you a new heart and a new spirit, hath elsewhere said, *Make your selves a new heart*; how is it then

then that he who saith, *Make*, saith, *I will give it*; why doth he command us to make, if he be the giver? Why doth hee give, if man himselfe bee the maker and worker? The cause is, hee giveth the thing which hee commandeth us to make, and helpeth us whom he hath commanded, that wee may doe the thing commanded. For through his grace it commeth to passe that man is endowed with a good will, who before naturally had an evill will. *August. lib. de Grat. & libero arbitrio, cap. 16.*

¶ Or he commandeth us to aske of him.

1 That wee may know him to be the giver of goodnesse.

2 That wee may acknowledge our want.

3 That we may shew our duty to him.

4 That hee by our prayer may be moved to give what wee doe aske, *Psalme 10. 17.**

New Lampe) The whole body and masse of the Church, renewed and purged from the old Leaven of sin and corruption. *1 Cor. 5. 7. Purge out the old Leaven that ye may be a new Lampe.*

New Jerusalem) The City of God, or the heavenly City. *Rev. 3. 12. I will write upon him the Name of the City of my God; that is, the new Hierusalem. New name, see Name.*

All beleivers of the Gospel from the first preaching of it, are called new Jerusalem, which is said to bee the mother of us all by a familiar speech of the Prophets, who as they liken particular Churches to the daughters, so they compare the whole Church with the mother, *Rev. 21. 2. and Gal. 4. 25.*

New Song) A Song which doth not wax old and vanish, but is continually revived by the godly, by reason of Gods continuall fresh Mercies and benefits toward them, *Pla. 33. 3. Sing unto him a new Song, Pla. 96. 1. Pla. 40. 3.*

New Heavens, and New Earth) The estate and condition of the world after the last judgement, when it shal be purged from vanity and corruption, and restored to such glorious perfection and proportion, as if heaven and earth were created anew. *2 Pet. 3. 13. Rev. 21. 1. I saw a new Heaven and a new Earth, Rom. 8. 20, 21.*

2 The blessed estate of the elect under the New Testament, being quite altered and framed (as it were anew) by the Spirit and Gospel of Christ. *Esa. 66. 22. I be new heavens and the new Earth which I shall make, shall re-*

maine before me.

New tongues) Strange Languages, which they had not known nor used before, being suddenly taught them by the singular gift of the Spirit, *Mar. 16. 17. And shall speak with new tongues.* These are called other tongues, *Acts 2. 4.*

New wine, and new cloth) Wine newly pressed out of the Grape, and raw cloth before it be fulled.

2 Strict and severe Laws, about ceremonies and things indifferent, *Mark. 2. 22. No man putteth new wine into old Vessels, &c.*

Newnesse of life) A conversation pure and unblameable, such as Gods Children live after their New birth. *Rom. 6. 4. They were should walke in newnesse of life.*

A Nest) A place where Birds lay their Egges and bring forth their young.

2 The Birds in the Nest. *Esa. 10. 14. My band hath found the Nest.* Thus the proud Assyrians esteemed their enemies as silly, contemptible Birds.

3 A very high habitation, and free from assailing, as the Eagles Nest. *Obad. 4. Thy Nest among the Starres.*

N.

1.

Niggard) A Churle who spareth more than is fit.

2 A wicked man, by a Synecdoche, *Esay 32. 5. A Niggard shall be called no more liberal.*

Nigh and far off) Not bodily alwayes and locall, but sometime spirituall neerenesse or distance. *Ephes. 2. 3. Ye which sometime were farre off, are made nigh by the blood of Christ.* Neerenesse and farnesse, respect not place here, but condition or estate: the Gentiles in estate of unbelieve, were far off, even enemies and ungodly; but the selfe same being converted, and by faith set in the estate of grace, were so neare, as to become friends, members of Christ, children of God, and heires of heaven.

Night) That space of time wherein darknesse covereth the face of the earth, the Sun being absent from us. *1 Cor. 11. 23. The same night when hee was betrayed.* Also suddenly, when it is least looked for, *Esay 15. 1.*

2 The time of ignorance and unbelieve. *Rom. 13. 12. The night is passed. 1 Thes. 5. 7. Sleep and be drunke in the night.*

3 Time after death, or death it selfe. *Joh. 9. 4. Night will come when none can worke.*

Night is the time of the Sunnes absence from our Hemisphere, as the day is the time

time of the Sunnes presence therein: both they containe one whole revolution of the Sunnes motion to the same point of the Meridian in the twenty foure houres.

4 A time of aduersity, *Esay* 21.12.

5 A time wherein the opportunity of doing good, or receiving, is past, *John* 9.4.

6 The Old Testament which in comparison of the New was darke as the night, as clouded with ceremonies. So some expound, *Rom.* 13.12.

7 Death.

8 The secret manner or carriage of a business, or

9 The sodainesse or unexpectednesse of a thing, *Esay* 15.1.

Night (cometh) As the *Idumeans* had their morning of prosperity and liberty, which they shooke off the yoke of King *Io-ram*, so their calamity & misery by *Senacherib* King of *Assyria* was coming and approaching (as a black Night) upon them. *Esay* 21.12. Night is figuratively, the time of trouble and dangers. *Job* 30. 20, and 38, and 5.2. *Psalme* 31.15.

Of the Night Blinde and ignorant persons, overwhelmed with the darknes of ignorance and infidelity, having the Sunne of the Gospel hid from them, *1 Thes.* 5.8. *Ye are not of the Night.*

Noble A person advanced to honour by descent or merit, *Dan.* 3.2. *He sent forth to gather together the Nobles.*

2 One of excellent piety and vertue, renowned and embolded for speciall graces. *Acts* 17.11. *These were more Noble than they of Jerusalem.*

3 Renowned, famous, glorious. *Psalme*

44. *Our Fathers have declared thy Noble works.*

4 Men picked and singled out from others, chosen men to accompany *Moses*, *Exod.* 24.

5 Upon the Nobles of the children of *Israel* hee laid his hand.

Sonnes of Nobles One well and quely educated, fitted for the government of a people. *Eccles.* 10.17.

None All and every one universally. *Psalme* 14.3. *None doth good, no not one.*

2 A few, or a little number by a *Synecdoche*. *John* 3.38. *And none receiveth his Testimony.*

3 The deniall of some person, action

or matter, not absolutely, but in some respect. *John* 1.18. and 3.45.

Noahs Ark Did figure Christ his Church, wherinto they that enter by faith are saved from the flood of Gods wrath; of which grace Baptisme (the answerable type) is the signe and seale. See *1 Pet.* 3.20,21.

Not An absolute deniall, *Exod.* 20. *Thou shalt not kill.* As in all prohibitions.

2 A conditionall deniall. *1 Cor.* 6.10. *Covetous, thieves shall not inherit.* As in many threatnings and comminations [Not] is a particle of denying, or forbidding.

3 A respective and comparative deniall. *1 Cor.* 1.17. *Sent not to baptize, but to preach,* *Psalme* 51.16. *Sacrifices thou wouldst not.* *Psalme* 40.6. *Jer.* 31.34. *Every man shall not teach his neighbour.* *Hos.* 6.6. *Desired mercy, and not sacrifice.* Likewise in sundry other speeches of comparison, where a thing is not simply denied, but in some respect; also in *Ephes.* 6.6. Here by the particle [Not] other enemies, as wicked men and our owne lusts are not excluded; but the chief above all is noted and named, to wit, the devils.

Nothing 1 No good worke at all pleasing to God, not so much as a good thought. *John* 15.5. *Ye can doe nothing without me,* *2 Cor.* 3.5.

2 No doctrine pertaining to salvation, or any authority to preach it, *Gal.* 2.6. *They did adde nothing to me.* *1 Cor.* 2.2.

3 No reward or wages for their labour, *3 John* 7. *Taking nothing of the Gentiles.*

4 No one word, speech or sentence, *Mat.* 27.12.14. *He answered nothing.*

5 Of no worth, value, use, or accompt for true godlinesse, *1 Cor.* 13.2. *I am nothing;* that is, it profiteth me nothing, as verse 3.

6 No meate, nor no kinde of eatable things; for of such hee speaketh, *Rom.* 14.1. *There is nothing uncleane.* These two words [nothing] and [all things] are to be expounded according to the subject or matter which is presently entreated of.

7 No divinity, no godly power, *1 Cor.* 8.4.

Nothing This word is not to be taken affirmatively, materially, or instrumentally, but negatively and privatively of the absence of all such matter or meanes, *Job* 26.7.

2 Absolutely, as Job 26. 7. Psal. 49. 17. and 76. 5.

3 Comparatively, as Esay 40. 17. Psalme 39. 5. as much to say, as little. John 18. 20.

4 Nothing in mine owne estimation of my selfe. 2 Cor. 12. 11.

5 Nothing not in matter, but in the manner (as truly and rightly) or use, as profitable, 1 Tim. 6. 4. 1 Cor. 7. 19.

6 Nothing in comparison of that which a man ought to be, Gal. 6. 3.

7 Nothing in comparison of a greater or better thing, especially of God, Esay 40. 17. Psal. 39. 5.

8 Nothing in matter, or existence and being, Psal. 49. 17. and 76. 5.*

Nothing in me) No power over me, no matter nor cause against me, being the innocent Lambe of God, and the eternall Son of God, John 14. 30. *And hath nothing in me.*

To Note a man) To excommunicate him. 2 Thes. 3. 14. *Note that man, and have no company with him.* These words shew what is meant by noting; as also the like in 1 Cor. 5. 9, 11. The end of excommunication, is to bring the party so noted, unto shame, which may leade to repentance. To make lucre and mony the end of excommunication is most filthy merchandize of holy things, yet too too common in the Court of Rome, where all things be vendible. Such as thinke the word Note to be no more but to signifie, neither observe the greek word which is not *Seeminate*, nor the Article put before [Epistle] to point out a certaine Epistle, even this written to the *Thessalonians*.

Robite) A young Scholar, one newly or lately planted into Christianity. 1 Tim. 3. ver. 6. *He may not be a Novice or young Scholar;* that is, a child in understanding.

Nurse) A godly Queene, Esay 49. 23. See Nurling mother.

2 A Minister of the Word, loving and tender as a Nurse, 1 Thes. 2. ver. 7. *Wee were gentle among you, as a Nurse cheriseth her children.*

3 One that helpeth mothers in the bringing up their children, Gen. 24. verse 59.

To Number) Referred to God. 1 To know and be able to set downe the number, and place; and difference of things. Psal. 147. 4.

2 To determine or appoint what shall befall any man hereafter; as length or shortnes

of life and yeares, Job. 14. 5. *He hath numbered my dayes.* This must not be taken absolutely without respect to the means of life or death but conditionally, as including the meanes of the one which he giveth to be used, and of the other which hee permitteth: for *Hezekiah's* life upon prayer and repentance was prolonged, and the *Ninivites* continued after the forty dayes, upon the condition which God required, and they performed. See Eccles. 26. 1.

3 To finish, to bring to nought, or over through a state, Dan. 5. 26. Esay 65. 12.

To Number) referred to man, 1 To reckon the tale or number of things. 2 To consider the state of things, as the shortnesse and small number of our dayes, Psalme 90. 13. which is done two wayes, 1 Arithmetically or artificially, three wayes. 1 By addition of one day to another, dayes to weekes, the weekes to moneths, moneths to yeares. So wee shall know how long wee have lived, or the greatest quantity of our naturall times; and so it is not much.

2 By deduction or abstraction; for reckoning how many dayes, and how much time wee have spent, 1 *Nihil agendo*, in idleness and sleepe; 2 *Frustra agendo*, in doing that which yeeldeth no fruite nor furtherance to eternall life, as in eating, drinking, playing, and in all the cares and labours wee used for the world; 3. *Male agendo*, in doing that which directly hindreth our passage to heaven, and prepareth us for hell, as all sinners doe: the remainder is very little, that is spent in goodnesse: this is the numbring of our good time, which is but short.

3 By proportion or by the rule of proportion and comparison of this present life or time, not onely with Gods eternity *a parte ante*, & *a parte post*; or *a priori* & *a posteriori*; but with our owne time to come, either in heaven or in hell, and so it is but a moment.*

3) The voice of one Lamenting. Luke 13. 34. *O Jerusalem, Jerusalem*, 2 Sam. 18. 33.

2 The voice of one praying, and calling upon another, Matth. 6. 9. *O our Father*.

3 The voice of one wondering, and exclaiming with admiration, as at some strange thing, Rom. 11. 33. *O the depth of his Wisdom*.

4 The voice of one chiding or speaking to another in way of reprehension. Gal. 3. *O ye foolish Galatians*, Luk. 24. ver. 24. *O ye foolish and slow of heart*.

5 The voice of one exhorting and encouraging to duty. Psal. 95. 5. *O come let us sing unto the Lord*.

One word and syllable lesse than a word, a letter lesse than a common syllable, a short expression of a long and longing affection. An interiection fit to cast into the midst of our inward thoughts, and outward affairs.

With Vide With.

To Obtaine mercy) To receive and get the gift of Faith by the mercy of God. A Metonymie of the cause for the effect. Rom. 11. 31. *Through your Mercy, they shall obtaine mercy*. The meaning is more fully thus, that the mercy shewed to the Gentiles in calling them to Christ after the Jewes were cast out, should bee an occasion that the Jewes by the mercy of God (being now in unbeliefe) should hereafter beleeve, and be saved, for so much as the unbeliefe of the Jewes was occasion of salvation to this Gentile, verse 30. Me thinks the generall calling of the Jews toward the second coming of Christ, is plainly by Paul in this 11. to the Romans proved to bee possible and probable in verse 24. by an argument from the lesse to the more: also from this power of God, verse 23. and then that it is infallible and certainly shal be, as agreeable to the Will of God revealed to Paul verse 25. confirmed by propheticall autho-

rity, foretelling it in two places out of Esai. vers. 26, 27. By the dignity of the Jewes being Gods elect people, vers. 28. also by the nature and condition of Gods calling and gifts, which are immutable, verse 29. by the comparison of Jewes and Gentiles, and the common end of their miseries, ver. 30, 31, 32. Lastly, from the Covenant made to Abraham, and the Fathers of the Jewes, vers. 16. To all which may bee added the Testimony as of the Lord, in Ezek. 37. 1, 2, 3, 4. & Rev. 7. 4, 5. & Chap. 21. ver. 2, 3, 6, 7. Also of his servants. M. Calvin, Beza, Junius, Piscator, Parau, Peter Martyr, D. Willet, Fathers and Schoolemen, Hilary, Chrysostome, Thomas Aquinas.

Obedience) A readinesse to doe the will of God in things commanded or forbid by him, be they never so troublesome, and never so much against our reason and liking, Rom. 5. 19. *As by the obedience of one man*. 1 Sam. 15. 22. *To obey is better*, &c. Exod. 24. 7. *Wee will doe it and be obedient*.

2 Submission by the Gospel, when it is beleeved of us. Rom. 1. 5. and Rom. 10. 17.

3 Rumour and fame of Obedience, Rom. 16. 19. So Rom. 1. 8.

To Obey Ministers) To submit with readinesse to their authority, suffering their words of exhortation and rebukes to take place with us, for our reformation, Heb. 13. 17. *Obey them that have the oversight of you, and submit your selfe*.

To Obey the Doctrine) To beleeve it, and live after it, when our reason, minde, conscience, will, affections and members, are brought under it, to stoop to it, and bee governed by it, Rom. 6. 16. *See have obeyed from the heart, the doctrine*, &c.

To Obey Parents, Magistrates and Pastors) Willingly to performe their just commandements, and patiently to beare even their unjust corrections. Ephes. 6. 1. *The children obey your parents*.

To Obey the lusts of sinne) In will to consent unto, and in workes to practice the evill and finfull desires of our hearts, Rom. 6. 12. *That ye should obey the lusts of sinne*.

Oblation) Some externall thing, offered and given unto God, to pacifie and appease his anger against sinne, or to witness thankfulness for some benefit, Psal. 51. 19. *Burn offering and oblation*.

The word in the Hebrew signifies generally a gift or present carried to any, Gen. 32. 13. Psalm 54. 12. and 72. 10. and in speciall, a gift or oblation presented to God. Gen. 4. 3, 4, 5. Psalm 96. 8. most specially the

the oblation of Corne or flower, called the meate-offering, Levit. chap. 2. Numb. 29. There is then a civill offering, called a present or gift to men, for love and honour sake; and a sacred offering to God for gratulation or propitiation.

Note further, that it was provided by the Law, that things offered to God, were to bee without blemish, neither blinde, broken, or maimed, or which had a Wem, or was scurvy, or scabbed; by all which was signified, the perfect sacrifice of Christ, holily, harmlesse; &c. Heb. 7. 27. 1 Pet. 1. 19. Secondly, our obedience, though imperfect, it as yet proceedeth from the holy Spirit, to bee pure before God, being without all hypocrisie, as 1 Tim. 2. 8. 1 John 3. 3. Malac. 3. 11. Thirdly, that in heaven no unclean person shall come, Cant. 4. 7, 8. and Ephes. 5. 5.

Note further, that the salting of Oblations or sacrifices with salt according to the Law, Lev. 2. 13. which is repeated, Marke 9. 49. signifies that the Covenant of God made with us in Christ, should dwell in us, and bee rooted in our heart. Marke 9. 50. Secondly, the mortification of our lusts, as salt taketh and drieth up fresh and unholysome humours, to which purpose Christ applyeth it, Marke 9. 42. Thirdly, that zeale and fervency ought to season all our actions joyned with care of mutuall peace, Marke 9. vers. 50.

Offering burnt) The expiation of sinnes by Christ, whose whole manhood was burnt up in the fire of his Fathers wrath: The Sacrifice called Sinne-offering, figured and sealed the same: as in Heb. 10. ver. 6, & 10.

Observation) Outward pompe and shew of Majesty to bee knowne by, Luke 17. 20. *The kingdom of God commeth not with observation.*

To observe dayes) To attribute holinesse and vertue to dayes, which belongs not to them; or to put Religion in difference of dayes, Gal. 4. 10. *Ye observe dayes and months &c.*

To observe the Tradition of men) To keepe and hold superstitiously the rules and precepts delivered unto us by men. Marke 7. 8. *Ye observe the traditions of men.*

Obeysance) Civill reverence, by bowing the body in token of the regard which wee owe to some person of dignity and worship for his yeares, gifts, or place, Exod. 18. 7. *And did Obeysance.*

O.

D.

Odour) The efficacy of Christs death, appeasing the wrath of God, for the sinnes of the elect, causing themselves, and their prayers to be acceptable to God, Rev. 3. 8. *Much Odours was given unto him.* Ephes. 5. 2. *A Sacrifice of sweet smelling Odour*

2 The workes of Charity, which being done in faith, are unto God (through Christ) as a pleasant Odour, Phil. 4. 18. *That which came from you, was an Odour that smelled sweet.*

O.

F.

Of) Efficient cause, or author and chief worker of a thing, Mat. 1. 18. *And soe was found to bee withchilde of the Holy Ghost.* Rom. 11. 36. *Of him are all things.* John 1. 3. *But are borne of God.*

In carnall generation, this particle [Of] so noteth the materiall cause of which wee doe come and be borne, as it implieth the efficient too, for parents bee both first workers, and also the matter of generation. It is not so in our spirituall begetting, where God is onely efficient, the immortal seed of the word hath the place and force of the matter.

2 The instrumentall cause, Act. 19. 11. *God wrought miracles by the hand of Paul.*

3 The materiall cause or matter, whereof any thing is made, Rom. 1. 4. *Borne of the seed of David.*

4 In, Galat. 2. 16. *By the faith of Jesus Christ.*

Of him, by him, or for him) That all persons, Angels, and men, also all Creatures and workes doe take their beginning of God, as their first cause, to bee by him sustained in regard of preservation; and for him in respect of their end and perfection, Rom. 11. vers. 36. *For of him, by him, and for him, are all things:* that is, faith M. Calvin, of God himselfe alone, and none other moving him; by him, none other helping him; and for his owne glory, and not for any other cause.

Offence) A stone, blocke or some other thing, whereat men may stumble.

2 Every occasion of sinning given to others, Mat. 18. 6. *Whoever shall offend one of these little ones.* vers. 7. *Woe bee to them by whom offences come.* Rom. 14. 21. 1 Cor. 8. 13. *Give no offence to the Church of God.* Every hindrance in the course of godlinesse, offered unto us by another, is an offence; and (as

it were) a stone cast in our way to make us stumble. This is an Offence given.

3 Every hinderance and let in our course, not offered by others, but laid hold on by our selves, without just cause; as when the Jewes were offended with Christs Doctrine, Mar. 15. 12. *The Pharisees are offended in hearing this saying.* Joh. 6. 61. *Doth this offend you?*

This is an offence taken.

4 Every sinne or fault against God, or our neighbour, how secretly or privately soever done; Rom. 5. 15. *The gift is not so as is the Offence.*

5 Knowledge of an offence, Rom. 5. 20. *The Law entered, that the offence might abound,* Rom. 2. *For by the Law comes the knowledge of sinne.*

Without offence) Not one free from sin, but free from giving occasion of sinne to others, in actions before men, as well as sincere before God in their mindes, Phil. 1. 10. *Without offence.*

To offend) To do any sinne in thought, word, or deed. Jam. 3. 2. *Hee that offends not with his tongue, is a perfect man.* Psal. 19. 12. *Who can tell how oft hee offendeth?* Matth. 23. 13.

2 To minister or give occasion of sinne, either by word or example, 1 Cor. 8. 13. *That I may not offend my brother.*

3 To take occasion of sinning, when none is given, as the Pharisees at the Disciples plucking the eares of Corn on the Sabbath, Mar. 2. 23. As before, Mat. 15. 12. *They were offended at this saying.*

4 To provoke God or any good man to anger (by some evill act or word of ours) whereby evill may come on us from them; this is the effect of sin on the good. 2 Passive, or to bee offended.

5 To provoke or move any evill person to anger or discontent by some good word or deed, John 6. 51.*

Office) Some function or calling, which bindes to duty.

2 Some duty which is to bee done in regard of some charge or function which wee beare in Church, Common-wealth, or family, Rom. 12. 7. *Hee that hath an Office, let him wait on his Office.*

Officers) Servants and Ministers, which attend upon Magistrates, to execute their Commandements. Mat. 26. *The Officers of the High Priest.* Act. 5. 22.

Offspring) 1 Cor. 4. 13. See *Alcians in Persegon Jari, lib. 9. Cap. 22. tom. 2.* who sheweth that this was the refuse person of the City, whom the people first bea-

ting and disgracing him, afterwards killed and burned, and cast his ashes into the Sea, to make a lustration or expiation for all the multitude in time of plague, famine, or any other calamity.*

O.

K.

Oakes and Gardens) Properly a kinde of Tree (or Trees in generall) and some enclosed ground for Hearbs, Plants, Flowers, Walkes, and other pleasures: improperly by a figure *Metonymie*, such Chappels, and Altars, as Idolatrous Jewes erected under Oakes, and in greene Gardens contrary to the prescript of God, who had sanctified the Temple and Altar at Jerusalem, for his Sacrifices and Oblations, as Psal. 132. 8, 13. & Deut. 12. 4, 5, 6. 1 King. 8. 19. and 2 Chron. 7. 12. Deut. 16. 21. And by a *Synecdoche* of the part, these Altars thus erected, signifies, all voluntary service of God, Col. 3. 23. and every invention of man in the publike worship of God. Esay 1. 29. *For yee shall bee ashamed of the Oakes and Gardens which ye have desired and chosen.* Where note from [*ye have desired and chosen*] that Idolatry hath originall from men themselves, servently coveting and choosing it freely: whence it is, that Idoll-servers are such hot persecutors of such as dislike their superstition, and bee at such cost to uphold it.

As an Oake without leafe) That Idolaters in the day of the Lords wrath, should bee stript and spoiled of all their good and pleasant things. Revel. 18. 14, 16, 17, 22, 23. Even as an Oake in midst of Winter, lacking greenesse of leafe, and all viridity and vigour, or as a Garden in midst of Summer withered by drougth and lacke of water. Esay 1. 29. *Thou shalt bee as an Oake without leafe.*

O.

L.

Strange Olives) Gentiles which were strangers from Gods Covenant.

Right Olives) The Jewes which were the people of his Covenant, Romanes 11. 17, 24.

Olives branches, or Plants) Children, which (as Olive branches) are an ornament and delight to their Parents, Psal. 128. 3. *As Olive branches round about his Table.*

Old Man) Our naturall disposition to evill. See *Man*.

2 In priority or in comparison of another thing or person succeeding it.

3 By weaknesse or decay.

Old man, 1 one old in yeares. 2 The corruption of mans nature called old in the three former respects. 1 As old as our owne conception, or as Adams fall. 2 It must give place to the new man and so bee out of office. 3 In the godly it doth daily decay like an old or sicke person, Rom. 6. 6.*

Old vessels) A minde nourished in blinde superstition, and idle ceremonies, Matth. 9. 17. *Neither doe men put new wine into old vessels.*

Old things) Naturall corruption, and the fruites of it. 2 Cor. 5. 17. The same is meant by old Leaven, 1 Cor. 5. 7.

O.

N.

Once and twice) often, or many times, Psal. 62. 11 *God spake once or twice.*

Once) A thing which (being done) is not iterated or gone over againe. Thus Christ is said to be Once offered, to have died Once, to have suffered Once, Rom. 6. 20. Heb 9. two last verser. Heb. 10. 10. *Once and no more.* Therefore the sacrifice of the Masse is abominable, charging Christs death with insufficiency, and the Word with untruth. Their destruction of bloody and unbloody Sacrifice, is also directly against the Scripture, which teacheth that there is no remission, without shedding of blood, Heb. 9. 22.

One) One onely, so as there is no more of that kinde: as One God, One Mediator, One oblation, &c. 1 Tim. 2. 5. 1 Cor. 8. 4. Heb. 10. 14.

2 United to Christ, and among themselves by faith and love, John 17. 21.

3 It signifieth fire, as Gen. 5. Dan. 9. 1. Mar. 16. 2.

One accord) Common agreement and unity of minde in Religion, Acts 2. 46. *And they continued daily with One accord.*

Both One) Jewes and Gentiles to be gathered and joynd into one people and Church of Christ, Ephes. 2. 14.

One Body) First, all the faithfull so compact and knit together like a body consisting of many members well joynd; therefore stand bound so to love and helpe one another, as members of a naturall body, doe afford mutuall succour. Ephes. 4. 4. Gol. 3. 15. *Ye are called to peace in One body.* See 1 Cor. 12. 26, 27.

2 The corporation or society of Church Officers, who have the resemblance of a naturall body with their gifts, modestly to

serve & further the whole, not onely lifted up above others through pride and contempt, or despising others by disdain, Rom. 12. 5. *So we being many, are one body in Christ,* See ver. 6, 7, 8.

One heart) Consent in Religion and affection, Ezek. 1. 19. *I wil give them one heart.*

One Church) See Unity of the Church.

One husband of one wife, 1 Tim. 3. 2 wife of One husband, 1 Tim. 5. 9. viz. at one time, for successively each might have more.*

To be perfect in One) To be firmly and for ever united and knit unto God the Father, through Christ our head and mediator, by the Spirit and Faith, and among themselves by consent of minds and wills, John 17. 23. *That they may be perfect in one.* This sentence leades our mindes to the consideration of a threefold most blessed Union. The first is consubstantiall of the Father and the Son (*Thou in Me*;) This is an Union co-essentiall of persons in one essence, and it is the soveraigne cause of the two Unions following. 2. Union is the conjunction of Christ the head with the Church his true and myticall body. This is an Union of two natures in one Will. (*In them*;) The third Union is the Communion of the faithfull One with another, as fellow-members (*made perfect in one*;) This with the former Union, is not by mixture and transfusion of substances, but by the spirituall bands of faith and love. Whence it commeth on the one side, that Christ with all his merits and gifts, are in common distributed to beleevers his members: and on the other side, the faithfull do mutually impart and bestow all their good things inward and outward, unto the use and benefit of one another. And this is that Communion of Saints, whereof wee make profession in our Creede to beleeve it.

1 Of the eternall Sonne with the eternall Father, this is Union in Essence which is but one in number. See Number.

2 Of the two Natures in Christ, Divine, and Humane; this is Union in person.

3 Of Christ with his Church, this is Union in Nature as he is man, in affection as he is holy, in spirituall graces as he is God. 1 Cor. 6. 17.

4 Of Christians among themselves, 1 By nature as men, E. say 58. 7. 2 In and by the spirit, and spirituall graces, as good

men. Ephes. 2. 22. and 4. 3, 4, 5. 1 John 1. 7. and 4. 15, 16. 3 In and by Christ as happy men, Ephes. 2. 20. and 4. 4, 5, 6.*

One sheepefold) One Catholike Church, consisting of beleeving Jews and Gentiles in all ages and places, Joh. 10. ver. 16. *And one sheepefold.*

One shepherd) Christ himselfe alone the spring of Pastours, Ecclesiast. 12. verse 11, 12.

One spirit) Spiritual union, being knit to God by one Spirit, 1 Cor. 6. 7. *Is One Spirit.*

One in Christ) To be as it were but one man, Gal. 3. 28. *It are all one in Christ Jesus,* that is, most straightly conjoined under Christ your head, as it yee were all but one quinned by one Spirit to God, as they are to the World by one soule.

One thing is needfull) The sound and saving knowledge of Christ by the Word Preached, Luk. chap. 10. ver. 42. *There is one thing needfull.* Psal. 27. ver. 14. *One thing have I desired.*

One way) The doctrine of godlinesse, which is but One, as there is but One God, Jer. 32. verse 4. *I will give them one way.*

One day) The first day, Gen. 1. verse 5. by an Hebraisme usuall in the Scripture, a cardinall number put for an ordinall, Gen. 8. 5. Matth. 28. 1. Gen. 2. 10. *The name of the one (i. first) is Pison,* 1 Cor. 16. 1.

One faith) One doctrine, not one gift of Faith, Ephes. 4. 5. Faith is one, in respect of the object, but fundry in respect of the subject.

O.

P.

To Open) To unlocke something, shut up and lockt fast from us.

2 To give unto us what we desire in prayer: Thus God openeth to us, Mat. 7. 7. *Knocke and it shall opened.*

3 To let in and receive Christ, to dwell in our hearts by Faith. Thus wee open unto Christ, Revel. 3. 20. *I stand at the doore and knocke, if any man open,* &c. Psalme 24. 9.

To open the eare) To give power unto our soule, to understand and obey what we hear of Gods will out of his Word, Psalme 40. 6.

To open the eyes) To give light of Divine knowledge to such as were wholly blinde before, through ignorance, Acts 26. ver. 18. *To open the eyes of the blinde.*

2 To helpe and increase their knowledge which doe already see, that they may know the truth more fully then before, Psalme 119. 18. *Open my eyes that I may see the wonders of thy Law,* Luk. 24. 45. *He opened their understanding,* &c. See further for this phrase in [Eyes] There is a double opening of the eyes, one proper, when the fleshy eye of the body is made to see that which before was not seene. The other improper or Metaphoricall, which is the opening of the mind, by which it understandeth things which before lay hid. And this cometh two wayes: either of Grace, when the holy Ghost enlighteneth the minde to see that which is good, pertaining to happinesse and perfection, by an illumination immediate and extraordinary, as Luke 24. 45. and mediate and ordinary, to wit, by Doctrine, as Acts 26. 18. Or it cometh of Divine judgement, when one hath given him a sense and conscience of his owne Sin, being presented to his minde before by Satan blinded, as it hapned to Adam, Gen. 3. and Judas, Matth. 27. 5. This is sometime done, as by the inward worke of the Spirit in the soul, (as in the two former) so by affliction men are made to understand their fault, as Iosephs brethren, Gen. 42. 21. and in the prodigall sonne, Luke 15. 17.

Opening the hand) The large bounty and rich liberality of God, distributing good things to all living creatures, Psal. 104. 28 *Thou openest thy hand and fillest all things with thy blessing.*

To Open the heart) To enable and give power unto the soule to behold, & through faith, to embrace as Christ our Saviour, with good feeling of his saving mercies, Acts 16. 14. *God opened the heart of Lydia.* Our hearts are lockt up by unbeleef, & opened by faith.

Opening of Heaven) The parting of the firmament, Acts 7. verse 56. *He saw the Heavens open.*

To open the lips) To give sufficient matter by blessings from God, and abilitie by the spirit of God to utter the praises of God, Psalme 51. 17. *Our wickednesse lockes our Lips, which are set open by grace.* This is one Key. The second Key is Gods benefits.

To Open the mouth) To begin to speake after some deliberation, Matth. 5. 2. Acts 10. 34. *Then Peter opened his mouth.* And by a Metaphor, when life, and sense, and motion is attributed unto things senselesse and livelesse: as the earth in Gen. 4. 10. to exaggerate and encrease the inhumanity of Caine

more

more ungentle and fierce than the brutish and unreasonable earth, which kindly received in *Abels* blood, to hide that from the eye of men, which hee had cruelly shed and spilled: *The earth opened her mouth.*

☞ 1 To speak aloud,

2 To preach boldly, openly and plainly the word and will of God, *Psalm* 77. 2. *Mat.* 13. 35. and 5. 2. *Acts* 10. 34.

3 To pray to God with a loud voyce or cry, shewing the necessity of the wants, and the faith and fervour of the person, *Psalm* 8. 1. 10.

4 To receive something into the mouth, or into that which supplieth the place of a mouth, *Gen.* 4. 10.*

To Open the Scriptures) To interpret and make plaine the true meaning of the Scripture. *Luke* 24. *He opened unto them the Scriptures.*

Opportunity) The fittest and most meete for the doing of any thing, *Rom.* 13. 11. *Considering the opportunity or season.* The time of preaching the Gospell, is our Opportunity or season, wherein to seeke our owne salvation.

Oppression) The wringing and crushing of others, when great ones of the world deale extremely and cruelly with the poore and needy; or when one over-reacheth another in bargaines, *Esay* 5. 7. *Behold oppression,* 1 *Thes.* 4. 3. The word in *Esay*, is a Scab in the Originall Text. Oppressors be like scabs which doe molest men.

2 Any violence offered, either to mens bodlies, estates or consciences, 1 *Tim.* chap. 1. 15. *Before I was an oppressor of them.*

☞ 3 The sinne of adultery or fornication, whereby the innocent is robbed of his right in his wife, daughter, &c. 1 *Thes.* 4. 6.

4 The sinne of robbery, extortion, unjust warre, &c.

It is properly the spoiling or taking away of mens goods or estates by constraining, terror, strength, &c. without any right thereto; working, on the ignorance, weaknesse, wit, wealth, friends, &c. fearefulness of them whom they oppresse; which is as if one should make one drunken and then cozen him, or robbe him being asleepe, or sicke &c. or as Ravens fall on young Lambes or weake sheepe.*

Oracle) The answers of the heathenish Gods, delivered in prose or verse.

2 The answers of God, declared to his people, by the mouth of *Moses*, or by his own mouth; even the whole covenant of the Law, *Acts* 7. 28. *Who received the lively Oracles to give us.*

3 The whole word of the law delivered to *Moses* from Gods mouth; together with the promises concerning Christ, and salvation by him. *Rom.* 3. 2. *To them of credit were committed the Oracles of God.*

Liberty Oracle) Making alive, or giving life. Such the words of the Law are in their owne nature; and also to such as perfectly keepe them. *Acts* 7. 38. *Rom.* 7. 10. *The commandment was ordained to life.* If it be occasion of death to any, it is their owne fault.

Order) A meane of peace and of avoiding confusion, 1 *Cor.* 14. verse last: *Let all things be done in order.* It is order for one to pray, and the rest to say Amen. For one to speak, and the rest to heare. For many to sing together.

2 Time, some being raised before, as Christ, some after, as Christians, 1 *Cor.* 15. 23.

Ordinance) Appointment, decree and determination, touching things to bee, or to be done, or not to be done. *Psalm* 119. 91. *Thy continue to this day by thine Ordinance,* *Exod.* 18. 16. *And declare his Ordinances.* Thus Gods decrees are his Ordinances, though unwritten.

2 Some function and estate of life, appointed for the good of mankind. Thus Magistracie, Ministry, and Marriage, bee Gods Ordinances. *Rom.* 13. 1, 2. *The powers that be are Ordained of God; whosoever resisteth power, resisteth Gods Ordinance.* Note, that the distribution and decrees of Magistrates be of God as author, as well as the generally dignity.

3 Any Commandement of God appointed as a path, for us to walk in. *Deut.* 6. 2. *That thou shouldst keepe all his Ordinances and Commandements.* *Gen.* 26. 5. Thus Gods written precepts are his Ordinances.

Ordinances everlasting) The Ceremonies and Types of Christ which are called everlasting, because in Christ (the truth of such Types) they have a perpetual continuance, *Exod.* 12. verse 14. *By an everlasting Ordinance.*

To change the Ordinances) To alter or turne rites and Ceremonies instituted of God, from the right use for which they were ordained, whilst they see not Christ in them, the substance of these shadows: and

disannulling the Covenant founded in the Messiah. *Esa. 24. 5. They have changed the Ordinances, and broken the everlasting Covenant, and* Act. 6. 14.

To Ordaine) To appoint and decree something to some speciall end. *Rom. 7. 10. The Commandement was ordained to life. Acts 16. 4. Decrees ordained of the Apostles, &c.*

Originall sin) That transgression which hath in it: 1. *Adams* disobedience imputed to us. 2. Want of his perfect righteousness. 3. Corruption of Nature. 4. Defect of punishment. *Psalme 51. 5. Rom. 5. 12.*

Oth (the searcher of the heart) to witnesse a needful truth, for the ending of strife and controversies. *Heb. 6. 16. An oth for confirmation, is the end of all strife. Deut. 6. 13.* The end and use of an Oth, is either for the ending of controversies, or for the performing of promises. An Oth may bee taken, either publikely, or privately, if cause be, *Josh. 2. 20.*

2 A wicked or falsetaking God to witnesse, for some evill end; as either to doe some wickednesse, or to hinder some good thing. *Matth. 14. 9. For his oths sake. Herods Oth.*

Oth of God) An Oth which God exacteth of his people, and they willingly give unto God, for performance of obedience to them. *Eccles. 8. 2. Take heed to the word of the Oth of God. They erre, which deny unto Christians the lawfull use of an Oth.*

Othertwise) Contrariwise, *Gal. 1. 8. If I or an Angel preach to you othertwise.* Note, that there is nothing more contrary to free justification by faith, than to hold that wee bee justified by merit of workes, yea such workes as bee done by grace. See *Rom. 11. 6.* where grace and merit of workes are opposed as contradictories, which cannot consist, but the putting and affirming the one, is the deniall of the other. Therefore both false Apostles in *St. Pauls* times, and hereticall Popish teachers now, doe directly (in joyning workes with grace, in the justification of a sinner before God) crosse and fight against the doctrine of the Gospell. It is worthy to be remembered and regarded what *Chrysostome* that golden mouthed Doctor writ,

on these words of *Gal. 1. 18.* The Apostle (saith hee) hath not thus written, if they preach contrary, or overthrow the whole Gospell, but if they preach never so little as may be, otherwise than ye have received, yea if they corrupt or impaire, let him be accursed. Seeing all points of Christian doctrine, which is necessary to salvation, be most fully and perfectly contained in the writings of Prophets and Apostles, it strongly followes hereupon, that whatsoever is added thereunto, be it never so little, and under never so faire a pretence, that same is taught not onely beside, but against them.

Out of) Signifieth, 1 The matter or substance borrowed or taken from another, *Gen. 2. 23. or borrowing of matter.*

2 Separation or motion from some place, *Mat. 2. 14. John 13. 1. and 17. 15.*

3 Separation or motion from some persons, conditions, qualitie, or state, *Joh. 17. 6.*

Oven) 1 A place made to bake bread in, or to keepe heate in.

2 A place made to torment men in. *Dan. 3. 15. 17.*

3 A person filled with unnaturall lust, as an Oven is with fire. *Hof. 7. 4. 6.*

4 A person filled with fire of Gods wrath, as an Oven with naturall fire, *Psalme 21. 9.*

5 The day of Judgement (which is to be with fire. 2 *Pet. 3. 10. 12. Mal. 4. 1. **

[*Oven*] The burning lusts of adulterers. *Hof. 7. 4. The Adulterers are as an Oven heated. And verse 6. Their heart is ready as an Oven.*

2 The earnest hot desire of Innovation.

Fiery Oven) Gods burning wrath, consuming his enemies. *Psal. 21. 9.*

Overtaken) One out-reached or prevented by the deceit and sleight of sinne and Satan, *Gal. 6. 1.*

Owne) Gods chosen in Christ, which *Paul* calls a peculiar people, *Tit. 2. 14. John 17. 10. All things are mine, Joh. 13. 1. Forasmuch as hee loved his Owne.*

2 Such as beare the name of his people, to wit, the Israelites, with whom God had made a covenant, and to whom he gave his word and Sacrifices, *John 1. 11. Hee came*

into his owne, and his owne received him not.

Owne, in this one sentence, is referred in the first place unto things; for *Judea, Jerusalem, and the Temple* were his owne: and unto the persons in the second place, where his owne, signifieth the Jewes, by a singular priviledge called and adopted to be his household, and as it were his Sacred sheepfold, to whom the Oracles of God were committed, Rom. 3. 2. See Rom. 9. 4. hereupon termed his peculiar, his treasure, an holy Nation, &c. The whole world, and all which dwell in it be his owne.

Owne Sonne) Referred to God the Father, signifieth that peculiar person onely that is called Jesus Christ, Rom. 8. 32. who is so called, and is indeed so, 1 In respect of his eternall Deity or Divine nature, viz. concerning his eternall personality therein, Joh. 3. 16. & 8. 38, 41.

2 In respect also of his humane nature. 1 For the miraculous conception of it without all meanes and immediately by the power of God, Luke 1. 35. 2 Because of the miraculous and most perfect and perpetuall union of it with the Divine nature, Joh. 1. 14. & 3. 13. for this maketh the sacrifice of his humane nature so precious and powerful to redeeme us, Act. 20. 28. 1 Pet. 1. 19. and it selfe so glorious, Phil. 2. 9, 10, 11. Eph. 1. 21, 22. 1 Pet. 3. 22. *

O.

X.

Oxe) The Minister of the Word, which laboureth in the Word and Doctrine, 1 Cor. 9. 9. *Thou shalt not muzzle the mouth of the Oxe.* Hath God care of Oxen?

O.

Y.

Oyle) The juice of the Olive, which is naturall oyle, Psal. 104. 15. *And oyle to make the face of men to shine.*

2 That oyle consecrated and made (by Gods appointment) to anoint the Priests, their garments, and holy things about the Tabernacle, Exod. 30. 25, 26. *So thou shalt make of it the Oyle of holy Oynment.* This was artificiall and typicall Oyle: A figure of those gifts with which Christ beyond measure, and by him, his members in measure were furnished.

3 The holy Ghost, with his spirituall gifts, whereby the soule is refreshed and cheered, Psal. 45. 7. *Thou hast anointed him with Oyle of gladnesse above his fellowes.* This is spirituall Oyle, As Mat. 25. v. 4. *Oyle in*

their Lamps.

4 That Oyle, wherewith the sicke were anointed in the Primitive Church, for healths sake, James 5. 12. *Anoint them with holy Oyle in the name of the Lord.* This was miraculous Oyle, given for a signe of health, not as a medicine; and it lasted but for a time, till the gitt of miracles ceased. Therefore the imitation hereof by the Papists, is absurd and impious. For the gift being ceased, there is no sense to use the signe; especially, at point of death, when there is no more hope of health.

5 A person anointed with Oyle, to wit, Christ; upon whom the Spirit of the Lord resteth, because he hath anointed him, Esay 10. 27. *The yoke shall bee destroyed because of the Oyle; or anointing.*

6 Sweet alluring words, Prov. 5. 3. *Her mouth is softer than Oyle.*

Oyle of Gladnesse) The Spirit of God, enabling us to comfort the weake-hearted, making our selves and others glad with his grace, Psal. 45. 7.

To anoint with Oyle) To furnish and beautifie one with the gifts of the Spirit, Psal. 45. 7. Acts 10. 38. *God anointed Jesus,* that is, bestowed gifts upon him in all fulnesse.

Whereas by the Law, Exod. 30. 31, 32. none might anoint any flesh with the holy Oyle, upon excommunication: this did figure, that the reprobate, though they might be adorned with most excellent graces, yet should never be anointed with the holy ointment of the Sonnes and Priests of God. See 1 John 2. 16, 20. Note further, that the use of oyle and anointing, both before and after *Moses Law*, was for sanctifying and consecrating to holy uses the persons and things so anointed, as Gen. 28. 18. and 35. 14. Exod. 40. 9, 10, 11. And also for representing the gifts of the Holy Ghost upon Christ and his people, Psal. 45. 8. 1 John 2. 20, 27.

Waters of Oyle) Earthly things of all sorts in great abundance, Job 36. 6. *The Rocks poured mee out Rivers of Oyle:* In Micah chap. 6. 7. it signifieth plentifull store of Oyle onely.

Oynment) The Spirit of illumination and discretion, enabling us to see and discern the truth of the Gospell from all errors and lyes. 1 John 2. v. 20. *Ye have an Oynment, &c.*

2 Christ, who is more sweet to the soule than any oynment can bee to the senses. Cant. 1. 3. *He is an Oynment poured out.*

Anointed

Anointed of God) Called and ordained of God to doe his will, *Esay 45.1. Cyrus my anointed.*

2 One furnished unmeasurably from heaven with the holy Ghost, and with power, to doe the whole worke of a Mediator, betweene God and man, so is Jesus onely, therefore called Christ, that is, Anointed, *Psal. 45.7. God hath anointed thee with Oyle of gladnesse, &c. Act. 10.38. Esa. 10. verse 27.*

The first that ever wee reade of, to have consecrated his offering with Oyle, was *Jacob*, *Gen. 28.18.* It was afterward appointed by Law to be so done: See *Exod. 29.2, 3, 4.* Which Ceremony signified these two things: One, that Christ was anointed and consecrated to his Office of Mediator, with fulnesse of the Holy Ghost, See *Psal. 45.8. Esa. 61.1, 2. Heb. 1.9.* Secondly, that the anointing of the Spirit, is that which makes us and all our service acceptable to God, *2 Cor. 1.21.*

Note. The effusion and shedding abroad of Spirituall gifts in all fulnesse and most admirable plenty upon Christ our head, who had the graces of the Spirit above measure, *John 3.34.* and by measure according the true gift of Christ upon his members, *Ephes. 4.7. 15.* it termed in Scripture anointing, *Esay 61.1. Psalme 47.5. Act. 10.38. 1 Joh. 2.20.27.* Also called the resting of the Spirit upon Christ, *Esay 11.2.* and upon the Prophet *Elias*, *2 Kings 2.15.* and upon *Eldad* and *Abedad*, *Num. 26.* and upon all the Saints, *1 Pet. 4.14.* which resting, i. the abiding and dwelling of the Spirit on Christ the cheife seate of the Spirits residence, was somewhat shadowed and signified in the dove resting upon him at his baptism by *John*, *Matth. 3.16.* And note further that hee resteth upon the faithfull as is convenient for the members, but on Christ, as the head of the Church in a farre more excellency, which standeth in these three things; for it resteth on our Saviour, 1 Originally, as touching his substance, proceeding and sent both from him and the Father, *Joh. 14.2* Repletively and effectively working in him all graces in all perfection. 3 Communicatively distributing his gifts to others, *Joh. 1.16. Ephes. 4.8.* which his members cannot doe.

P.

A.

Painted Wall) An Hypocrite, who seemes to be that which he is not; a Wall which is rough and rotten, yet the painting makes a faire shew, *Acts 25.5. God will smite thee thou painted wall.*

Palace) *Cesars* Court, that is, the Persons which dwelt therein, *Phil. 1.13.*

Palestina) The land of the *Philistims*, bordering upon *Judea*, and great adversaries to *Israel*, *Esay 14.29. Rejoyce not Palestina.*

Parable) A similitude or comparison fetched from earthly things which bee in common use, to helpe our understanding in spirituall things. *Matth. 22.31. Luke 16.3. Then spake he this parable, &c.* And elsewhere often. It signifies a song which is in the mouth of every one, *Esa. 14.4. Numb. 21.17.*

A darke speech, and (as it were) a riddle, when the truth is wrapt up in obscure and hard words, or uttered in wise and Princely sentences, *Matth. 13.13. He spake to them in Parables, Psalme 49.4. I will incline my eare to a parable, and utter my darke saying upon the Harp. John 16.29. Now speakest thou plainly, and not in a Parable.* In good part.

A speech may be a Parable or darke, either in the matter or in the manner thereof. And againe, either by the speakers purpose, or by the hearers fault; and this, either by his former ill desert, as *Mat. 13.11, 12.* or by his present defect and avernesse, *Mat. 13.13, 14, 15.**

3 Grave and short sentences and words, serving to direct our life and actions, *Prov. 1.1. The Parables of Solomon the sonne of David.*

4 Also for a by-word, reproach and fable, *Psal. 44.14. and 69.11. Job 17.6.* In evil part.

Paradise) That most pleasant and fruitful garden wherein *Adam* and *Eve* were placed in the Creation, *Gen. 2.* This is earthly Paradise.

2 The third heaven, which for the fulnesse of pleasure and joy, is called Paradise, *2 Cor. 12.2, 4. Hee was taken up into Paradise,*
Luke

Luke 23.43. *This day thou shalt bee with mee in Paradise.* This is celestially Paradise, Rev. 2.7. Some to avoid the passage of Christs soule with the Theeves immediately upon their death, going to heaven, have expounded (grossely) Paradise to bee hell: others have thought that Christ in his soule went first to Heaven, and after to Hell, to triumph.

Parents) Father and mother which beget and bring forth children, Ephes. 6. 1. *Children obey your Parents.*

2 Fore-fathers or Ancestors, which were alive and are dead, Psal. 45. 16. *In stead of Parents* (So Tremelius reads it) *thou shalt have children*, that is, when Fore-fathers are dead, their Posterity shall come in their stead, and thus thou shalt alway continue.

Lower parts of the earth) The earth which is the lowest part of the world, being seated under the water as the heaviest and most massie Element, Ephes. 4.9. *Hee descended first into the lowest parts of the earth.* Some expound this of the Virgins Wombe, and of Christs incarnation therein, not amisse, for Christ is here commended for humbling himselfe in our flesh.

Others doe referre this to Christ his local descension into hell, which they determine to bee in the middle, or belly of the earth, but the first exposition is soundest and fittest, as appeareth by the Antithesis, or opposition betweene his ascending on high, farre above all heavens, and his descending him into the lower parts of the earth, which plainly proveth that here is meant not the descension of his soule from the higher parts of the earth in hell, (as some would have it) but the debasing of his Godhead for a time from the higher parts of heaven into the earth, which is the nethermost part of the world, where he walked and lived amongst men, being seen, felt, and heard, 1 John 1.1. 2 John 1.124.

In Part) Not wholly, nor perpetually, but partly for a certaine time, Rom. 11.25.

Part) An inheritance parted, shared out, dealt unto one, Psalme 16.5. The word is generally used for lands, cities, goods, spoiles, that are shared out: it hath reference to the Law of the Priests which had no part among the people, for the Lord was their part and inheritance, Numb. 18.20. *The Lord is his priests part and share*, Jer. 10.16. and 31.19.

2 And againe, his people are called his

Part, Deut. 32.6. it signifies also fellowship Acts 8.21.

3 It signifieth Sect, Division or taking of Parts.

4 Anything in generally, good or bad, which may be divided or distinguished from another thing, Luke 20.42.

Partiall) One which rashly preferreth one before another, as in James 2.4.

In Particular) Every one for himselfe, according to the duty of his function, 1 Cor. 12.27. *You are members in particular.*

Partaker of other mens sins) Either to make their sinnes, to be the sinnes of Timothy, which should by him bee unworthily admitted into the function of Ministers, whose faults in Doctrine and life, in not teaching at all, or not teaching well and diligently, shall be communicated with such as ordaine them: or else it may be meant of such Elders sins as were rash in choosing unworthy men. 1 Tim. 5.22.

Passover) The Lambe slaine and eaten, which is called the Passover, because it was a signe of God his passing over the houses of the Israelites, when he slew the first born of Egypt, Exod. 12.11. *For it is the Lords Passover*, 2 Chron. 5.1. Exod. 12.25, 26, 27. Deu. 16.3. Mat. 26.17, 18. *Christe ease the Passover*, &c. This is the Typicall and Sacramentall Passover.

2 Christ by whose death wee escape the wrath to come, 1 Cor. 5.7. *Christ our Passover is slaine for us.* This is our spirituall paschall Lamb, who was the substance of the Jewish Passover, and of all other Legall Sacraments and types.

In the first Passover, three things were extraordinary: first, the sprinkling of blood on the dore posts signified the sprinkling of Christs blood, 1 Pet. 1. Secondly, the eating with loynes girt, staves in their hands, signified the leaving of all uncleannesse, 1 Pet. 1.13, 14. Thirdly, their carrying in the house till the morning, whereunto Esay alludes Chapter 17. Note further touching the Passover, that the first and last day was an holy convocation, to signifie that all our life, from the beginning to the end ought to be holy. 1 Cor. 5.7.

What the Jewish Passover was.

Their Passover was an holy action ordained of God, in the killing and eating of

of a Lambe, partly to the end the Jewish Church might keepe in memory the benefit which God did for them in the Land of Egypt, when hee passed over their houses, and slew the first born both of man and beast, of the *Egyptians*. Also to be a Testimony of Gods good will towards them, and to bee a Type of Christ the true Paschall Lamb. Moreover to gather all the partakers thereof into the fellowship of one body: and finally, to put them in mind to be thankfull and innocent in their conversation.

Passion or suffering) A suffering, or any thing that is painefull and grievous untous.

2 The whole suffering and affliction of Christ in his body and soule, but especially that which he suffered about the time of his death, 2 Pet. 1. 11. *Should declare the sufferings, [or Passions] should come to him. Patheina* in the Greek.

3 The sufferings which Christs members endure for his sake, Col. 1. 24. *To fulfill the rest of the Passions of Christ*, 1 Pet. 4. 13. *See me partakers of Christs Passions or sufferings*.

4 Every motion of the minde being out of his due course, and every sinfull affection; which are called Passions, because they pierce the minde and make it suffer griefe, Rom. 7. 5. *The affections [or passions] of sin, &c.* for the word in the Originall is *Pothemata*.

Passions) Both naturall and sinfull infirmities, Jam. 5. 17. *Elias was a man subject to like passions as we be*, Acts 14. 15.

Pastour or Shepheard) A Shepheard, which keepeth watch over a flocke of Sheepe, to see them fed with good Pasture, and kept safe from wilde beasts and all other evils, Lvk. 2. 8. Gen. 47. 3. *Thy servants are Shepheards*.

2 Christ, the chiefe Shepheard of our soules, who having fed and taught his flock, in his owne person, did afterward give his life for his sheepe; and now being in heaven, doth continually feed them by his Ministers, and protect them by his power. John 10. 11. *That good Pastour [or Shepheard] gives his life for his sheep*, 1 Pet. 2. 25. *And returned to the Pastour and Bishop of our soules, Jesus Christ*.

There bee two workes of worldly Shepheards to their flockes: 1. is feeding: 2. causing them to lie downe, or to rest. Gen. 29. 3. both these Christ performeth to his people, Cant. 1. 6. Psalme 23. 1, 2. Ezek. 34. 15.

3 Every true Minister of Christ set over a particular flock, to rule and feed it with the healthfull word of God, as with the greene Pastures, Ephes. 4. 11. *Some Pastours and Teachers*, Acts 20. 20.

4 A King, that hath the oversight and government of a Kingdome, as a Shepheard of his flocke, Esa. 44. 28. *I said to Cyrus, Thou art my Shepheard*.

5 God himselfe caring for his people, and watching over them, as a Shepheard over his flock, Psal. 23. 1. *The Lord is my Shepheard*.

Greene Pasture) All things belonging to spirituall and bodily rest, and refreshing, Psalme 23. 2. *Hee makes me to rest in greene Pastures*. Spirituall good things and eternall.

Patterne) The forme or fashion shewed of God to Moses in the Mount, after which hee must make all things, as well the Tabernacle as the Instruments, Exod. 25. 9. *After the patterne of the Tabernacle, joyce shall make all things*. The perpetuall equity of this Law was, that there bee no part of Gods worship and service taken up in the Church, but by Gods appointment. All wil-worship and mens inventions are hereby condemned.

Good Paths) Either his Doctrine and Precepts wherein wee walke and come to him; or his providence and workes of mercy and justice, wherein he comes to us. Marke 1. 3. *Make his paths straight*. Our Paths signifies our thoughts, words, and deeds, Psalme 119. 105. *Alights to my Paths*.

To open the Path of life) To raise or stir up one out of the darknesse of death, that Christ by faith may live in them, who before were dead in trespasses and sinnes, Psalme 16. verse last, *Thou shalt open [or make] known to me the paths of life*.

To weigh the Paths of the Just) To temperall things which happen to the just, well or ill, in a most just and equall sort, more evenly than with any weight or ballance, Esa. 26. 7. *Thou dost weigh the paths of the Just*.

Patience or forbearance) A suffering and bearing long with such as doe provoke us, waiting till they amend, Matt. 18. 19. *Have patience with mee and I will pay thee all*.

2 The slownesse of God to anger, bearing with and sparing sinners, that they may have space of repentance, Rom. 2. 4. *Dispisest thou the riches of his patience?* Rom. 3. 26. *Through the patience of God*, Psal. 103. 8, 9. 2 Pet. 3. 9.

3 Quiet and constant suffering afflictions for goodnesse, James 1. 3. *Let patience have her worke,* Heb. 10. 36. *Ye have need of patience,* 2 Pet. 1. 6. Luke 8. 15.

4 Hope, expectation, or waiting, Rom. 8. 25. *Wee doe with patience abide for it,* Heb. 6. 12. 15.

5 Perseverance in well doing unto the end. James 5. 7. 9. *Be patient unto the coming of our Lord.*

6 Patience hath these parts, 1 A receiving and sustaining of evils offered, deserved, or not deserved.

2 In bearing them, to forbear to use any word or action, without any thought or affection within, tending to revenging or resisting of the evil or doer thereof: but all these are not necessary in all cases.

3 To continue this forbearing or cessation from revenge or punishment, till either the party offending doe relent and make amends for the wrong; or else secondly in want thereof, God shall by ordinary or extraordinary meanes punish our adversary, and remedy our wrong.

Either of which wayes ought to content us, when they happen, and the hope of them to keep us in patience, untill they come: for one of them will surely bee.

Patience or forbearance is not forgiving or acquittance: it is deferring of our right of redresse to another time, or referring of our revenge to another person, or place. It is not so strict, as Justice, nor so mild as mercy; but a middle estate betwene both.

Patience in God and in the godly is towards sinners, but pardon and forgiving toward repenters, who as sinners need it, but as repenters desire it, and sue for it.

Patience is but a suspending of anger lest it should hurt us our selves, not a releasing of the offence where there is no repentance thereof.*

What Patience is.

Patience is that gift of God, which enableth the Christian soule to endure crosses quietly, and with ready submission to the Will of God, because it is his pleasure to have it so, for our triall or chastisement; and for the manifestation of his own power and goodnesse, to the praise of his glory; and finally, for a testimony against those that do trouble and vex his children.

Patient minde, or moderation) Quiet and

sealed minde, waiting for helpe from God, in due time, Phil. 4. 5. *Let your patient minde be knowne to all men.*

P.

E.

Peace) Atonement with God by Christ, through whom God and the elect are of enemies made friends. Hence is Christ called Prince of Peace, *Isay 9. 6. And our Peace-maker,* Ephes. 2. 14. *And to have made Peace by his blood.* Col. 1. 20. Rom. 5. 1. *Isay 27. 5.*

There is a diverse peace in respect of the object or persons with which, the matters in which, and the meanes by which peace is made and kept.

1 There is peace with God, 1 By satisfaction for sinnes done against him; this is done by the suffering and merits of Christ, Ephes. 2. 14. 2 By sanctification 1 Joh. 3. 19. 20. this is done by his holy Spirit.

2 Peace with our selves or our consciences. This is wrought by the former meanes.

3 Peace with men. 1. Agreement with the good. 2 Deliverance or safety from the evil.*

4 That sweete and comfortable quietnesse and tranquillity of Conscience, which is the immediate fruit of our atonement with God, Rom. 14. 17. *The Kingdome of God is Peace, Joy,* Phil. 4. 7. *Peace of God that passeth all understanding.*

5 The mutuall concord and agreement of Christian brethren, Gal. 5. 22. *The fruit of the Spirit is peace,* Ps. 34. 14. *Seek peace, and pursue it.*

6 Prosperous and happy successe of things, when they fall out well and blessedly for the best to us. In this sense, *Paul* in his Apostolicall salutations, wisheth peace unto the Churches: and the Jewes one to another in their ordinary greetings, *Matt. 10. 13. And let your peace come upon it.* 1 Cor. 1. 3. *Grace and peace,* Ephes. 6. verse 23. And often elsewhere; it is used in the same signification.

Note. When the Hebrewes saluted one another, wishing prosperity, or asking of the welfare of others, their manner was to say, *Is there Peace?* or, *Peace be to you,* Gen. 29. 6. & 43. 27, 28. 1 Sam. 25. 5, 6. 2 Sam. 20. 9.

7 Perfect rest and joy, which elect soules shall have in heaven, this life being ended, *Isay 57. 2. Peace shall come,* Rom. 8. 6.

8 The

8 The publique tranquillity and quiet state of the Church, when it is not troubled within by Schismes and Heresies; or without, by persecuting Tyrants, filling all with tumults, slaughters, and bloody warres, Revel. 6. 4. Psal. 122. 6. *Pray for the peace of Hierusalem, Acts 9. 31. The Churches had rest throughout all Judaea and Galilee.*

9 The tranquillity of the publike weale, or politicke State, when it is free from forraigne and civill warres, 2 Kings 20. 19. *Is it not good there shall bee peace in my dayes?* Jer. 29. 7. *In the peace thereof, shall you have peace.*

10. The private agreement with all sorts of men, good, and bad; Christians and Infidels. Rom. 12. 18. *Have peace with all men, as much as in you is.*

11 Security, when the heart free from the feare of dangers, doth falsely promise safety to it selfe, 1 Thes. 5. v. 3. *When they shall say, Peace, &c.*

12 True safety, wealth, prosperity, and earthly felicity. 1 Sam. 25. 6. *Bee in peace, wealth, and prosperity.* 1 Sam. 29. ver. 7. *Goe in peace.* Gen. 26. 29, 31.

13 A solemn Covenant & Society between Prince and Prince, Person and Person, Judg. 4. 17. *For peace was betwene Jabin the King of Hazor, and betwene the house of Heber.* Psal. 41. 9. *Yea the man of my peace;* that is, my familiar friend which had made a Covenant of society with mee.

14 Silence, by meanes whereof, many times quietnes and peace is procured, Prov. 17. 28. *A fool when he holds his peace, is thought wise.* Gen. 34. 5.

15 Mutuall agreement of wicked men in evill things, 2 Kings 9. 22. *Is all peace Jebus? What peace?* Peace commeth of a word which betokeneth perfection, and is opposed unto warre and sword, Psal. 120. 7. Mat. 10. 34. Also unto division, confusion, and tumultuous disorder, Luke 12. 51. 1 Cor. 14. 33. and it denoteth generally, all prosperity, safety, and welfare of soule and body: and namely, that spoken of, Ephes. 2. 14, 15.

Peace, peace) All manner of good things so farre as is for the good of his people, both abundantly and constantly laid up, and surely kept for them, Esay 26. 3.

To answer peace) To accept the conditions of peace offered, and to promise the keeping of them, Deut. 20. 11. *Offer it peace, and if it answer thee peace again, &c.*

Chastisement of Peace) The sufferings of Christ, procuring and meriting atonement and friendship with God his father

for elect sinners, Esay 53. 5. *The chastisement of our peace was upon him.*

Peace-offerings) Sacrifices of retribution or of thanksgiving, 1 Chron 16. 1, 2. *They offered Peace-offerings.* These resemble that part of our spirituall service under the Gospel, which is called Thanksgiving or praise, See Heb. 13. 15.

God of Peace) God, to bee the author and giver of peace, and the rewarder of such as live in peace, Phil. 4. 7. *The God of Peace shall be with you.* He is called the God of Peace, both passively that they may finde peace with God, and; have God at peace with them; and actively, that God would preserve them at peace and unity among themselves. And hee simply witheth not unto them peace, but the peace of God, even true peace. Lastly, were it in mans power to attaine unto peace, joy, faith, &c. then were it superfluous to beg them of God by dayly prayer.

To hold Peace) To rest in the will of God Luke 10. 3. *And bee hold his Peace.* It is used for concealing of griefe and aswaging it with consideration of Gods chastisement, Gen. 34. 5. Psal. 39. 16.

To ordaine Peace) To be author of peace, and of all the meanes whereby it is to bee procured, Esay 26. 12. *Lord thou wilt ordaine Peace for us.*

Gospel of Peace) The word of reconciliation and atonement. Ephes. 6. 15. *Your Feet shod with the preparation of the Gospel Peace.* Thus it is called, because it worketh (as an instrument) atonement with God, peace with our brethren, and our own Consciences.

To be found in Peace) Either to their good, finding God most gentle and pacified towards them; or else with a peaceable and quiet conscience looking for his appearing, 2 Pet. 3. 14.

To goe or returne in Peace) With good safety to passe to and fro: also to be quiet and well, 1 Sam. 1. 17. 1 Sam. 29. 7.

Peace to you) Bee of good comfort, Gen. 43. 23. Job 21. 9. in these two places Peace is opposed to feare.

Multitude of Peace) Great good successe, and abundance of prosperitie, Psalme 37. 11. *They shall delight in the multitude of Peace.*

To live in Peace) That such as being godly wife, doe love and live in peace, they shall have fruit, or profit futable to their just life, which they shall at last in the end of the world (as it were in harvest) reape,

reape, being ever blessed, Jam. 3. 18. *Fruit of righteousness is sown in Peace of them which make Peace.*

Prince of Peace) The worker and author of peace or reconcilment betweene God and us, Esa. 9. 6. *Prince of peace.* Thus is Christ alone.

Sonne of Peace) One that favoureth and embraceth the Gospell of peace, and the reconciliation by Christ, loving and living in peace with others, Luk. 10. 6. *If the sonne of Peace be there.*

To speak Peace) To promise tranquillity, rest, and happinesse to soule and body, and to performe it, Psalme 85. 8. *Hee shall speake peace to his people, and to his Saints.*

2 To speake and talke with one lovingly and kindly, Gen 37. 4. *Thy could not speake peace unto him.*

Way of Peace) The doctrine that leads to eternall salvation, also faith it self, remission of sinnes and repentance: by the which we are at length brought unto heaven, Luk. 1. 29. *And to guide our feet in the way of Peace.*

2 A quiet and peaceable life, free from quarrels and contention, full of unity and good agreement Rom. 3. 17. *The way of peace they have not knowne.*

To Peepe and mutter) To speak with a slender voyce in a whispering sort as they can scarce be heard, not plainly aloud, and roundly, as the Lords Prophets denounced Gods minde, Esa. 8. 19. *Unto Wizzards which Peepe and mutter.* It is a Metaphor or speech borrowed from Chickens now beginning to come out of the shell, and to chirpe weakly: so the Sooth-sayers, as it were with an hollow voyce out of the belly, and from within their jawes, uttered, or muttered rather, their Divinations.

Pearle) A thing of great value and price, and called a Pearle, for the orient brightnes of it.

2 The precious Doctrine of salvation, or any godly admonition, Mat. 7. 6. *Cast not your Pearles before Swine.*

3 The glorious and most happy estate of the Saints in heaven, Rev. 21. 29. *The twelve gates were twelve Pearles.*

People) The Elect given to Christ, Matth. 1. verse 21. *Hee shall save his people from their sinnes.*

2 Pillars, which resembled the people, Metonymie of the signe, Levit. 24. 8. *Sprinkled on the people.*

3 Holy fathers, Gen. 49. ver. 29.

Unmercifull people) The servants and officers of Saul, men void of humanity, mercy, and kindenesse, yea filled with cruelty against David, as Saul the King and their Master was, (like master like men) seeking maliciously, unjustly, and violently to oppose righteous and innocent David, Psal. 43. 1. *Defend my cause against the unmercifull People.*

Wight People) The Jewes a valiant Nation destroyed by Antiochus Epiphane, Dan. 2. 24.

Peculiar) The choicest of, and most precious part of a mans substance, severed from the rest, and laid up for a mans selfe.

2 Gods chosen and faithfull People, singled from all other Nations, precious in his sight. Tit. chap. 2. ver. 14. *And purge us to be a peculiar people.*

It is one thing to be a people, (as *Turkes, Indians, Persians, and Jews* be) another thing to be Gods people, or his people. Mat. 1. 21. *A peculiar people.* Tit. 2. 14. *An holy people.* 1 Pet. 2. 9. Some be such by profession onely, and in regard of a generall vocation, whereby they are sanctified to God, and separate from heathens which doe not so professe. Thus in the Prophets the Israelites are often cald Gods people, amongst whom there were many hypocrites, Esay 1. 3, 4, 5. But others be his people in truth, by his especiall calling, according to Gods purpose, giving them to his Sonne, and giving his Son for them and to them. John 6. 3. and 17. 12. Wee are by the judgement of charity to judge all members of the visible Church, which yeeld externall obedience to that which they professe, to be truly his children and people of his love. 2 Thes. 2. 13. leaving the judgement of certainty to GOD alone, who knoweth his owne; to whom it belongs to separate the Goates from the Sheep in the end of the world.

Gathering of the people) Obedience of both Jews and Gentiles, which should be gathered to Christ, Gen. 49. 10.

People of heavinesse) signifies a people laden with sinne, which they heaped up by multiplying faults of all sorts, till as an horse under the burden, so they sunke under the weight of Sinne, and Gods anger procured thereby, Esay 1. 4. *People of heavinesse.* Psalme 38. 4. Sinne is like an heavy burthen, which presseth sore, and such as be covered with sinnes be a people of heavinesse.

No People) Either to be strangers from God, without a calling by the Gospel; or to want a kingdome and policy of their owne, being led a captive. *Etay 7.8.*

Perdition) Destruction or eternall punishment in hell fire. *John 17.12. Childe of Perdition.* Here Perdition is used passively, for one destroyed, suffering Perdition to which he was appointed of God from everlasting, to declare his Justice.

2 Destruction or downefall of other men both in body and soule. *2 Thes. 2. 3. Even the Sonne of perdition.* Here the word is used actively, for a destroyer, who worketh Perdition to his followers, being also himselfe ordained to destruction.

Son of perdition, man of sin) A man that is a notorious sinner, and such an one as is markt out to perdition; as a bloody man is in Scripture named A man of blood; and they which be markt out for hell, are called the children of hell.

Perfection or perfect) An absolute fullnesse of grace, when there is not the least want, *Phil. 3.12. I am not already perfect, 1 Cor. 13. 10. When that which is perfect is come, Matth. 19.21. If thou wilt be perfect.* Such as have taught an absolute perfection of inherent grace in this life, as if men could be without sinnes, as Familists, or keepe the whole Law, as Papists avow, they rise up against the light both of Scriptures and their owne conscience which doth witnesse the contrary to every man.

2 A good degree of perfection in grace, and a striving towards the absolute fullnesse of it, though still there be many wants, *Phil. 3.15. Let us therefore as many as bee perfect, 1 Cor. 2.6. Wee speake wisdom amongst those which be perfect. Heb. 5. 5. 14.* In these places, perfection is set against weaknesse and rudenesse; and signifies no more but a good measure of present profiting in the knowledge of God, in Faith, Wisdome, Repentance and Obedience, and a tending or striving to further perfection, in these graces of Regeneration. Some men are perfect comparatively in respect of others, but not absolutely. There is a degree of humane perfection to bee attained unto in this life, and there is an high point of celestiall perfection which none can reach. *Phil. 3.12. 15.*

3 Uprightnesse and sincerity, as when perfection is set against hypocrisie, *2 King. 20.3. Hezekiah served God with a perfect*

heart. 1 Chron. 28.9. My sonne serve God with a perfect heart; that is, sincerely and in truth.

4 That good order which by the Word of God is settled in any Church, when all the members thereof keepe their due place and standing, and performe their function duely. *2 Cor. 13.5. This I wish, even your perfection.*

5 One well furnished with knowledge of the word, how to performe all parts of his function in the Ministry. *2 Tim. 3.17. That the man of God (that is, the Minister) may bee absolute being made perfect, &c.*

6 One which so governeth his words, as no fault may bee found with his speech. *Jam. 3.2. If any man sin not in word, he is a perfect man.*

7 The things of this world, which bee most glorious and excellent. *Psalme 119.96. I have seene an end of all perfection.*

All Perfection) All things or Creatures, visible, which were perfected and consummated of God at the Creation; and which seeme to men to have chiefest excellency and use, yet they are of shortest continuance. *Psal. 119.96. I have seene an end of all perfections.*

The perfection which Scripture attributeth unto the Saints is to bee understood 3 wayes: 1. Either of the Perfection of the parts of holinesse, the Saints being sanctified, as in every part and power of soule and body, so to every duty concerning them, in a measure. 2. Or else of sincerity and uprightnesse, as a perfect heart noteth a single & upright heart. 3. Or comparative with reference to such as be weak.

Perfect charity) That love which is unfained, accomplished in the effects and fruits of love, being [not equall] but like to that love wherewith God loveth us; which he shewed indeed, by giving his Son for us. *1 John 4.18. Perfect charity casts out feare.*

Faith perfect by workes) Not that any mans faith is so absolute and full as hath no want, no not *Abrahams*. *1 Cor. 13.9.* Or that the vigour and perfection of faith did hang upon workes, which fetcheth all their force and praise from faith: but it noteth that the declaration of faith dependeth upon workes, which the more and the better they be, do shew faith to be more perfect and effectuell, as a Tree is witnessed to bee the more perfect and good, when

it beareth most excellent and store of fruites, James 2. 22. *By workes was faith made perfect.*

Perfect Law) Such a doctrine as teacheth not some things onely which may leave men without excuse, as the workes of God doe, Rom. 1. 20. but all things necessary to bee knowne of God or our selves, for faith or obedience to salvation, Psal. 19. 7.

Perilous times) Such times wherein it shall be very hard to perceive what counsell to take, and how to behave our selves among such monstrous men as shall arise out of the visible Church, 2 Tim. 3. 1. *Shall bee perilous times.*

Perjury) Forswearing, or a false oath, when the party that sweareth, either knoweth the matter to bee false, or thinketh it so to bee. 1 Tim. 1. 10. *To be perjured.* Mat. 5. 33. Though the matter be true, yet if he that sweareth doe thinke it bee false, or not know it certainly to bee true, Perjury is committed in the Court of Conscience. He that sweareth by the name of God falsely, or doubtfully, hee forsweareth.

To Permit) To suffer, and not to let a thing when one might hinder it. Heb. 6. 3. *If God permit.* Permission in God, hath two things; First, patience or suffering; Secondly, might or efficacy. God willeth whatsoever he p. mitteth, because nothing can be, unlesse hee will have it to bee. The dotage of an unwilling permission is to bee avoided.

That the wicked acts of ungodly men and others are done rather by the power, than by the permission of God, *Augustine* proveth both by Testimony of Scripture, Rom. 9. 22. Also by innumerable examples, as by delivering up *Achab* to beleeeve a lye, 1 Kings 22. By driving *Rehoboam* to harken to bad counsell, it came of the Lord, 1 King. 12. 15. By stirring up *David* the King to number the people. 1 Chron. 24. 2 Sam. 24. By spoyling *Job*, &c. Job 1. v. last. To which may be added the example of *Amaziah*, 2 Chron. 25. Also *Esay* 63. and *Ezek.* 14. All which doe teach, that in evill and sinfull workes there is to be seene not onely Gods sufferance in withdrawing grace, but his power in working, directing, and ruling mens wils and actions: especially behold this in the death and passion of our Lord, who is said to bee delivered to the death by his Father according to his decree and determinate Counsell. Acts 2. and 4. Therefore he did more than suffer and leave the Jewes to their owne freewill and Satans

malice, for himselfe was soveraigne and principall cause: that thereby mans redemption might bee wrought. *Judas* delivered Jesus to the Jewes, the Jewes delivered him to *Pilate*, and God delivered him unto death; yet in this action God onely without sinne, because hee had a good end.

Persecution) An obdurate pursuing others, to hurt or destroy them, with out giving rest, or quietnesse. Mat. 5. 10. *Blissed are they which suffer persecution.* Gal. 4. 29. It is either by word or sword, by deceit or violence; open or disguised; for religion or for righteousness; from false brethren or professed enemies.

The first persecution of the Christian Church, was violent, by the Princes of the world, under divers Emperours of Rome; the second was fraudulent by Heretickes, as *Arim*, *Nestorius*, &c. The third, both by force and fraud, to wit, when both temporall and spirituall power (as in the Pope) did meet together, against the Lord and against his Christ: *Augustine*. Such is the nature of the Church, as it increaseth by adversities, and decreaseth by prosperity: and (as *Luther* writes) it multiplies by being mini hed, overcometh when it is overcome; being like to Christ the Head, who being slaine, yet was Conquerour. Adde this as a second comfort to the faithfull under persecution, that Christ is persecuted in his members; who toucheth them, doth touch the apple of his eye. Christ makes the afflictions of the Church, to be his own, as the head is sensible of the paines felt by the foot.

Perseverance) The continuing in grace to the end. Perseverance may stand with many deepe falls, but it keepest from falling away. Mat. 10. 22. *Hee that persevereth (or endureth) to the end, hee shall bee saved.* See **Confirmation.** It is an error, to hold that true beleevvers may fall from saving grace, either wholly for a time, or for ever.

Person) Some particular man or woman, Gen. 14. 21. *Give mee the persons, &c.* Dan. 11. 2. *Antiochus Epiphanes* is called a vile person, for his base and furious behaviour, *Epimanes* rather than *Epiphanes*.

2 The divine essence, subsisting by it self, Heb. 1. 3. *The ingrav'd forme of his person.*

3 Outward qualities, of country, riches; friends, poverty, and such like externall circumstances, Rom. 2. 11. *God is no respecter of persons.* Act. 10. 34. Luk. 20. 21. God doth not measure and accept men by their riches, worship, poverty, nation, or such things:

inward or outward, of body or goods.

Note : These qualities are no further blamed, than they do darken the truth, and hinder right.

To perswade men) To advise the hearers in Sermons, by authority of men, to beleeve men and things which come from men, as false Apostles did abusing the names of the true Apostles to discredit *Paul*, as if hee had taught contrary unto them, Gal. 1.10. *Doe I perswade men?*

Perberse) One whose heart is turned from the wisdom of the Word, to follow crooked and evill counsels and wayes.

Perberse Spirit) A perverse and forward minde, Esay 19.14.

To perbert) To put out of order, to turne up-sided down, to bring in that which should be kept out, Prov. 10.9. *Hee that perverteth his way shall bee knowne.*

Pestilence) An infection and deadly disease, sent of God upon men for their sinnes. Lev. 26.25. *I will send the Pestilence among you.* Deut. 28.21. See *Plague*.

To be perswaded) To bee infallibly assured of a thing, by demonstrative certainty, Rom. 8.37. *I am perswaded.* This is the persuasion and certainty of faith.

2 To be probably assured of a thing, by conjecturall certainty. Heb. 6.9. *We have perswaded our selves better things of you.* This is persuasion of charity, Rom. 14.14. There is an infallible persuasion which the faithfull have of themselves, and a probable persuasion which they have of others.

Note : the Greeke word, which is englished, I am perswaded, or I am sure, is used of things which lye in conjecturall and no certaine knowledge, as well as of things whereof there is infallible and undoubted knowledge. See Rom. 15.14. 2 Tim. 1.5, &c. It is the argument wherewith the word is joyned, and which is added to declare the signification thereof, which restraineth the meaning to an assured knowledge, as Rom. 8.30. for it is most true that the faithfull being justified of God, cannot be condemned.

To be fully perswaded) To do nothing with a doubtfull conscience & staggering minde, but to bee certainly within his own minde assured, that his person doth please God, and that the thing which he doth, doth not displease God, being contrary to his word, Ro. 14.5. *Let every one be fully perswaded in his own minde.* This full persuasion of the minde, must bee had even in actions indifferent and of a middle nature; of these one is surely to know, that whether hee doth them, or o-

mitteth them, yet his deed or omission doth not offend God. Much more ought there to bee this assurance in necessary actions commanded or forbidden, most of all it is required in the Doctrines of faith. What then shall wee thinke of that implicit faith of the Church of *Rome*, where it is held for good Christian belief to assent only to that which the Church teacheth, though one be utterly ignorant what it is which is taught of the Church? Is this to be fully perswaded in our owne minde? Also how do they sinne, which for desire of victory will defend matters, whereof they are not resolved in their heart?

P.

H.

Pharaoh) A name common to al the Kings of *Egypt*, till the beginning of the Greeke Monarchy, as *Ptolomy* was afterward : it signifies free, and an avenger : the former in respect of himselfe ; the latter in respect of his Subjects, whom Kings ought to judge, and to take vengeance of evill doers, Rom. 13.4.

Physitian) One that by Arthelpeth the decays and defects of nature, curing bodily diseases by bodily medicines.

2 Christ Jesus, the only Sovereigne Soule-Physitian, who by his blood and Spirit cureth all our spirituall sicknesses, Mat. 9.12. *The whole need not the Physitian, but the sicke; I come not to call the righteous, &c.*

Phylacteries) A thred or band of blew silke in the fringes of a garment, by the beholding whereof, the memory of Gods precepts was kept and preserved ; or frontlets of parchment betweene the eyes, as signes of remembrance, Mat. 23.5. *Make their Phylacteries broad.* Deut. 6.8. *They shall be as frontlets betweene their eyes.*

Sitters downe in chaire [of pestilence or scorning] Wicked men in the third degree, which out of a delight in sinne, doe mocke at the word, with despight of God, Psalme 1. vers. 1.

P.

I.

To Pierre) To offer violence to the body, by digging through or opening some part of it. John 19.v.34. *One of the Souldiers pierced his side.* Zach. 12.10.

The Prophet *Zachary* in this speech doth note two things ; first, the horrible impiety of the Jewes, which by their contumacy grieved GOD exceedingly a long time

(as if they would pierce his soule with the arrowes of their rebellions) and at length in the person of his Sonne incarnate (or made flesh) spared not his side, but most cruelly pierced his very heart. Secondly, the true & serious repentance of many Jews (all elect ones) whose eyes being opened by the gracious spirit of God, they should conceive, and hope well of the mercies of that GOD, whom they had so grievously offended; being much displeased with themselves for such execrable contempt of God himselfe; with great and continuall sorrow bewailing their sinnes, and striving to amendment: the accomplishment, see in part, in Acts 2.38.

2 To cause or worke any extremity whatsoever, Psal. 2. 16. *They pierced my hands and my feet.*

Pharisee) An order or sect of men, separate and divided from other by opinion of singular holinesse, Matth. 5. 20. Luke 18. 11.

Piety) A true worshipping of God, soundnesse of doctrine, and a pure life: which things do follow faith and hope. 1 Tim. 4. 8. *Piety (or godlines) is profitable to all things.*

2 Naturall love towards parents and kinsfolkes. 1 Tim. 5. 4. *Let them learn to shew Piety [or godlinesse] towards their owne house, and to recompence their kindred. See Godlinesse.*

Pleasant Pictures) Images framed with singular wit and skill, giving great delight and pleasure to the beholders. Esay 2. 16. *And upon all pleasant pictures.* Here by a Synecdoche, either Ships or household furniture, adorned and set forth with Pictures, is understood.

Pilgrim) One that travelleth far from home, in forreigne Countries, without any certaine or settled dwelling place. Gen. 47. 9. *The whole time of my Pilgrimage, &c.*

The Patriarchs sad dayes of their Pilgrimages rather than of their life, because of their many removings from place to place on earth, and for that we have no abiding City here. Heb. 11. 9. 13. and chapter 13. 14.

2 Every godly person, which dwelleth here on earth, as touching his body, hath his desire, love, and hope fixed in heaven, as in his proper Country. Heb. 11. 13. *They confessed that they were strangers and Pilgrims on the earth.* Psalme 39. 12. For Popish Pilgrims and Pilgrimage there is no ground and footing in all the Scriptures.

Pillar) Some strong post or frame of stones, made to support and uphold some house or building; as the Pillars in the Temple, and in *Solomons* house. There be Pillars set up for monuments and remembrances, either of Gods judgements, or mens fame, as the Pillar of Salt, into which *Lots* wife was turned; and *Abasons* Pillar.

2 Teachers or Ministers of the word, of great authority, upon whom the Church leaneth and stayeth for their sound doctrine, as an house upon Pillars. In this speech *Paul* had regard to the building of the Temple, the weight whereof stood upon Pillars. Gal. 2.

3 One person or Church, firmly and steadfastly settled in the estate of grace. Reve. 3. 12. See *Dict. on Revel.*

4 A good Prince, and righteous Magistrate, as the stayes and supporters of a Common-wealth, Psalme 75. 3.

5 The pole, end or point of the axletree, whereon heaven is moved, (as the Astronomers teach) there be two of them, 1 Sam. 2. 8. *The Pillars of the earth are the Lords.*

Note: Pillars of ancient were either for a religious signe, as also Altars were, Gen. 28. 18. and 25. 14. Esay 19. 19. But when the Law was given by *Moses*, no Pillars might any more be set up, Levit. 26. 1. Hosea 10. 1. but all such as heathens had set up must be broken downe, Deut. 7. 5. and 12. 3. Or sometime Pillars were for civill monuments, Gen. 35. 20. 2 Sam. 18. 18.

Pillar of truth) The Church of Christ on earth, 1 Tim. 3. 15. *The Pillar and ground of truth, which is the Church of the living God.* In this Metaphor, he borroweth his speech from an old custome of the Gentiles, who were wont to write their Lawes in Tables, and so to hang them upon Pillars (as wee doe Proclamations on Posts) that they might be read: hereby to teach us, that the Church is but a witnesse and preserver, and no rule of truth, (as *Fapitts* say) as the Pillar was not the Law, but that whereon the Law hung: so the true Church (lesse the false Romish Church) is that which shewes the truth, and upholds it by her Ministry, but it selfe is not the rule of truth; for that is the holy Scriptures, which are faithfully kept by the Church, as a Pillar upholdeth a building.

A Pipe) 1 A muscall instrument made to sound by helpe of winde, 2 Cor. 14. ver. 7.

2 A Preacher of Gods Word blowne and

and inspired with the power and wisdom of God, to call men to repentance and salvation: So Saint Basill interprets Matth. 11. 17. Conc. 7. in Psalme 25. verse 30.*

Pit) Any mischefe or affliction, either spirituall or bodily; temporall or eternall. Psalme 7. 15. *They digged a pit, and themselves are fallen into it.* Matth. 15. 14. *If the blinde lead the blinde, they shall both fall into the pit, or ditch.*

1 Any hollownesse in the ground, either naturall, or artificiall.

2 The grave or place of buciall for all dead bodies.

3 Hell, the bottomelesse pit.*

To pitch a tent) Residing or quiet sitting. 26. 17. It is a word used for pitching of a campe or Army. Exod. 1. 9. and 18. 27. it is opposed to removing or journeying. Num. 1. 50. 52.

Place) A portion of joy in the kingdome of heaven, or a roome in that kindgome. John 14. 3. *I go to prepare a place for you.* An Office, Gen. 40. 13. and 41. 13.

2 A portion of torment in the kingdome of hell, or a roome there. Acts 1. 25. *That he might goe into his owne place.*

3 A Tent, House, City, or dwelling. Gen. 18. 33. *Abraham returned to his place.* Gen. 19. 14.

4 Any part or portion of Land, wherein any person or other thing is resident and abiding.*

High Places) The third heavens, the seate of the blessed, Luke 2. 14.

2 Ayry Region which is next us, where birds flye, and diuels walke and range till the judgement. Ephes. 6. 12. and 2. 2.

3 Places set up to worship God, contrary to the commandement. 1 Kings 15. 14.

These high places were high hills, or close places shaded with trees. See Deut. 12. 3.

The places of publike assemblies for the worship of God under the Law, were at the first, onely those wheresoever God by any symbole, or signification of his presence did shew, that there he would bee worshipped; whereupon, such places were called, the face and presence of God. Gen. 4. 14. 16. *The house of God.* Gen 28. 17. and, *The Gate of Heaven.* The first settled place after the coming out of Egypt, was the Cloud,

where God shewed forth his glory visible and sensibly. Exod. 33. 3, 7, 9. and 33. 8, 10, 11. The fixed places which GOD did chuse afterward, were, the Tabernacle, and *Salomons* Temple; the two visible Testimonies of his presence, as it is said of the one, 1 Kings 9. 3. and of the other, 1 Chron. 8. 6. Which holy places did all of them represent: first, Christ, in whom bodily (that is, personally and substantially) the fulnesse of the God-head dwelled, Coloss. 2. 9. By whom, sitting in heaven, we may goe to God to worship him. Secondly, the whole Catholicke Church of God. Ephes. 2. 21. Rev. 21. 3. Thirdly, every particular Church, as Psalme 15. 1. Fourthly, every particular member; even every true Christian, as 1 Pet. 2. 5. 2 Cor. 6. 16. 3 Cor. 12. 9. Fifthly, even the temple of our body thereby was figured.

Not to leave his place) To containe himselfe in his duty and charge, studying by all meanes to pacifie his offended Prince, especially by yeelding and modest submission. Eccles. 10. 4. *Leave not thy place.*

Burping Place) A Sepulcher or grave which is in the Hebrew called *Cabar*, in the Germane tongue *Grab*, and our English *Gravbar*, derived from it. Gen. 23. 4. A Sepulchre of ones owne was a signe of right and firme possession, Elay 22. 16. In that *Abraham* bought a place of buriall in the land promised him, it sheweth his faith, not onely of the generall resurrection, but of his speciali possession of that Land, for which cause *Jacob* and *Iosph* would bee brought thither, to bee buried. Gen. 47. 28. 30. Gen. 50. 24, 25.

Plague) Any great judgement of God, sent for sin; as Famine, War, Sword, Sicknes, or any other judgement of God, Psalme 38. 11. *My friends stand aside from my plague.* In this sense the ten Judgements of Egypt are called Plagues.

2 That infectious disease, commonly called the Pestilence, 2 Sam. 24. 15. 25.

A Plant) The people of Israel, which were as Plants sown and set in the vineyard of the Church. Esa. 5. 2. *And planted it with the best Plants.*

3 Any false calling, false doctrine, or worship. Matth. 15. 13. *Every plant that my heavenly Father hath not planted, shall be rooted out.*

3 Children. Psal. 144. 12. *Thy sons shall be as plants.*

To Plant) To remove and translate young Trees from one earth to another, that they may increase and fructifie. Also to create, by an almighty commandement to cause that to be, which was not before, Gen. 2. 8.

2 To bring a people from one Country into another Country, there to place and settle them, that they may increase and multiply. Psal. 44. 2. *Thou hast planted them.* Psal. 80. 8. *Thou hast planted us.* This is a terrestriall and earthly planting.

3 To unite and joine the elect (being taken out of the rotten stocke of old Adam) unto Christ and his Church by his Spirit. Psalme 92. 13. *Such as bee planted in the house of the Lord.* Rom. 6. 5. *For if wee be planted with him into the similitude of his death.* This is a spirituall inward planting of God himselfe.

4 To preach the word plainly and easily, for the entrance of the ignorant into the knowledge of Christ. 1 Cor. 3. 6. *I have planted, and Apollos hath watered.* This is an outward planting, by the Ministers of God.

5 To denounce and foretell the will of God for the continuance and prosperity of kingdoms and people. Jer. 1. 10. *I have set thee over Nations to build and to plant.*

Naturall and spirituall planting or grafting agree in two things, and in other two they disagree. First, they are alike in this, that as a ciens or branch can doe nothing at all toward the planting of it selfe: so the elect sinner can bring nothing to the incorporating himselfe into Christ and toward his owne justification. Secondly, as the branch becomes one with the stock into which it is planted, and liveth by the same juice or sap: so a sinner once grafted by the Spirit and faith into Christ, becomes one with him, and lives by his Grace. Therefore both Christ and his Church planted into him, are called by one name, 1 Cor. 12. 12. But on the other side, as wee graffe a good branch into a towre barren stocke: so evill branches, wicked men (being as wilde Olives) are planted into the body of Christ his Church, which is like a good tree. Again, in the naturall planting, there the good branch or grift giveth sap unto the tree, which is turned into the nature of the sweet plant: but in the spirituall, the branch receiveth from the roote Christ, whose grace altereth them, and makes them like himselfe, partakers of his

godly nature.

Planted by the Ribers of Waters) One rooted into Christ by the grace of regeneration, that drawing from him lively juyce, and continuall moyture of the Spirit, hee may bee abundantly fruitfull in good workes. Psal. 1. 3 *He shall be like a Tree Planted by the Ribers of Waters.*

To Plead ones cause) To undertake the defence of ones cause against his enemy. Psalme 35. 1. *Plead thou my cause, O Lord, &c.*

To Plead) To expostulate or quarrell, or contend & stand in strife against one. Rom. 9. verse 21. *O Man, who art thou that pleadest with God?* Mich. 6. 2. *Hee will plead with Israel.* To debate a matter in many words. This is properly pleading. God pleadeth against man, but this is oftentime in action, as when he pleaded *Dauids* cause against *Nabal* by slaying him, 1 Sam. 25. 39. Esay 49. 25. *Man pleadeth against God;* and this is alwayes a contending in words.

To please) To frame (as much as wee may) our thoughts, words, and deeds, to Gods will. Colof. 1. 9. *That you may please God in all things.* When we allow that which God allowes, and hate that which God hateth. This is to please God.

2 To purpose and will, to do some things, or not to doe other things. Psalme 115. 3. *Our God is in heaven he doth whatsoever he pleaseth.* Psalme 135. 6. *Whatsoever pleaseth the Lord, &c.*

3 To seeke to satisfie, and profit our selves with a neglect of our neighbour, Rom. 15. 1.

To be Pleased) To accept and approve in mercy, such duties as are done to God. Heb. 13. 16. *With such sacrifices God is pleased.*

To be well Pleased) To be thoroughly satisfied, and tully pacified, in respect of a price payed unto justice for sin. Matth. 3. 17. *This is my beloved Son in whom I am well pleased.* God looking upon Christ crucified and us in him, layeth aside his whole displeasure and wrath, conceived against us for sinne.

To Please men) To studie and seeke to flatter men in publique doctrine, and private actions, making this the marke and end thereof, how to claw and content men, as *Paul* did toward the Pharisees before his conversion: but after his calling to Christ, would not doe it, studying thence-forward, how to please God principally, or men for

for Gods sake. Gal. 1. 10. *Or doe I seeke to please men?*

2 To accommodate ones self in things indifferent to the desire of men, observing persons, time and place: this is charitable in the doer, and profitable to the receiver, to win him to true godlinesse, 1 Cor. 9. 19, 20, 21, 22.

3 To please truly and lawfully by the way of godlinesse, Rom. 14. 18. 1 Thes. 4. 4. Act 6. 5. Rom. 15. 2.*

To Please our neighbour) To doe him a pleasure, seeking his commodity so farre as may further his salvation. Rom. 15. 2.

Pleasure, referred to Per.) Any manner of sinfull delight agreeable to our corrupt Nature. 2 Tim. 3. 1. *Lovers of pleasure, more then of godlinesse.*

2 Honelt delights, serving for the solace and comforts of mans life. Gen. 49. 20. *Hee shall give pleasures for a King.*

☞ Pleasure is taken diversly.

1 For a delightful quality, in some outward Object, as the cause active and conferring it, and so is without us.

2 For an inward facultie in man or other creature, apprehending or delighting in that outward object or pleasure thereof, and this is within us, yet but in the will above, sensuall appetite beneath, &c.*

Referred to God) 3. The most free and just decree and determination of God, touching all things. Matth. chapter 11. verse 26. *Even so Father, because it was thy pleasure;* and not because men were worthy. All merit of workes is shut out by the Doctrine of grace, rightly understood.

Good Pleasure) The free and loving purpose of GOD for the salvation of the elect. Ephes. 1. 5. *According to the good pleasure of his will.* The high and first moving cause of election, to wit, his Free-love, concerning which God doth much please himself.

2 The delight and contentment which God taketh in the worke of his purpose, regenerating and creating faith in his elect, 2 Thes. 1. 11. *Our God fulfill all the pleasure of his goodnesse, and the worke of Faith, with power.*

Pleasures of Gods house.) Every spirituall blessing. Psal. 65. 4. *Satisfied with the pleasures of thine house.*

Pleasures of Sinne) Such delights, benefits, and commodities of this life, as be gotten and held with sinfull conditions. Heb. 11. 25. *To enjoy the pleasures of sinne.*

Plenty of the Gentiles) The full multitude and number of them, Rom. 11. 25. So a plenty of Shepheards, Esay 33. 4. for a multitude.

Plough) The preaching of Christ, and the profession of Christianity, Luk. 9. 26. *He that putteth his hand to the plough, that is, either to preach or professe Christ.*

To Plucke up) To destroy and overthrow. Mat. 15. 13. *Shall be plucked up.*

2 To denounce and foretell destruction. Jeremy 1. 10. *I have set thee over Nations, to plucke up.*

Policy) Counsell or advice, either good or evill. Prov. 21. 30. *Their is no policy or counsell against the Lord.*

To Pollute or defile) To make onely morally uncleane and sinfull. Mat. 15. 18.

2 To make one Ceremonially uncleane, by touching the dead carcase of a man or beast. Levit. 21. Hag. 2. 14.

3 To pronounce any thing to be unclean, and to forbid some creatures as unclean by signification, as God did under the Law, Levit. 9. 3, 4. or by nature as the *Manichees* and *Marcionites* did of old; or by precept, as the Pope now doth pronounce some meates unclean, and so forbids them to some men at all times, and to all men at some times, as Lent, &c. for religion and greater holinesse, Act. 10. 15. *What God hath cleansed, doe not thou pollute.*

To Ponder) To weigh and consider a thing in our minde, before we doe agree and consent to it. Luke 2. 19. *Mary pondered these sayings in her heart.*

Poore) Such as are needy, though they be not utterly destitute, Psal. 82. 2. *Doe Justice unto the poore and needy.*

2 Such as have extreame want of earthly things, even unto beggery. Matth. 26. 11. *The Poore ye shall have alwayes with you.* Luke 16. 29. *There was a certaine begger.*

3 The godly being afflicted, who put their trust in no worldly thing, but cleave to God in all their trouble and calamity. Psal. 9. 12. *He forgets not the complaints of the Poore.* and 10. 14. *The poore commits himselfe unto thee.* verse 18. *Judge the poore, O Lord; that is, such as feele their afflictions, and flye to thee onely for succour, being forsaken of the world, as godly persons commonly bee for their well-doing, hated, despised, and cast off. Such as are spirituall poore, dejected*

jected for their sinnes, and the just condemnation of them, perceiving also a want of true Justice, which is in Christ; and of all heavenly and saving graces, Esa. 1. 4. Mat. 5. 3. & 11. 5. Esay 61. 1. Psal. 22. 26.

4 All men both rich and poore, but especially the needy. Exod. 22. 25. *If thou lend money to the poore with thee.*

5 Such as want the gifts of grace, as true wisdom, the feare of God, repentance, and faith, &c. in this life, and salvation in the next, Prov. 29. vers. 13. Revel. chap. 3. vers. 17.

6 Such as are humble or low in the opinion of themselves, and their estates or gifts, whether great or little, many or few, Luke 6. 20. Mat. 5. v. 3. Psal. 86. 1. *

To remember the Poore) To take care for the reliefe of the needy Saints, and to that end to make collections through the Churches for them; which because it is a fruit and consequently of remembrance; therefore such care for the poor is called remembering them, as Gal. 2. 9. *That we should remember the Poore.*

Spoile of the Poore) Goods, whereof the poore were spoiled by oppressors, or goods taken away by spoile. Esay 3. v. 14. *The spoile of the poore, &c.*

To grinde the face of the poore) To make them sad, either by cruell exacting of their labours, as the task-masters in Egypt, or by forsaking their just cause in judgement, and pronouncing sentence against them, as the wicked judges did in Jerusalem, in Esay his time. Esay chap. 3. 15. *What means see to grinde the faces of the poore?* See Esay 1. 23. This also is the meaning of that other phrase, in the same verse, of beating the poor in pieces (as a stone is beaten into small powder) by exacting and oppression, in publique judgement especially.

Poore of this world) Such as lack worldly goods, being needy, and in the Worlds judgement of all men most vile and abject, James 1. 5. *God hath chosen the poore of this World.* See *God* judgeth not as the world doth.

Poore in Spirit) Such as being tamed by their worldly poverty, or other miseries, and having a lively feeling of their spiritual poverty, and wants, are humbled and made lowly thereby, Mat. chap. 5. v. 2. *Blessed are the poore in spirit, that is, the humble hearted.*

Thy Poore) Such godly poore, as religiously worship God, committing themselves wholly to his protection, Psal. 72. 2. *He shall*

judge thy poore with equity.

Pope of Rome) A monstrous person, neither man nor woman, God nor Devil; but partaking in a devillish and brutish nature; being a man of sinne, who's compounded of impiety and iniquity; the son of perdition, himselfe appointed to destruction, and thirsting after the ruine and destruction of others, whom he desires to lead (with himselfe) unto the pit of perdition; being the head of that universall Apostasie and falling from the faith and religion of Christ, which he impugneth and resisteth (in a most disguised sort) under the title of the Vicar of Christ, and by pretence of defending the holy Catholike Faith and Church; yet being (indeed) the maine adversary of Christ, sitting in the Temple of God as God, exercising tyranny over mens Consciences, usurping to be Judge of the Scriptures, and Lord of the Princes of the earth, to depose them at his will, 2 Thes. 2. 3, 4, 7, 8. Revel. 17. 1, 2, 3, 4, 5, 6, 7. Revel. 18. 2, 3.

Porter) A doore-keeper, which hath authority to admit and let in and out of the house where his charge is. 2 The Holy Ghost, by whom the doctrine of Christ (that doore) doth finde entrance into the faithfull, to the lightening of the sound knowledge of God and his word, John 20. vers. 3.

Portion) A share or part in Lands or Goods, Luke 15. 12. *Give me the portion of the goods that fall to mee.*

2 God himselfe, who is the life and portion of his people, Psal. 16. 5. *The Lord is the Portion of my inheritance.* See Lot.

Possession) Lands, which men hold and keepe by some proper right which they have in them, Acts 4. 32, 34, 37. and 5. 1.

2 The Sacrifices offered up unto God, which were the Levites possession, Ezek. 44. 28. *For I am their possession.*

To possesse) To hold something as our owne, 1 Cor. 7. 30. *And they that buy, as if they possessed not,* Mat. 10. *Possesse no gold in your girdles.*

2 To bee constant, Luke 21. 19. *Possesse your soules in patience;* that is, be constant in patience, 1 Thes. 4. 4. *Possesse your vessels in holiness;* that is, keepe so constantly and with continuance.

3 To bee content with that which one hath, as if hee had all things, and lacked nothing, 1 Cor. 6. 10. *Having nothing, and yet possessing all things.*

4 Fully to enjoy or inherit by desert, Marke

Marke 10. 17. *What shall I doe to possesse eternall life?* The man which put this question, dreamed of deserving heaven by workes; therefore Christ fitting his answer accordingly, sendeth him to *Moses Law*, not to himselfe.

Topossesse the Mount of Esau) To have the borders and bounds of the Church of God enlarged in receiving into the bosome thereof the Gentiles, when they and the Jewes shall bee made one people through the Gospel, Obad. 19, 20.

Only Potentate) God the Father being compared with Christ, as he is incarnate, so as the God-head of Christ, and Spirit is not excluded by this word [Only] neither here nor elsewhere, 1 Tim. 6. 15, 16. John 17. 3.

Possessor of Heaven and Earth) The most just owner, Lord, and disposer of heaven and earth, and all things in them by right of creation and preservation, Gen. 14. 19, 22. *The great possessor of heaven and earth.*

To gibe a possession) To make sale of it, or to give it for a just price, Gen. 23. 4. *Give me a possession to bury my dead in.*

Possible) That which may bee done, though it never bee done, Mat. 19. 26. *With God all things are possible.*

Not possible, or impossible) Some thing which cannot be done, no not of God himselfe, in respect of his decree, and revealed will; though it might be done in respect of his absolute power, Heb. 6. 4. *It is not possible, that they which were once enlightened, if they fall, &c.*

2 That which can never be done by any humane strength, Mat. 19. 26.

The Pots) A vessell of earth, for uses in a family.

2 A mortall man, fraile as an earthen Pot. Jer. 18. 6. Rom. 9. 21. The power of God over man his Creature, is greater than of a Potter over his Pot: for God made the matter whereof man was made, so did not the Potter; therefore great cause why man should not reason against God.

3 Calamities and great affliction. Psal. 68. 13. *Though you have lye among the Pots.* It is a Metaphor from Kitchin and Scullion boyes, which in time of warre follow the Campe, where to defend themselves from winde and weather, (the injuries of the aire) they lye downe betweene their Chimney-stuffe, on the heath stones and smoaking rusty Pots, which all to besmut and blacke them. To this sense is the place of Ezek. 40. 43, to be interpreted.

Potter) Divine might, whereby God can doe, and doth all things whatsoever he hath purposed to doe, and hindereth whatsoever he will not have done, Matth. 6. 13. *Thine is the Kingdome, Power, and Glory.* See Almighty.

Potter) There are seven degrees of power to perfect any thing, D. Andrews in 2 Cor. 3. 5.

1 To thinke.

2 To understand.

3 To will or desire.

4 To speake of it, or for it.

5 To begin worke or to attempt it.

6 To worke it.

7 To finish or accomplish it. All these may be in us, but none of us.

1 Not finishing, Rom. 7. 8.

2 Not doing, John 15. 5. Rom. 7. 17. Esay 26. 12.

3 Not beginning to do, Esay 37. 3. Phil. 1. 6.

4 Not to speake, Prov. 16. 1.

5 Not to will, Phil 2. 13.

6 Not to understand, Rom. 8. 7. 1 Cor. 2. 14.

7 Not to thinke, 2 Cor. 3. 5. Psal. 94. 11. *

2 Absolute right and authority to doe a thing, Mat. 9. 6. *The Sonne of man hath power on earth to forgive sinnes;* that is, he which is the sonne of man (being GOD) hath this power.

3 The effectuall force of the holy Spirit, working mightily in the hearts of the elect, both for their conversion from sin to grace, and confirmation in grace, Ephes. 1. 19. *According to the working of his mighty power.* 2 Thes. 1. 11.

4 Prerogative or dignity, 1 Cor. 9. 5. John 1. 12. *To so many as received him, he gave power to be the Sons of God:* that is, the right and priviledge of Sonnes: that it cannot bee meant of free will, is plaine, by verse 13.

5 A mighty Instrument of Gods power, Rom. 1. 16. *The Gospel is the power of God to salvation,* 1 Cor. 1. 18. *To us that are saved it is the power of God.* A meanes of the saving power of God. *Metalepsis.*

6 Inward strength of a renewed soule, whereby it is able to resist evill, and to doe good, 2 Tim. 1. 7. *God hath given to us the spirit of power.*

7 That most excellent strength and agility, wherewith the bodies of the elect shall be endued after the resurrection, 1 Cor. 15. 43. *They shall be raised againe in power.*

8 Signes and wondrous workes, done by the mighty hand and power of God. 1 Cor. 12. 10. *Effects of his power*, called [*Power*] by a *Metonymie*.

9 Such persons, as have the gift and power to doe miracles and workes of wonder. 1 Cor. 12. 28. *Hee hath ordained powers*; that is, some to do miracles.

10 A lawful Magistrate, enabled of God with authority and might, to execute his judgements. Rom. 13. 1. *Let every soule be subject to the higher powers*. Also it signifies the authority it selfe, and publicke right of Governours, John 19. 10, 11.

11 A Veile or covering, which women did weare, as a token of that power which their husbands had over them; and of their subjection thereunto. 1 Corinthians 11. 10. *For this cause a woman ought to have power upon her head*; that is, a signe of Power.

12 Extraordinary strength, given of God to some persons, therewith either to do great good, or greater harme. Luk. chap. 9. verse 1. *He gave them power over all Devils*. Act. 1. 8. Rev. 9. 3. *Unto the Locusts was given power, at the Scorpions of the earth have power*.

13 Wicked or good Angels, which are of exceeding strength and have leave and Commission of God, to doe mighty things, and therefore are called Powers, Col. 1. ver. 16. *By him were created Powers, Principalities*, Ephes. 6. 12. *Wee wrestle against Principalities and Powers*. Devils are called powers in the plurall number, to teach that they be mighty and many; and Power, Ephes. 2. ver. 2. in the singular number, to shew these many to bee but one corporation or army, ready with joint force and one minde, to conspire and fight against the faithfull to destroy them; yet so as they do wholly and for ever prevaile against none, save such as bee addicted to disobedience. Ephesians 2. 2. See Colos. 2. 35. where evill spirits are called powers.

☞ This power is naturall to the Spirits good and bad, being Gods gift to them by creation, and their property by possession, and is in it selfe, and of it selfe good; but the abuse of it to evill is not naturall to the Devils but accidental, and is later than their creation.

The power of Angels good or bad is twofold. 1 Within them or naturall, called *dyvynus*, *Potentia*, strength. 2 Without them or accidentall, called *ἐξουσία*, *Potestas*, (i) authority, leave, liberty or Commission: without this (which God granteth or denieth as

hee pleaseth) the former cannot worke. But the former God never taketh from them as being part of their created properties. *

14 Excellent and singular gifts of the Spirit, Acts 6. 8. *Steven full of faith and power, did Signes and Miracles*, &c.

15 Kingdoms & Nations which have great power, Luk. 4. 6. *All this power wil I give thee*.

All Power) Universall power over every thing, in heaven and earth, without exception of any, Mat. 28. 18. *All power is given unto mee*. This power, the Father (as God) gives; the Sonne (as Mediatour) receives it. Also power of sundry kinds or divers, 2 Thes. 2. 9.

In Power, and in the Holy Ghost) That strength and vertue which the Holy Ghost hath ministred, and namely, the assurance and chearefulnesse of heart. 1 Thes. 1. 5.

Power of God) The most mighty and powerfull GOD, Mat. 26. 64. *Sitting at the right hand of the power of God*.

2 That notable vertue and might given to the Apostles; not onely to worke miracles, but also to tame and bridle the wicked, 2 Cor. 6. 7. *By the power of God*, Christ is called the power and wisdom of God, both by efficacy and essence, 1 Cor. 1. 24.

Power of the holy People) Not the strength wherewith the Jewes, Gods people, shall infest and hurt others, but passively, the power by which they shall bee grievously hurt and wronged, Daniel 12. 7. *To scatter the power of the holy people*. Such a passive construction is found, Gen. chap. 16. verse 15. *My wrong (not, which I doe, but) which is done to mee*.

Powers of Heaven) The Heavens or Coelestiall Orbes and Spheares, being exceeding firme and strong creatures, and exercising great strength upon these inferiour earthly bodies; Mat. 24. 29. *And the powers of Heaven shall be shaken*.

Power of his glory) Glorious power, so called, for the manner of strengthening and delivering the Saints by weak or no meanes: also for the event or end of their upholding and preservation, which is his praise and glory, Col. 1. 11.

To poure out) To give and bestow very liberally and frankly. As in Esay chap. 53. verse 12. *Hee poured out his soule to death*. Acts 2. 17. *I will poure out my Spirit upon all flesh*. Joel 2. 28. Zach. 12. 10.

Poyson of Aspes) Malicious and bitter words, cast out against such as be absent, to their great hurt, Rom. 3. 13. *The Poyson of Asps is under their lips*.

Poyson of Dragons) The wicked ungracious workes of ungodly men, which are as unpleasant to God, as the poyson of Dragons to men, Deut. 32. 33. *Their Wine is the Poyson of Dragons.*

P.

R.

Praise) A confession and due acknowledgement of the great and manifold excellencies and perfections that bee in God, Psalme 136. 1. *Praise the Lord because hee is good, for his mercies endure for ever, Psal. 117. 1, 2. 103. 1, 2, 3.*

2 Commendation, and speaking forth the good things that be in other men, Prov. 27. 2. *Let another man praise thee.*

3 The matter, argument, and occasion of praise, Exod. 15. 2. *The Lord is my strength and praise, Psal. 118. 14.*

4 Protection and defence; as when it is set against revenge and punishment, Rom. 13. 3. 1 Pet. 2. 14.

Prayer) The whole service of God, and every part of it, Mat. 21. 13. *An house of Prayer.*

2 That one part of his worship, called Prayer and Petition, James 5. 15. *Prayer of Faith.* Prayer commeth of a word in the Hebrew, which signifieth appeale, interpellation, intercession, whereby we referre the cause of our selves or others, unto God as Judge, calling upon him, appealing to him for right, presenting our selves and our cause unto him, as to one which hath power to determine causes, and to whom appeales may be made.

To Praise their Gods) To yeeld and give unto their Idols the honour of their victory, and to offer some part of their feast to their honour, as their manner was, Dan. 5. verse 4. This was one cause that Daniel Chap. 1. 8. refused to feede on the meate of the Kings Table, for that a part of it had beene consecrated to their Gods, and some of their meates were forbidden by Moses, as uncleane.

To Pray) To desire some lawfull and needfull thing of God alone, with trust to have it, for the merit of Christ onely, Acts 10. 9. *Peter went up on the house to pray.* Matth. 6. ver. 9. *After this manner pray ye.* Acts 12. 12. Mark. 11. 24.

2 To crave something with the voyce onely, without faith in Christ, Luke 18. 10. *They went up into the Temple to pray,* verse 11. This is vocall prayer onely, and the former, is both Vocall and Mentall.

This distinction is grounded on Rom. 10. 1.

3 To worship God. *A Synecdoche* or part for the whole, Luke 19. verse 46. *Abuse of Prayer.*

4 To conceive a forme of Prayer wherein to goe before the people, as the Teacher doth in the publike assembly.

5 Also to partake in the publike prayer, 1 Cor. 11. ver. 4, 5.

To To crave something with the minde onely, Exod. 14. 15.

4 To Pray for the confusion of the wicked, in respect of their persons, and not in respect of their sinnes, policies and power, (which it is lawfull to doe) seemeth to bee rather a prophesie of the godly, what state of the wicked (their enemies) should bee in time (God so revealing it to his servants) than any prayer that their enemies might bee so. See Psalme 107. 9. and compare it with Act. 1. 26. see S. *August.* upon the Psal. 35. *

Instant in Prayer) One earnest and constant (though he be not heard at first) in calling upon God on all occasions, continuing till he be heard, Rom. 12. 12. Luke 18. 1. 2 Thes. 5. 17.

Prayer, what it is.

Prayer, is a worke of the believing soule, desiring of God alone, things lawfull and needfull: with confidence to obtaine them, through the alone mediation of Christ, to the praise of the mercy, truth, and power of God. Prayer is either private, or publike; for our selves, or others; for the having of good things, or removing things evill. Whence ariseth the difference, and divers kindes of Prayers, mentioned, 1 Tim. 2. 2. *Let supplications and Prayers, Intercessions and giving of thanks, be made for all men.*

To Preach) To declare the will of God by voyce, for the instruction of the Church, Marke 1. 47. *Hee preached in their Synagogues,* The Greeke word [*kerux*] signifieth an Ambassador, which publisheth and spreads abroad the minde and message of GOD, touching mans duty and salvation, Rom. 10. 14.

What Preaching is.

Preaching is an action of the Minister of the word, soundly interpreting and opening the sense of the Scriptures, by the Scriptures;

cures; with application of them unto the use of the Church, by Doctrine, exhortation, reproofe, convincing, and comfort, Marke 2.2. *Hee preached the Word to them,* Luke 4.18,19,20,21. *Hee tooke up the booke and read, and said; This day is this Scripture fulfilled in your eares.* Also 1 Cor.14.3. *Hee that prophesieth?* that is, Preacheth, speaketh to men, to edifying, to exhortation, to comfort See Nehe. 8.8. *And hee read in the Booke of the Law, and gave the sense according to Scripture,* (Thus Tremellius translates it out of the Hebrew.) Acts 9.20,22. *He Preached Christ, confirming that Jesus was this Christ,* that is to say, he compared Scripture with Scripture, conferring them together, as cunning craftsmen which joyne al parts together, to make them agree one with another. This is preaching in the ordinary phrase of the Scripture. Indeed every declaration of Gods wil, either by afflictions, blessings, readings, and creatures, or otherwise, may generally and improperly be called Preaching.

Precepts) Commissions, charges, because they are committed unto men with charge carefully to keepe them, according to that in Psalme 119.4. Also they come of another word, which signifieth to visit, because God threatned to visit or punish the transgressors of them; as Exod. 20.5. and 32.34.

☞ 1 Good precepts of Gods appointment and sending, Ezek. 18.9,17. &c. and 20.16.

2 Evil precepts of evil mens devising and sending, and of Gods suffering, Ezek. 28.25. Mat. 15.9.*

Precious) Sometime bright and glorious, Job 31.26. Zach. 14.6. also that which is honorable, and of great esteeme, Psalme 36.7. also that which is deare or hardly to be attained and effected, as Psalme 49.8. and 139.16. Here it signifieth also that which is rare and incomprehensible: also that which is sparingly, and not easily to be had, 1 Sam. 3.1.

Predestination) The fore-appointment of every thing, to certaine ends, Acts 4. verse 28.

2 The fore-ordaining of some persons, to obtaine eternall life by Christ, Rom. 8.30. *Whom he predestinated, them he called.*

☞ 1 An act of God immanent and from eternity; also called his purpose, decree, determination, will, counsell.

And this both of persons to things, and of things to persons, viz.

1 The meanes leading to the end, and one

means leading to another.

2 The end it selfe.

3 An execution of the former Act, or an Act transient and emanant, as Wisd. 19.4.

Predestination is a generall word and two-fold. 1 Positive or Affirmative, which is called election. See Election. 2 Private or Negative, which is called Reprobation or Rejection. See Reprobation, &c.

This latter is so called in respect not of the latter part and Act thereof, (which seemes to bee positive to paine) but of the former part thereof, viz. of the meanes thereof, and this per Synecdochen partis pro toto.

Predestination, what it is.

Predestination, is a most righteous decree of God, freely according to his owne good pleasure (without any respect of fore-seene faith or works, as moving causes) ordaining from all eternity out of the whole lump of lost mankinde, a certaine number, to obtaine eternall life in heaven by Christ (having first called, justified, and sanctified them) unto the praise of his glorious grace, Rom. 8.28,29,30. Ephes. 1. verf. 5,6,7.

Predestination what it is, according to Peter Martyr.

Predestination, is the most wise purpose of God, whereby hee hath before all eternity, constantly decreed, to call those whom hee hath loved in Christ, to the adoption of his children, to Justification by Faith, and at the length to glory through good works, that they may be made like unto the image of the Son of God, and that in them should bee declared, the glory and mercy of the Creator.

Whereas election lookes onely to the purpose of Gods chusing, and to the opposite member, to wit, Reprobation; between which and election, there is a mutuall and necessary reference, the one alwayes including or implying the other; for where there is an election of some, there is a refusing of others, and on the contrary; yet Predestination respecteth both the execution of Gods purpose, with the whole progresse of middle causes leading unto the end, as Ephes. 1.5,10. Rom. 8.39. Acts 22.14. and also the ends themselves, both life eternall of the elect, as the nearest end, and the glory of Gods mercy as the utmost end, Rom. 9.23. Ephes. 1.6,11,14. So as Pre-

stination is of larger extent than election, though in Scripture it is not found to concerne any other save the elect. But scholasticall writers make it the generall both to election and reprobation, as a decree of God which is touching the ends of both, which bee without end. So as Predestination is largely taken, containing both the decrees, and strictly, being subordinate to the purpose of election.

To Predestinate) To determine and appoint before, most firmly, some persons to bee saved by Christ, Rom. 8. 29.

Prepare) To make a thing ready beforehand, Mat. 26. 17. *Where wilt thou that we prepare for thee?* 1 Chron. 29. 19. *To build the house which I have prepared,* Mat. 20. 23.

To prepare is, 1 To apply or fit the right causes to their effect, Rom. 9. 22, 23. *What if God willing to shew his wrath, and to make his power knowne, indured with much suffering the vessels of wrath fitted to destruction?*

2 To observe the right properties or circumstances belonging to any Act, Subject, Object, place or time. 2 Tim. 4. 6. *For I am now ready to bee offered, and the time of my departure is at hand.* Luke 3. 4. *As it is written in the booke of the words of Esaias the Prophet, saying, The voyce of one crying in the Wilderness, Prepare ye the way of the Lord, make his paths straight.* Matth. 22. 4. *Again he sent forth other servants, saying, Tell them which are bidden, Behold I have prepared my dinner; my Oxen and my Fatlings are killed, and all things are ready: come unto the marriage.* Luke 22. 9, 12, 13. John. 14. 2, 3.

What preparation of men to Gods service, and by what means: See Mal. 3. 1, 2, 3.

Preparation of men to remission of sinnes and to salvation, what and whereby it is. See Luke 1. 16, 17. and 3. 3, 4, 5, 6. Mat. 11. 10. Act. 2. 38. and 3. 19. Rom. 8. 30. *

To fit effectually and mightily, the elect of GOD unto that blessednesse which they were appointed unto, from everlasting, Rom. 9. 23. *Vessels of mercy which bee both prepared to glory: and to make meete the Reprobates, unto that wretchednesse before,* Rom. 9. 22. *Vessels of wrath prepared to destruction.* Or thus more briefly: to purpose and make meete heaven for the elect, and the elect for it. Mat. 25. 34, 41. *Prepared for you, &c.*

To Both indeed are prepared and fitted one for the other: yet as Hell is prepared for the wicked by God himself, Esay 30. 33. and not by the wicked themselves; so the wicked are prepared for hell, by the wicked themselves and not by God, Tit. 3. 11. *Know-*

*ing that bee that is such, is subverted, and sinneth, being condemned of himselfe.**

Also Hell for the Reprobate, and them for it. *Prepared for the Devil and his Angels.* Rom. 9. 22, 23.

3 To make us meete or fit, either for doing good duties, or suffering afflictions, 1 Chron. 26. 18. *Prepare their hearts unto thee.*

4 To make ready some things which belong either to Gods service, or to the service of Saints, 2 Cor. 9. 2. *Achaia was prepared a yeare agoe.* John 19. 42. *Because of the Jewes preparation day.*

Prebeminence) Chiefe power and Dominion lawfully conferred by God the Father, upon Christ the Mediatour, that he as King may rule his Church outwardly, by his owne lawes and Officers, and inwardly by his Spirit and Grace, Col. 1. 18. *That bee might have the Prebeminence.* Here it is used in good part.

2 Primacy and Sovereignty over others ambitiously affected, and unlawfully held and exercised. 3. John 9. *Which loveth to have the Prebeminence.* It is here put in the worse part for usurped power and tyranny.

Presence) There is a double presence, one spirituall, another locall; one in respect of place, another in respect of agreement in will and purpose. 1 Corinth. 5. 3. *As Paul being absent from the Church of Corinth, as touching place, yet did concur with them in purpose, touching the excommunicating that incestuous person: so Christ who is not present in the sacred Supper Locally, is yet spirituall present to Faith.*

To See Face, God, Dwell in God, One, Union, To walke, &c.

1 The being of some person or some thing, in some place, or with some person; this is two-fold.

1 Spirituall, which wee call Common.

2 Corporall, which we call conjunctive. See Neare, Nigh.

2 The place or tokens of one presence, as Psal. 95. 2. *Let us come before his presence with thanksgiving: and make a joyfull noise unto him with Psalms.**

To Preserve) To keep one free and safe, from taking hurt by any enemies, or dangers, Psal. 16. 16. *Preserve mee O Lord, for I trust in thee.*

2 To sustaine and uphold all things in their being, Job 7. 20. *O thou preserver of men.* Psal. 36. 6. *He preserveth both man and beast.* Nehem. 9. 6. *Thou preservest them all.* This is generall preservation.

3 To keepe constantly the faithfull, un-

to the possession of eternall life, 1 Pet. 1. 8. *Preserved, or kept through the Power of God by Faith, unto eternall Life.* This is speciall preservation.

To Presume) Either to take too much upon us, out of a vaine confidence in our selves; or to take too much heart and boldnesse to us, Psal. 73. 8. *They talke Presumptuously,* 1 Cor. 4. 6. *Let none presume above that is written.*

What Presumption is.

It is a vice, whereby many men in regard of Gods blessings and patience towards them, have their hearts too much lifted up in vaine confidence of their owne sufficiency, and Gods goodnesse, waxing secure, haughtie, and carelesse in the course of their lives, without any feare of sinne, or Gods judgements for them.

Presumptuous sinne) Sinnes of contumacy, which come from a stubborne and malicious heart, Psalme 19. 13. *Keepe mee from presumptuous sinne.*

Of Pretence) Upon a faire shew and colour, or colourable cause, without sinceritie, cloaking the ambition and envy which boyled inwardly, with pretext of Christ, and preaching him, Phil. 1. 18.

Price of Redemption) Satisfaction or payment made to the justice of God for the hurt done to it by the sinnes of the elect; that so they may bee redeemed and set free, 1 Tim. 2. 6. *Hee gave himselfe a price of Redemption.* Note, that hee gave not his body or blood onely, but himselfe, even the whole manhood to bee the price, the onely all-sufficient price to God, for sinne: adieu then to all Popish satisfactions and to the opinion of his sole-bodily sufferings.

Price of high calling) Eternall life, which is freely given, as a reward or price propounded of God, who calleth his to glory, Phil. 3. 14. 1 Cor. 6. 24.

Pricke) A sharpe peece of wood, a pole, stake, or sharpe thing, which pricketh one as hee goeth through bulbes or thicke places.

☞ The sharpe and piercing wrath and power of God, which shall strike the wicked quite through their body and soules, Acts 9. 5. Yea, the very word or speech thereof, is as the point of a sharpe sword going to the heart of men, Hebrews 4. 12. Acts 2. 37. Matth. 23. 41.*

Pricke in the flesh) Inbred corruptions or naturall Concupiscence, which sticketh fast in us, as it were, a pricke molesting and vexing us by evill motions, as the flesh is galled and pained with a pricke or sharpe stub sticking in it, 2 Cor. 12. *There was given unto mee a pricke in the flesh.* A Metaphor. Beza extends the sense to outward contumelies and injuries of all sorts, which vex the Apostle as prickles or thornes. See the like phrase, Numb. 33. 55. Iosh. 23. 13. Iudges 2. 3.

Pricked in heart) Persons stricken with great griefe, and soule-sorrow, in the sense of Gods displeasure for sinne, as if their hearts had bene pricked through with a sword, Acts 2. 37. *and being pricked in heart, they said, &c.*

Pride) Haughtinesse or loftinesse of minde, being puffed up and swoln with a high conceit of our owne excellency, to the contempt of God, and the disdain of men, Prov. 16. 18. *Pride goeth before a fall, &c.* 1 Cor. 4. 6. *Swell not one against another,* Luke 18. 9.

Pride of life) Vaine boasting and arrogancy, wherein they please and delight themselves, which doe abound in the things of this life, John 2. 16. *And the Pride of life.*

Pride, as a Chaîne) The arrogancy of wicked men, glorying in their pride as one would glory in a Chaîne of gold, Psal. 73. 6.

Priest) A sacrificing person, ordained of God, not only to teach the people, and pray for them; but also to offer up outward and bodily Sacrifices for his owne sinnes, and the sinnes of the people, Levit. 5. 2, 4, 5. Such were the Priests of the Law, and old Testament; Legall and Leviticall Priests. The offering up of the prayers for the people (as well as Sacrifices) fig. 1 Christs intercession and prayers for his Church, John 17. Heb. 5. 7. 2. Our right of praying to God in his name, Heb. 13. 15. And where-as sacrifices offered by prayer of the Priests under the law and before, were acceptable to God, as Gen. 4. 4. it fig. 1. that Christ his offering himselfe to his Father, was a sweet smelling oblation, Ephes. 5. 2. 2 That wee through Christs oblation are accepted of God, Heb. 10. 10. 3 That our obedience or reasonable service is pleasing to him, Malachi 3. 4. Romans 12. 1. 1 Pet. 2. 5. 4 That the Ministers Oblation of those which are called to the Faith by the worke of the holy Ghost thorough their,

their Ministry, was pleasing to God, as *Paul* witnesseth Rom. 15. 16. The first Priests which taught the people, and offered sacrifices, were all the first borne, as it was commanded, Exod. 24. 5. of them understand Exod. 19. 22. They figured Christ the first borne among many brethren, Rom. 8. 29. and secondly, the Church, the first borne of them which are written in heaven. Afterward upon the giving of the Law, the Tribe of *Levi* succeeded in their place, Numb. 3. 8. and 8. 19. Whereas the Priests were forbid to marry an harlot, one polluted or divorced, and to drinke strong wine for the time they entred into the Tabernacle, Lev. 21. 7. and 10. 9. This signif. that both Ministers wives and children must bee sober, See 1 Tim. 3. 4. and 5. 23.

2 A sacrificing person, especially ordained of God, that by the sacrifice of himselfe once offered by himselfe; and also, by his intercession, he might reconcile unto, and keepe in favour with God, for ever, all beleiving sinners. Such a Priest is Christ onely, being the alone Priest of the New Testament, properly so called, Heb. 7. 17. *Thou art a Priest for ever after the order of Melchisedech.* Also verse 23, 24, 25, &c. See Chap. 10. from verse 5. unto the 15. These two significations of Priest, bee proper.

3 Every faithfull Christian man or woman of what calling soever, enabled by the authoritie and Commandement of God, to offer up themselves and their good works, as spirituall sacrifices acceptable to God through Christ. 1 Pet. 2. 5. Rev. 1. 6. *Hee made us Kings and Priests to God.* Rom. 12. verse 1. Heb. 13. verse 15. 16. This is an improper figurative sense of the word, by resemblance and likenesse.

4 A man of great dignitie, a chiefe Ruler or Officer, Exod. 2. 15. *And the Priest of Midian had seven Daughters,* Gen. 41. 45. *The Daughters of Potipherah the Priest, or Prince of On.* Exod. 18. 1. *Isbro the Priest of Midian.*

Note. The manner of those times and places were, that one man was both Priest and Prince, as *Melchisedech*.

The Hebrew [*Cohen*] which wee english a Priest or Sacrificer, is the name of the Kings chiefe Officer, as in 2 Sam. 8. 28. *Dauids sonnes were Cohens,* that is, Chiefe Rulers, which is expounded in 1 Chron. 18. 17. to bee the first or the chiefe at the Kings hand. It hath the name of Ministration, Esay 61. 6. 10. and was a title specially given to *Aaron* and his sonnes that ministred to

God in the Sanctuary, Exodus 28. verse 3. 4. 41.

5 The first borne of the male children, whom God did consecrate and set apart to doe the Office of Priests, in administering holy things, until *Aaron* and his sonnes were sanctified to that end, Exod. 19. 22. *And the Priests also bee sanctified,* Exod. 13. 2. *Sanctifie to mee the first borne, &c.*

In every Legall and Legitimate Sacrifice, there must bee (besides the Sacrifice) a Priest, an Altar, and fire: As the Sacrifice was a figure both of Christ our eternall Sacrifice, Ephes. 5. 2. Heb. 10. 5, 6, 7, 10. and of our selves, whom the Apostle calleth living Sacrifices through him, Romans 12. 1. So the Priest fig. and figured Christ to bee that onely Priest which can draw neere unto God, Heb. 5. 6, 10. Jer. 30. 12. Also that by Christ alone wee draw neere to God, and are Priests in and through Christ, Exod. 19. 6. 1 Pet. 2. 5. 9. Revel. 1. 8. Lastly, it figured the Ministry in time of the Gospel, Esay. 66. 21. Now the Altar, whose propertie it was to sanctifie the gift, it figured, first, Christ who was his owne Altar, and sanctified himselfe, John 17. 19. *Hebrews* 9. 14. Secondly, that wee have Christ for our Altar, *Hebrews* 13. 10. Revel. 8. 3. The Fire signif. the consecrating of our Saviour by suffering, and the burning him up with the sense of his Fathers wrath, *Hebrews* 13. 11, 12. Also the consuming of our lusts, and an holy zeale and fervency. To which purpose it is enforced, Marke 9. 49. And lastly, fiery afflictions of Gods children, 1 Pet. 4. 12. Whereas this fire came downe from heaven, and was ever to bee cherished, it fig. Christ to bee appointed of God our sacrifice, and that our zeale ought never to goe out.

Note. Chiefe Priests sometime fig. such as were chiefe in every order and ranke of Priests, who were many, and served by courses and turnes in the Temple. See Matthe. 27. 3. Marke 14. 53. Luke 1. verse 5. 8, 9. Of the division of the Priests into their orders, See 1 Chron. chap. 24. whole.

High Priest) The chiefe amongst and over the Priests of the Law, who was ever but one onely, and in a speciall manner was a figure of Christ, both in his garments, publique workes and actions: and also in his eminent place, Christ being chiefe among the Pastors, as *Aaron* was among the Priests, Heb. 5. 1, 2, 3. unto the verse 10. *For every High Priest is taken from among men,* 1 Pet. 2. 25. Heb. 9. 11.

The difference betweene a Priest properly and improperly taken, is this. The former hath an externall and bodily Sacrifice, to give and offer unto God, as Christ did give his owne body, and the Priests of the Law, the bodies of beasts. The latter offereth spirituall sacrifices onely; as their prayers, praise, obedience, almes, and all other good workes and duties of their calling, which every Christian (as well as a Minister) is bound to offer. The Popish Priest-hood is an imaginary and blasphemous fiction, having no ground, neither any colour and shew of ground and proof, in the whole booke of God.

Privily to bring in) To bring them in under-hand by goodly pretences, and colourable shews, by fained and faire glosing words, hiding so much as may bee, the iniquitie and impietie contained in them, 2 Pet. 2. *They shall Privily bring in damnable heresies.* In the same sense it is written of such as broach doctrines of devills, that they speake lies in hypocrisie, that is, coloured with the faire pretence of piety and Religion. Thus doe Popish hereticks, doing all by the name, authoritie, and power of Christ, and the Apostolike Catholike Church, carrying all in a mystery, Rev. 17. 5. *In a mystery of iniquitie,* 2 Thes. 2. 7.

Princes) The true beleivers the children of the Church, a Queene, and Christs spouse, Psalme 45. 16. *Whom thou mayest make Princes in all Lands.*

Prince of God) A mighty Prince, an holy ruler, preferred and advanced of God, Gen. 23. 6, in that sense *Abimelech* confessed that God was with *Abraham*, Gen. 21. 22. things that excell are said to bee of God, Psal. 36. 7.

Chiefe of Princes) An Angell so called, in comparison with earthly Princes, Dan. 10. 13.

2 Men of principall gifts, chiefe and choise persons, Eccles. 10. 7. *Princes walking,* &c.

3 Captaines, Esay 10. 8.

4 Counsellors, Esay 19. 11. Ephesians 3. 16.

Prince of the Host) God, in a speciall manner ruling over his people, Dan. 8. 11. 25. His people the Jewes, are called the host of heaven, Dan. 8. 10.

Prince of God) A man singularly loved, and exceedingly blessed of God, Genes. 23. 6. *Thou art a Prince of God.* or a mightie Prince, an holy Ruler; as things that excell are said to bee of God, Psal. 36. 7. 8. 11.

Gen. 30. 2. or one whose counsell was an oracle.

Prince of Peace.) Procurer, ground, and cause of Peace, which also causeth his subjects to continue in peace and quietnesse. Such a one is Christ, and hee onely, Esay 9. 6. *Prince of Peace.*

Prison) A place of restraint to keepe and punish malefactors in, Gen. 40. 3.

2 Hell, a place where the damned are punished with eternall bondage and torment, 1 Pet. 3. 19. Also the grave, Esay 53. 8.

Prisoner) commeth of an Hebrew word, which is, bound or restrained of libertie.

His Prisoner) One imprisoned for Christ, or for the Testimony of Jesus, 2 Tim. 1. 8.

To proceed) To issue or flow out, after an admirable and unconceivable manner, John 16. 26. *The Spirit which proceedeth from the Father.*

2 To come forth, John 8. verse 43. This is meant of Christs incarnation: the former of the emanation of the Spirit.

3 To come into the flesh, or to assume the nature of man by the appointment of God, John 8. 42. *I proceeded forth,* &c.

Profession) An action of a Christian, plainly and openly (when fit occasion serveth) declaring and uttering with his mouth, that which hee beleeveth and hopeth for in his heart, concerning Christ and salvation by him, 1 Tim. 6. 12. *And hast professed a good Profession before many witnesses.* There may bee a profession made before men with the mouth, when the truth of it is not to bee found in the heart, before God, Titus 1. 16. *They profess to know God, when in their workes they denied him.*

2 The Doctrine of the Gospel, which wee doe professe, Heb. 3. 1. *Consider the High-Priest of our Profession, Christ Jesus.*

3 A way, or Sect, Matth. 23. 15. *To make one of your Profession.*

Profitable) Something which is beneficiall, commodious and helpfull, Heb. 13. 17. Or else that which is of necessitie needfull, which wee cannot bee without, and be well, 2 Tim. 3. verse 16. The revealed will of God is as needfull unto mens soules, as milke to babes, as meate to strong men, as the light of the Sunne to the men of this world, as physicke unto the sick, &c.

2 A thing may bee profitable or helpfull, two ways.

1 To the essence of a thing. So are faith and godlinesse to a Christian.

2 To the efficacy of another. So Charity to Faith.

3 To the effecting of another thing in our selves. So godlines to glory. 1 Tim. 4. 8.

4 To the honour or outward good of another. In the 3 former senses, Man cannot be profitable to his Maker : as Job 22. 2, 3, and 35. 6, 7. Psal. 16. 2. But in this latter sense he may. Psal. 50. 23. Mat. 5. 16. Or we may safely say, that though it be Scripture and go true, that Iobs friends said so to him, yet it is not true and according to Scripture which they said, as may appear by Gods owne words to them. Job. 42. 7, 8.*

Promise) A word, passed from man to man, for performance of some lawfull thing; as in contracts, bargains, marriages, and other affaires of common life. This is a civill promise; Such *Laban* made to *Jacob*, for giving his Daughter; *Saul* to *David*, *David* to *Jonathan*.

2 Our word passed and given unto God, for some duty which we will doe unto his honour, Psal. 66. 13, 14. *I will pay thee my vowes which my lips have promised*, Numb. 30. 3. *Hee shall not breake his promise*. This is a religious or holy Promise, called a vow in Scripture. See *Wohn*.

3 The word of God, given or plighted unto men, for the performance of some good, or for removing some evil, spiritually or bodily, Psal. 119. 130. *How sweet are thy promises unto my mouth?* And ver. 38, 49, 50. This is a divine promise, which is two-fold, Legall, and Evangelicall.

4 The thing promised, to wit, the inheritance of heaven, or life everlasting, Gal. 3. 22. *That the promise by the faith of Christ*. A Metonymie.

¶ The Promise of God to men is taken two wayes.

1 Generally, for the Prediction of any matter good or evil, as 2 Pet. 3. 4, 9.

2 Specially, for the foretelling and offer of some good thing.

Good things were purposed by God toward men before all time, Promised in time, and shall be performed in the end, and after and beyond all times. So Gods promise putteth us in mind of Gods love of old in electing us; his truth now in assuring us, his power hereafter in doing that which he hath both purposed and promised.*

Howsoever the Law, by the reason of the condition annexed of perfect fulfilling it, be contrary to the free promise of life, yet the Law doth not abolish and quite take away the promise of grace, but serveth as an helper

and servant thereunto; for by discovering the danger and damnation through sinne, it driveth afflicted sinners to Christ, who is their onely remedy and in whom alone *Abraham* and his spirituall posterity find righteousness and life eternall, which is the thing promised.

Both Legall and Evangelicall promises, are either generall or indefinite; propounded to all, Exod. 20. 6. Iohn 3. 16, 17, 18. Or particular, directed to some kind of persons, few or one. Exod. 20. 12. Mat. 9. 8. Beside innumerable other promises on both forts.

Gods Promise is two-fold : first Legall, when he passeth his word for the giving of eternall life, and other temporall good things upon condition of fulfilling the Law, Levit. 18. 5. Eph. 6. 1. *This is the first commandment with Promise*, Gal. 3. 12. *Do this and live*. Secondly, Evangelicall; when he passeth his word for the giving of Christ, and together with him, remission of sinnes, righteousness and eternall life, as also the blessings of this life upon condition of beleeving the Gospell, Rom. 1. 2. *Which bee promised before by his Prophet*. And Rom. 4. 26. *That the promise might be sure to all the seed*; That is, to such as walke in the steps of *Abrahams* faith, Gal. 3. 14. *That we might receive the Promise of the Spirit through faith*. This latter promise is called the Promise of Grace, because it is freely given, and freely performed. Also Gal. 3. 14. it is called the Promise of the Spirit, because the Spirit is both the Authour and Applier of it.

Moreover, the things promised, come from the Spirit. This Promise is also called the word of faith, Rom. 10. 8. Because the word of this promise is made with condition of faith, which is the onely instrument to apprehend and receive it. Lastly, it is termed the promise of Christ, because he is the terme and end of it.

And finally better promises, not for kind or number, but for largenes or extent, *Hebrewes* 8. 6.

By promise) By vertue of Gods word given to *Abraham* touching a sonne to be born by *Sarah* his wife, Galat. 4. 23. Gen. 17. 19.

Hence *Canaan* is called the Land of promise, because it was enjoyed by vertue of Gods free promise, and not by desert of the Jewes.

¶ **Proper.**) 1 That which is a mans owne; (*See Wohn*) so as the right of that particular thing belongeth to him alone, and is opposed to that which is common.

1 Cor. 7. 2. 4. 7. 2 Peter 1. 20.

2 That which is true and really, and is opposed to figurative, equivocal.

3 It is sometime taken for elegant or fine. So some translate the word, Heb. 11. 23.*

To Promote) To restore to former honour and dignity, Dan. 3. 30.

Prophane) An unholy person which respecteth heavenly things, for enjoying of earthly. As Esau cast away his birthright for a messe of pottage, and therefore in Heb. 12. 6. he is called a prophane person for his labour.

2 Common, or something appointed to common use, as prophane hands, prophane authors, prophane meates, put for common, or serving to common use, Marke 7. 2. Act. 10. verse 14, 15.

Propiti-tion) An agreement or atonement betwene God and man, by the man Christ, represented by the Propitiatory or Mercy-seat, 1 John 2. 2. and 1 John 4. 10. Rom. 3. 25.

Prophet) One which telleth or speaketh before, what things shall afterwards come to passe. This is the generall signification of the word (Prophet.)

2 An extraordinary Minister of the Old Testament, ordained for the instruction of the Church, by interpreting & applying the Law, and forebewing the sufferings and glory of Christ, Act. 3. 24. *All the Prophets have foretold of these dayes.* And 10. 43. *To him give all the Prophets witness.* 1 Pet. 1. 10, 11. Such Prophets were *Esay, Ieremy, &c.* 1 John 41. Deut. 18. 1. Here it is meant of Christ himselfe.

A Prophet is one that from the inward counsell of God uttereth Oracles: such an one was wont to bee called a Seer, 1 Sam. 9. 9. Amos 7. 12.

A Prophet in Hebrew and Greeke, is named of speaking, uttering, interpreting words and oracles which come from God, Exod. 7. 1. 1 Cor. 14. 29. also of seeing and receiving them by vision, such were named Seers, as 1 Sam. 9. 9.

3 A Person under the new Testament, endued with a speciall gift to foretell things to come, for the behoofe, either of the whole Church, or some members of it. In this sense, *Agabus* is called a Prophet, because he forwarned the Church of a famine, Acts 11. 27. and *Paul* of his bonds, Acts 21. 10. Also the daughters of *Philip* were such Prophets.

4 One that interpreteth the Scriptures

of the Prophets, with a singular dexterity and readinesse, besides the prediction or foretelling future events, Ephel. 4. 11. *Hee gave some to bee Prophets,* 1 Cor. 12. 28. *Hee ordained some Prophets.* These were men that not only signified what things should come, but excelled also in expounding Prophecies concerning Christ. In this sense Christ is called a Prophet, Acts 3. 22. And not onely for declaring the will of God, touching things to come, Rom. 12. 6. 1 Cor. 14. 23.

5 All these holy men of God, who bee the Pen-men of the holy Scriptures, for the common use of the Church to the worlds end, Luke 13. 28. *All the Prophets shall sit downe in the Kingdome of God.* 2 Pet. 1. 19. *Wee have a most sure word of the Prophets.* Also one who arrogateth to himselfe the gift and name of a Prophet, but is not, Deut. 13. 1.

6 Every true Minister of the Gospell, endued with wisdom to interpret and apply the Scriptures, 1 Cor. 14. 32. *The Spirits of the Prophets, &c.* Any Teacher and Doctour, Luke 4. 14.

7 The writings, bookes, or sayings of the Prophets, Rom. 3. 21. *Having witness from the Law and the Prophets.* Luke 16. 31.

8 A Soothsayer or teller of fortunes, Tir. 1. 12. *One of your owne Prophets.*

9 The Oracles and prediction of the Prophet, Matth. 11. 13.

A Prophetesse) a woman endued with the gift of Prophesie, and which doth foretell things future, Acts 21. 9. *Hee had foure daughters Prophetesses,* or which did prophesie.

2 One which is the onely wife of a Prophet, as Esay his wife, Esay 8. 3. *I went to the Prophetesse:* as with us the Majors wife is usually called Maieresse: and in Germany, a Doctors or Rectors wife is termed Doctorresse and Rectorresse.

More than a Prophet) None among the Prophets to bee greater than the Baptist, because he came immediately before Christ, preparing his way, and pointing him out as it were with the finger, Matth. 11. ver. 8. 10, 11. Iohn 1. 15. 29. 39. In this sense is *Joseph* said to prevaile above his brethren, Gen. 49. 26. because the blessings promised him by *Jacob* were sooper to bee fulfilled, and more largely communicated with his posteritie, also *Joseph* was to have a double portion.

A Prophet like to me) Such a Prophet as I am

am, resembling mee in nature and office, being a man and a Mediator, as I *Moses* am, though more excellent, and in a more singular sort; I as a servant, hee as a Sonne and Lord of his Church, as Hebrews 3. Deut. 18. 15. 18. 19. *Hee shall raise you a Prophet like mee.* This Text is applyed to Christ, Acts 3. 22. and 7. 37. The scope of all these Texts is, that Christ may bee shewne to the Church, to bee the sole Mediator of men, promised by *Moses*, exhibited when *Peter* spake. *Moses* hereof as a Type, serving for his time, to be a mean betwene God and the people, which through infirmities could not endure the Majesty of God speaking; but Christ (as truth of this Type ordained an everlasting Mediator; whose 1 Divine calling, 2 Fidelity in execution of it, 3 Authoritie in teaching, and 4 Event, most dreadfull to such as obey him not, are briefly comprized in verse 18. 19. That all this belongs properly to Christ alone by application of *Peter* and *Stephen*, and by the common silence of the Jewes, is more then plaine.

Sonnes of the Prophets.) Such as bee trained up in the Schooles or Colledges of the Prophets, to the knowledge and study of the Scripture: 2 Kings 2. 7. *Fiftie men of the Sonnes of the Prophets.* Amos 7. 14. *I was no Prophet, nor was I Prophets Sonne.*

Children of the Prophets.) Such as were instructed and taught by the Prophets, their Schollers, being begotten anew by their Doctrine, 2 King. chap. 2. ver. 25. *The children of the Prophets that were at Jericho.*

2 The people of the Jewes, for whose instruction the Prophets were especially appointed, Acts 3. 25. *Ye are the Children of the Prophets.*

No Prophecie) To foreshew something that afterwards should bee fulfilled. Acts 21. 9. *Hee had foure daughters Virgins, which did prophesie.* Here the word (Prophecie) is taken in a strict sense, as also elsewhere very often.

1 To expound and apply the Scriptures to the edification of the Church, 1 Thess. 5. 20. *Despise not prophesying.* 1 Cor. 14. 3. 24. Here the word is taken in a large sense, for declaring the mysteries of God.

3 To bee present at the publique Ministry, and partake in the Doctrine thereof. 1 Cor. 11. 5. *See that prayeth or prophesieth with her head bare.* Here it is used in the large signification.

Prophecie) Prediction or foretelling.

2 The word or doctrine written by the

Prophets, 2 Pet. 1. 20. 21. *No prophecie is of private interpretation, &c.*

3 Also expositions of Propheticall books comming from the holy Ghost. 1 Thess. 5. 20.

To deceibe a Prophet) To cause and make the event of his prediction and fore-telling to fall out otherwise then the evill Prophet had fore-spoken, that so hee might bee knowne, (howsoever hee boasted of the Spirit) to bee a counterfeite and deceiver, by his fore-shewing things which never happened. Ezekiel 14. 9. *If the Prophet be deceived when hee hath spoken a thing, I the Lord have deceived him.* Some doe expound these words in this sense, that God should use false Prophets, as Instruments to beguile such as for their former wickednesse deserve to bee given up to error; and thus God dealt with *Achab*, 1 Kings 22. 22. and threatneth the like punishment to the followers of Antichrist, 2 Thess. 2. 11. This exposition, though it bee sound and orthodox, yet the first is more plaine and fir, as better agreeing with the simplicitie of the words, which speake of deceiving a Prophet, not others by the Prophet. This interpretation both *Peter Martyr* liketh better, and *Iustinus* in his note upon this place, doth incline thereunto.

Protesting, protest) That hee did very earnestly and solemnly protest, even with oath, Gen. 43. 3. 42. 15.

Spirit of Prophecie) A gift proceeding from the holy Spirit, enabling men to fore-tell things to come, 1 Cor. 12. 10. *To another prophecie, by the same Spirit.* See ver. 8. 9.

Prosperitie) Good successe in the affaires of our soule and body. Psal. 1. 3. *Whatsoever hee doth shall prosper.* Prov. 28. 13. *Hee that bindeth his sinnes shall not prosper.*

2 Wealth and abundance of earthly benefits, Psalme 73. 3. *When I saw the prosperitie of the wicked.*

3 Rest and peace. Psal. 30. 9. *I said in my prosperitie.*

To prosper) To have a commodious and good journey, Rom. 1. 10.

2 To increase in wealth by Gods blessing, and to bee more able to relieve the poore, 1 Cor. 16. 3.

3 To have good successe in all affaires of this worldly life, which is like unto a journey, 3 Iohn verse 2. *That thou prosperest.*

4 To enjoy peace and reconciliation with God, and tranquillitie of Conscience thereby. 3 Iohn 2. *As thy soule prospereth.*

Proselyte) One converted from the Heathenish Religion unto the Jewish Religion,

Acts 2. 10. Acts 13. 43. *Many of the Jewes and profelytes that feared God.*

Note: It is observed by the learned, that the Hebrew word which signifies Profelyte, is as much as, extracted or drawne forth, because such were esteemed to be drawne out of hell, as was made a convert to their religion. A Profelyte was made by observation of three ceremonies, if they were men, to wit, 1 Circumcision, 2 Washing, 3 Oblation: but if women then by two. 1 Washing. 2 Oblation. Sometime Profelyte signifies more largely any stranger, or more strictly any convert to the Iewish religion. It is written of the Pharisees in Mat. 23. that they make such the children of hell more than themselves, by burthening their consciences with their owne traditions, and not onely with *Moses law*.

To *Prove*) To examine, search and try himselfe, whether he be in Christ. 2 Cor. 13. 5. *Prove your selves.* This is our proving of our selves.

2 To sift us, by some affliction, that wee may know our owne hearts. Deut. 8. 2. *To humble thee, and to prove thee.*

3 To look neerly into ones cause, and to take knowledge and defence of it. Psal. 26. 2. *Prove me, O Lord, and try me.* This is Gods proving us.

4 To discern with judgement those things which are good, or according to a sound judgement, uprightly to think, and chearefully to follow what is good and pleasing unto Almighty God. Rom. 12. 2. *Prove what the good wil of God is.* This proving containes more then a naked knowledge and generall allowance, even in acknowledging, discerning, approving with sincere love, and earnest desire, to conforme our selves unto the good will and pleasure of God.

Proberbe) A word, speech, or sentence, gravely, pithily, and wisely uttered in few words, such as every man may remember, and ought to be in every mans mouth, as a Glasse of our life, and whole conversation. Prov. 1. 1. Thus expounded in the sixt ver. These are also called *Enigmata*, that is, darke sentences, Psalme 49. 5. and Parables.

2 A common by-word, or a word of reproach and infamy, a talking stocke. Deut. 28. *Thou shalt be a Proverbe and by-word to all Nations.*

To *Provide*) To have a fore-cast in the affaires of this life, as how to maintaine our Charge. 1 Tim. 5. 8. *If there be any that pro-*

videb not for his owne. Also see the 13 chap. of S. Paul to the Romans, 14. ver.

2 To fore-thinke, what things wee may lawfully and justly doe Rom. 12. 7. *Provide (or procure) honest things before men.*

3 To fore-appoint and give a good issue, in perplexed and trouble some cases. Gen. 22. 8. *God will provide, &c.* and ver. 14. *In the Mount will the Lord provide, or see.*

Providence what?

Providence, is not onely Gods foreknowledge of things to come, and his wise appointment, before hand, how every thing in the world shal be: but his powerful and most just discerning and disposing of all things and persons, according to that his externall and unchangeable knowledge and will; whereby all things that have been, have been; and all things that are, are; and all things that shall be, shall be; for such ends as himselfe hath purposed from everlasting. Mat. 10. 29. Acts 2. 23. Acts 4. 28.

To *Provoke*) To give God occasion of anger or punishment, by some sinne obstinately committed, Psal. 106. 26. *They provoked him to anger with their inventions.* Deut. 32. 19.

2 To move or to stirre up ones care. Rom. 11. 18. *If by any means I might provoke them of my flesh; that is, make the Iewes my kinsmen, carefull to seek after Christ in his word.*

Psalme) A Song made of short verses and sentences, where many superfluous words are cut off. Psal. 3. In the title a Psalme of David: it commeth of an Hebrew word, which hath the signification of pruning, or cutting off superfluous twigs. There be three kinde of Songs mentioned in Gods booke, namely in the Psalterie, a Psalme. 2 An Hymne, or Praise. 3 A Song or Lay. The Apostle mentioneth all three together. Eph. 5. 19.

Publican) One, who bought (in great) the Emperours tribute. Matth. 21. 31. 31. Matth. 9. 9. 11. *Why eateth your Master with publicans and sinners?* These Publicans were held of the Jewes for the vilest men that lived, in ~~two~~ respects. First, because they were servants to the Romans, whose yoke

yoke the Jewes could not abide. Secondly, because they exacted more then their due, for their owne advantage.

To Purge) 1 That which is open or manifest to many either for place or manner: so a person is for place, a matter for manner.

2 That is common or ordinary.*

To Punish) To chastise and correct, as a father doth his children, for their humbling and amendment, Psalme 73. 14. *Daily have I bene punished, and chastised every Morning.*

2 To take vengeance upon Sinners, as a Iudge upon Malefactors, Gen. 4. 13. *My punishment is greater then that I can beare.* Thus Tremelius readeth it.

Punishment) The censure of excommunication, or delivering up to Satan, 2 Cor. 2. 6.

To Purchase) To obtaine a thing, by laying downe the due price of it, Gen. 49. 32.

2 To obtaine the inheritances of the Church and of heaven, by merit. Acts 20. 28. Ephes. 1. 14. This is proper unto Christ who alone hath power to merit with God, which neither Angels nor men can doe.

Pure) Unmixed, cleere, or like it selfe, as wine without waters, silver without drosse.

2 Without mixture or sinne, either more or lesse, according to that whereof it is affirmed. Thus it is written of God, that hee is pure, Psalme 51. 4. *Thou art pure when thou judgest,* Psal. 19. 8. *The commandment of the Lord is pure,* Psalme 18. 30. and 119. verse 140. Prov. 30. 5. For God and his Word, are without all mixture of sinne and iniquitie. Also wee read of a pure heart, 1 Tim. 1. 4. Matth. 5. 8. *Blessed are the pure in heart.* Whereby is meant, a heart partly freed from the mixture of sinne, and endeavoring still to bee more free. Lastly, wee reade of Pure Religion, and pure Doctrine, James 1. 27. when it is free from Errour, Idolatry, and Hypocrisie: Also of pure Prayers, and of pure hands lifted up, when our Prayers are unmixed with wrath and doubting, Iob 16. 17. 1 Tim. 2. 8. James 1. 27. See 1 Tim. 4. 12. Also without all desert or flattering. Psalme 12. 7. 1 Pet. 2. 2.

To Purge) To make cleane without guilt, by free forgiveness of sinne, through the blood of Christ, Psal. 51. 7. *Purge me with Hyssop.* The propertie of Hyssop, is to purge, whereunto Christ his blood is compared.

2 To make cleane and free our hearts from corruption of sinne, (that it reigne

not) by grace of sanctification, Tit. 2. 14. *And purge us to bee a peculiar people.*

3 To cast out the filth of sinne, by our owne best endeavours, James 4. 8. *Purge your hearts you sinners,*

4. To call offensive sinners out of the Church, by excommunication, 1 Cor. 5. 7. *Purge out the old Leaven.*

5 To make cleane from Ceremoniall pollution and uncleannesse, Levit. 12. 7. *So shall shee be purged from the issue of her blood.*

To Purge Drosse and Lim) To separate and to cast out by plagues, the Idolaters, hypocrites, and other wicked men, mixed with the elect and godly, as drosse with silver, Esay 1. 25. *I will purge away thy Drosse, and take away thy Tinne.*

To Purge iniquitie) By affliction to bring unto repentance, as men are restored to health by medicines, Esay 27. 9. See Dan. 11. 35.

Purgatory) A place under the earth, devised by Popery, for purging of sinne, by torments equall to hell paines in measure, suffered of soules which die in mortall sin, or in veniall without absolution, to endure to the last Judgement. This was dreamed of by *Plato* and *Virgil*, but defended for belly and lucre sake by doting coufening Romanists.

To Purifie) To make cleane and pure, that which before was foule and defiled. This was done, either by the blood of Goats, Bulls, and Beasts. Heb. 9. 14. Or by faith in the blood of Christ, which makes us perfectly pure by imputation and imperfectly pure by sanctification, Acts 15. 9. *After that by faith he had purified their hearts.*

To be like Purple or Scarlet) Properly to bee of deepe die, or redde and bloody hue: but figuratively, it signifies the sinnes of the Jewes to be not light and small ones, but capitall and very hainous; such as did inhere and stick hard to them, and had greatly infected them with horrible wickednesse, Esay 1. 18. *If your sinnes bee as Scarlet, or as Crimson and purple.* It is thus named in Latin, of a kinde of shell-fish called *Purpura*, of whose blood or juice, this colour or dye is made: of the Greeks it is called *Dibaphon*, which is as much as a double tincture, or twice dyed, and by the Hebrews it is tearmed usually in Scripture, *Tolabbar*, of a little worrne springing out of a graine or kernell, by the blood whereof, this Purple colour is said to be made.

Puritie) Unmixednes with sin, as far as our frailtie will suffer, 2 Cor. 6. 6. *By puritie.*

Purific.

Purification) The uncleannesse wherein men are borne, and the remedy they have by Christ. Levit. 12.4. In conscience of this naturall corruption (and not of any particular sinne in the conception of Christ) *Mary* the Virgin submitted herselfe to this Law, and to the Oblation appointed, Luke 2. 22.

Purpose) A firme thought or determination of our minde touching something which we meane to doe, Eccles. 3.1. *A time for every purpose under heaven*, Prov. 16. 9.

2 The decree of God, touching the eternall estate of all reasonable Creatures, Rom. 9.11. *That the purpose of God might remaine according to election.*

3 The Decree of God, touching the endlesse salvation of the elect, Rom. 8.28. *To them that are called of his purpose.*

In Gods purpose of election, there be two acts not to bee separated, yet by our consideration to bee distinguished; one whereby hee did eternally love them, and know them as his own: before others. The second act whereby hee setteth them apart, and fore-ordaineth them unto glory, by such meanes as hee hath appointed. The former hath no moving or impulsive cause, but his owne good pleasure and will. The other is with respect unto the Mediatour, in whom hee chuseth them to grace, and directeth them to salvation, as being the foundation of the execution of Gods purpose, both touching the beginning, middle, and end of it, Rom. 7.1,6,8,9,10,11. Rom. 8.2, 17,34. chap.3.24,25. 2 Cor. 5.14. Ephes. 1.4,5,9,10,11. 2 Tim. 2.10.

To purpose in himselfe) That God the Father decreed the salvation of a certaine number in his Sonne, who as hee is Mediatour, is a subordinate cause to the good pleasure of God; and further that the fountaine and first ground of his eternall purpose is not to be found out of God himselfe, either in the merits of men present or fore-seene, or in ought else whatsoever. Ephes. 1.9. *Which hee hath purposed in himselfe.*

Pust up) One hoven and swolne by arrogancy and pride. 1 Cor. 4.6, 18 & 1 Cor. 8.1. & 1 Cor. 5.2. 1 Cor. 13.4. In these places, pride is likened either to smoke, to note their high vanishing thoughts like smoake; or to a bladder blowne full of winde; or to a tumour or swelling of a belly by the Timpany, or Dropie; even such a thing is pride in the heart of an arrogant man.

To put off the old man, &c.) To repent soundly. Col. 3.8. *Put off all these, &c.* This phrase or forme of speech, is borrowed from

garments which being old and ragged, are abhord and put off, with a meaning to use them no more. So when a sinner truly turneth to God, he leaveth his sinnes, with hatred of them, and griefe of heart for the offence of God by them. This phrase is all one with casting off, Rom. 13.14. and laying aside; James 1.21. with departing from sin, 2 Tim. 2.19. with mortifying and destroying our earthly members, the old man. Rom. 6.6. Col. 3.5.

To put on Christ) See Christ.

To put off the body of sinne) To mortifie corrupt and sinfull nature, which is called a body here, Col. 2.11. and Rom. 6.6. called also the old man. Col. 3.9.

Q.

V.

Quarrell) Strife, or controversie betweene man and man, Col. 3.13. *If any man have a quarrell to another.*

2 An action or controversie betweene God and us. Mich. 6.2. *The Lord hath a quarrell against his people.*

Queene) A woman married to a King, as Bathsheba to David: Jezebel to Achab; also the Mother or Grandmother to a King, Dan. 5.10.

2 The true Church, espoused unto Christ the King of his people, as to an husband, Psal. 45.9. *Upon thy right hand doth stand the Queene.* 6.8.

3 The false Antichristian Church, boasting of her might, riches, and pompe, Rev. 18.7. *I sit being a Queene: I am no widow.*

The Queens of Heaven) The worke of Heaven (so Tremelius translates it out of the Hebrew) or Heavenly and Celestiall things: as the Sunne, Moone, Starres, and other heavenly bodies, Jer. 7.18. *To make Cakes to the Queene of Heaven.*

To quench) Either somewhat to slake the heate of the fire, or else wholly to put it out.

2 To lose some fruits and effects of the Spirit and to abate the working of grace; as if one should somewhat slake the heate, and lessen the light of the fire. 1 Thes. 5. 19. *Quench not the Spirit.* Thus the godly by their security, Quench the Spirit,

3 To lose wholly the grace of the Spirit which

which once hee had; as if one should put out fire with water. Thus the wicked by their obstinacy in sinne, Quench the Spirit, as *Saul* and *Judas* did, 1 *Thess.* 5. 19. *Quench not the Spirit.* And thus a godly person can never Quench the Spirit, for the Spirit abideth in them for ever, *John* 14. and 1 *John* 3. *The Seed of God remaineth in them.* Of this seede, *Peter* saith, it is immortall. 1 *Pet.* ver. last. Also *Christ* maketh request for beleevers, and is never denied, *Iohn* 11. 42.

Question) A demand, or asking; which when it is of things necessary to be known, out of a desire to learne, it is good; otherwise, it is either vaine or foolish, 2 *Tim.* 3. 23. *Foolish questions, &c.* *Matth.* 22. 46. it fig. contentions and quarrels about things not needfull to be knowne, 1 *Tim.* 1. 4.

To Quicken) To give life to the dead, or to revive that which is dying.

2 To put the life of grace in a soule dead in trespasses and sinnes, when one spirituallly dead, is made to live to God by the life, of faith, *Ephes.* 2. 1. 5. *You hath bee quickned, which were dead in trespasses and sinnes.*

3 To put heart and comfort by deliverance, into such as have griefe and feare through great dangers, *Psalme* 119. 149. 154. *Quickned according to thy word.*

To Quicken together) To conioyne and couple both elect Jewes and Gentiles, in *Christ* their common head, by one spirit of faith, wherein consisteth spirituall life, enabling them to live unto God, being before dead in sinnes, *Ephes.* 2. 5. *When wee were dead in sinnes, bee bath quickned us together in Christ.*

Quickning Spirit) The body of the man *Christ*, which is called Spirit, in respect of the qualitie and condition which now it hath, being spirituall and most glorious; and it is termed Quickning, because it is united personally to the vivifying word, also because by the death of his body, hee hath gotten life to the world. *Iohn* 1. 14. also 6. 5. But especially for his divine Spirit, or Divinitie, which it selfe is life and giveth life or quickning to all that live. See *Iohn* chap. 5. vers. 21. 26. 1 *Cor.* 15. 45. *And the last Adam was made a quickning Spirit.* As *Adam* is called a living soule because of the soule which is the best part in him, quickning and making his body to live: so *Christ* the latter *Adam* is said to bee a quickning Spirit, by reason of that most excellent divine nature (often noted in Scripture by the

Spirit) which dwelleth in him bodily, *Coloss.* 2. 9.

R.

A.

Rabbi) One that is above others, and in stead of a number, *Matthew* 23. 7. *Rabbi, Rabbi.* A proud swelling Title, wherein the Pharisees gloried very much.

This word [*Rabbi*] by the notation thereof, signifieth one which is in stead of many, or equall to many for his excellency, whether it bee one that excelleth in nobilitie of birth, or in vertuous and valiant exploits or acts, or in learning and knowledge. In this last signification, the holy Evangelists doe every where use it, and by Interpreters it is rendred in Latine and English, Doctor, or Master. In *Matthew*, chapter 23. 7. 8. *Christ* challengeth this Title as peculiar to himselfe, checking the ambitious Pharisees, because they affected this name.

Race) The course of Christianitie and godlinesse. *Hebrews* 12. verse 1. *Let us runne the Race.*

Raca) Some unperfect or broken speech, bewraying an angry and festered mind, as *Pish*, in our English tongue, *Mat.* 5. 22. *Whoever shall say to his Brother, Raca.* Howsoever some fetch *Raca* from the Hebrew word *Raeb*, which signifies to spit; and others from *Ric*, which is in English, light-headed or empty, upon whom wee care not to spit, or so use some light gesture before him in contempt; yet the best exposition is to interpret it of some unperfect and unseemly gesture & behaviour, which may be in the countenance, or mouth, by mowes, or words, as tush, fie, or in making an unseemly noyse, *Eph.* 4. 13. or in scoffing, *Gal.* 4. 29.

To Raigne) To command with power, as King; and with readinesse to bee obeyed. Thus *David* Raigned in *Israel*, *Josiah* in *Juda.* 1 *King.* 11. 42.

2 To command and rule in the soule, without opposition or resistance, *Rom.* 6. 12. *Let not sinne Raigne in your mortall bodies.* Sinne is said to Raigne, when the lusts and motions of sinne bee readily obeyed, as one would obey the Law and command of a King. Thus sinne Raigneth.

3 Death is said to raigne because it exerciseth over all mankind, that power which through sinne it hath gotten. Rom. 5. 14. *Death raigned from Adam to Moses.* Thus death raigned.

Grace is said to Raigne, when the righteousness of Christ, being freely imputed, his Spirit Raignes in our hearts and wee bee governed by the motions and impussions thereof; so as now sinne cannot condemn us to death; nor rule over us, as it did before grace, which hath quit the beleivers from the Raigne of sinne and death. Romans 5. 21. *So might grace Raigne by righteousness, to eternall life.* Thus grace Raigneth.

3 To governe and dispose all things in heaven and earth, according to his royall decrees: Thus God Raignes over the world, Psal. 93. 1 *The Lord Raignes, and is clothed in Majesty.* The whole Psalm throughout.

4 To governe and rule the faithfull, by the Word and holy Spirit: Thus Christ Raigneth over his Church. Psal. 97. 1. *The Lord raigneth, let the earth rejoyce.*

Railer) An evill speaker, which upbraided others with their true faults in a reproachfull manner; or else calteth upon them false crimes to defame them, 1 Cor. 6. 10. *Extortioners, Rainers.*

White Raiment: See **White.**

Raiment of cloathing) That which covereth the body, and defends it against heat and cold, called garments. 1 Tim. 6. 8. *Having food and Rayment.* The use whereof, is comelineffe and warmth.

2 All things needfull for this present life to sustaine it well, Esay 3. 6. *Thou hast cloathing or Raiment, be thou our Ruler.*

To Raime) To powre downe water plentifully out of the Clouds, to refresh the earth withall. Deut. 28. 12.

2 To give plentifully. Psal. 78. 24. *Hee rained downe Manna.* Vers. 27. *Hee rained downe flesh:* that is, hee gave it liberally like Raime.

Raine) The fruitfulness of the earth, which followes moderate seasonable Raime. Matth. 5. 45. *Hee sendeth raine on the just and unjust.*

2 The doctrine of the word, which falling upon the Consciences of men, doth refresh and make them fruitfull, as Raime doth the grasse. Deut. 32. 2. *My doctrine shall drop as the raine.*

Not to Raime) To send scarcitie of earthly blessings. Esay 5. 6.

A plentifull Raime) The blessings of God

abundantly bestowed on the *Israelites* in *Canaan*, which is here called the Inheritance of God, because it was Gods free gift to the people of the Jewes, Psal. 68. 10.

To Raife) To lift up or set up something which is downe or fallen.

2 To make a body which is dead, and fallen into the grave, to live and rise againe, Act. 2. 24. 32. *Whom God hath raised up,* John 6. 40. *I will raise them up at the last day.*

3 To make a soule which is spiritually dead, to live unto God, and to arise unto a new and godly life, in hope of eternall life, Rom. 6. 4. Ephes. 2. 5.

4 To restore and lift up such as be fallen into calamities, Psal. 113. 7. *Hee raises the needy out of the dust,* 1 Sam. 2. 6.

Ransome) Satisfaction made, or price paid for setting free, or to purchase libertie to a Captive taken in warre or otherwise, and detained by the enemy as prisoner, till hee bee ransomed,

2 The satisfaction which Christ by his whole obedience to the Law, namely by humbling and submitting himselfe to the death of the Crosse, made to the Justice of God, detaining the elect sinners as Captives in the hand of their enemies, Satan, Sin, Death, and Hell. 1 Timothy 2. 6. *Who gave himselfe a ransome for us all.* By a Synecdoche the Scripture calleth this Ransome, the death, blood, and oblation of Christ, because in his sacrifice and bloodshed on the Crosse, was the accomplishment of his obedience and satisfaction for us, without shedding of blood, there is no forgiveness of sinne. Heb. 9. 22. Rom. 3. 25. Ephes. 1. 7. 1 Pet. 2. 14.

Rapine) A greedy and violent affection, of taking and pulling from others that which is theirs, Luke 11. 39. *Full of Rapine.*

2 Something which is taken or pulled from others by force and violence. Esay 3. 4. *Rapine is in their houses;* that is, spoyle. Esay 62. 10.

Rasor) A sharpe instrument, wherewith haire is shaven and cleane cut off by the stumps.

2 A fierce and cruell enemy, which destroyes and cuts down all, as a sharpe Rasor shaves and cuts all bare. Esay 7. 20. *In that day the Lord shall shave with a Rasor, &c.* This is meant by the King of *Assyria*, by whom God would plague *Judah*, as it is expounded in that Text.

Some thinke this Rasor to have been *Tiglat-peliser* who afflicted *Assyria* by denying helpe to him, 2 Chronicles 28. verse 20, 21.

Some referre this to many Kings, who one after another afflicted the men of Judah, as *Senacherib* under *Hezekia*; *Ejar-baddon* under *Manasset*, 2 Kings 18. verse 19. 2 Chron. 33. Others, as *Piscator*, will have this calamitie here threatned, to have beene inflicted by *Nebuchadnezzar*, who like a sharpe Rasor cut very deepe, leaving nothing in the whole kingdome without hurt; with his huge army over-running all, destroying King *Ioachim* and *Iebojakin*, carrying away most precious spoiles, and a number of captives into *Babylon*; taking in the Citie under *Zedekiah*, whose eyes they put out, and having fettered him in bands of Steele, led him away to *Babylon*, killing his children, burning the Temple and Citie, &c. as it is declared in 2 Kings 24. and 25. Thus by him, all the Ornaments of the Commonwealth from head to beard, all persons from the highest to the lowest, were walled and taken away. After which time, there should bee great scarcitie of men, and wildnesse of the Country; see *Esay* 7. 21, 22, 23, &c.

3 A malicious tongue, which secretly woundeth and cutteth ones name, as a Rasor ones flesh, *Psal.* 52. 2. *Thy tongue is like a sharpe Rasor, which cutteth deceitfully.*

⚡ *Kather*) See More :

1 A word or note of diversitie or difference in quantitie, *Luke* 11. 28.

2 A word of contrarietie or opposition, but by a Liptote for not, the contrary, *John* 3. 19.*

A *Kaiser* of *Lares*) *Selenus Philopator*, who was exceeding covetous, and most outrageously, and greedily spoyled his Subjects. *Daniel* 11. 20. Hee was poysoned by one *Heliadorus*.

To *Reade*) To recite distinctly, the syllables and words of Scripture. Reading is nothing else, but such a recitall and speaking forth the letters and syllables. *Luke* 4. 6. *Hee tooke the booke and read.* *Acts* 15. 21. *Moses in every Synagogue bath such as Reade him.* 1 *Timothy* 4. 13. *Attend to reading.* Reading is not the word of God, but an action about it : neither is it preaching in the proper acceptation.

To *Reape*) To gather the fruites of the earth, as *Corne*, *Hay*, &c.

To take such gaines and fruites of our worke, as the nature of the worke is, good or evill. *Gal.* 6. 8, 9. 2 *Cor.* 9. 6.

Proverbs, *Hee that soweth Iniquitie, shall reap Affliction.*

To *Reape* corruption) To receive for his reward, the fading corruptible things of this world, and eternall destruction in the end, *Gal.* 6. 8. *Shall of the flesh reape corruption.*

Reason) That facultie and power of the soule, whereby we debate and discourse of things and objects, that wee may bee able soundly to judge of that which wee rightly understand.

2 The use of this facultie, to wit, discretion. *Acts* 25. 27. *Me thinkes it is against reason.* That is, against discretion, or very absurd.

3 The cause and ground of a thing. 1 *Pet.* 3. 15. *To them which aske of you a reason of that hope which is in you.*

Reasonable service) The spirituall sacrifice of a Christian, offering not the bodies of beasts, which have no Reason, (as they were wont to doe under the Law) but himselfe wholly (being a Reasonable creature) as a sacrifice unto God, his Creator and Redeemer (which is a most reasonable thing) to doe him service and obedience in all things, according to his revealed will (which is a very reasonable rule) *Rom.* 12.

1. *Which is your reasonable service of God.*

Reasoning) An Evill discourse or disputing against God, or his word. *Philippians* 2. 14. *Let all things bee done without Reasonings.* *Matth.* 15. 19. *Out of the heart come evill reasonings.*

To *Rebuke*, or *Reprobe*.) To blame, privately or publicly for some fault, either done or supposed to be done, *Matth.* 19. 13. *And the Disciples rebuked them,* 1 *Tim.* 5. 20.

2 With authoritie and power to checke, curbe, and restraine, as in all places where Christ is said to Rebuke the uncleane spirits, and to bid them goe out, &c.

3 To convince the conscience of men, either of the truth to bee beleaved, or of some sinne committed, or errour maintained : which in the Reprobate is done without conversion, but with a true change of heart in the elect; and is by the Minister and word instrumentally, by the Spirit efficiently and powerfully. *Esay* 2. 4. 2 *Tim.* 4. 3. and 2 *Tim.* 3. 16. See 1 *Cor.* 14. 24. The Spirit reproveth not as it is in the Preachers heart, but as it manifesteth it selfe, and evidenceth his power in their preaching.

4 By an honest and holy life, to make manifest

manifest and lay open the evill life of others. Ephes. 5. 11. *But rather reprove them.*

To Rebel) To fight or make warre against his lawfull Sovereigne, as *Abfalon* rebelled against his Father *David*: or to cast off the yoke of a lawfull Governour, as *Corah*, and *Abiram*. Num. 16. 1, 2.

2 To strive or rise up against the government of the Spirit, in the minde of a regenerate man, Rom. 7. 23. *A law in my members, rebelling against the law of my mind.* Thus Sinne Rebellet against grace.

In the Old Testament, Rebellion cometh of an Hebrew word, [*Marab*] which signifieth bitternesse properly, and is applied to Apostasie, Rebellion, and Disobedience, Deut. 1. 16. and 21. 30. Josh. 1. 18. Psal. 5. 10. Because Rebellion is a thing distastfull to God, as bitter things bee to our Palate: also because it provokes unto bitternesse and wrath, exasperating God.

Rebellion) An unlawfull action of Subjects, unlawfully rising in armes against their lawfull Sovereigne.

2 Every sinne, great and little; which in some sort is a Rebellion, because we all owe allegiance to God by the Law of our Creation, and have vowed it in our Baptisme: and also have so many meanes against sinne, as unlesse wee purpose to Rebel, wee could never so commit it, Esay 59. 12, 13. *Wee have spoken of crueltie and rebellion.*

3 Those sinnes which are more grievous and grosse, being committed through infirmity, upon no great temptation, as it was in *David*, Psal. 25. 7. *Remember not the sinnes of my youth, nor my rebellions.*

4 Obstinacy and stiffenesse in grosse sinnes, Deut. 21. 27. *I know thy rebellion and thy stiffe necke*, Deut. 9. 24. *Jeremiah* 3. 22. *Returne and I will heale your rebellions.*

To Rebuke) Privately to reprove such as sinne privately, Proverbs 24. verse 28. and 28. 23. *Hee that rebukes one shall finde more favour at the last*, Matth. 18. 15.

2 To censure by publique reproofe, such as sinne before others, 1 Tim. 5. 10. *Such as sinne rebuke openly.*

3 To put one to some great shame, by some judgement from God, Psal. 6. 1. *Rebuke me not in thine anger*, Iude 9. *The Lord rebuke thee Satan.*

When God doth Rebuke with rough severe words, then commonly followes confusion: hence it is often put for destruction, Psal. 9. 5. and 80. 16. and 119. 21. and 68.

4 To warne, admonish, or advertise, as John 16. 8, 9, 10. that is, to certifie the world.

1 Of the sinne of the wicked, in not believing Christ the righteous.

2 Of the righteousnesse or innocency of Christ, proved by his exaltation to heaven.

3 Of the judgement or condemnation of the Devill, as the cause of the Jewes infidelitie, and the enemy of Christs integrity.*

To Receive) To take a thing with our hand, being given us or offered of another.

2 To understand and yeeld generall assent unto the Doctrine of the word, Matth. 13. 20. Heb. 10. 26. *After they have received the truth.*

3 To beleve the word and promises of Christ, with particular application, John 1. 12. Gal. 3. 14. *By Faith wee receive, &c.* Christ is received when his word, person, office, benefits, Ministers, or others members bee received.

4 To bestow some kindnesse or entertainment upon the godly, Matth. 10. 40, 41. *Hee that receiveth a Prophet, &c.* Luke 10. 38. Rom. 16. 2.

5 To joyne or take one to us with charitable affection, Phil. 12. 17. Rom. 14. 1. *Him that is weak in the faith, receive unto you.* The word (*Receive*) signifieth these foure things: first, that wee should lovingly take to us the weak in knowledge, not casting them off. 2. By sound and milde instruction to seeke to restore them. 3. By patience to beare with them, abstaining from subtle and crabbed disputations, which are above their capacities. 4. To heale and cure their infirmities tenderly.

6 To bee made partakers of such good things, as we doe aske in Prayers, Matth. 7. 8.

7 To take one to be of his family, a member of his Church, a child by adoption, one of Gods people, having been a stranger from God, as the Gentiles were untill they were converted to Christ, Rom. 14. 3. *God hath received him.* God assumeth and receives some into the inward covenant, that being by faith engrafted in his Son; hee may love them as children, forgive them their sinnes, sanctifie them, and everlastingly save them: but hee taketh others into the externall Covenant onely, that they may professe God, and partake in his doctrine and Sacraments, outwardly, without being regenerate by Christ: but Charitie wils us to hope well & speak well of all which do beare the name of Christ, and live well after their profession:

Not to receive, is to reject and forsake.
 2 Thess. 2. 10. Reprobates perish justly, because they care not for the truth offered.

Recompence) A due and just requital for former evill merits, Rom. 1. 27. *They received in themselves such recompence of their error as was meet*, Rom. 11. 9. In both these places, Paul speaketh of that judgement of God, by which sinne is punished with sinne; first, in the Gentiles abusing their naturall knowledge. 2 In the Jewes, abusing their revealed knowledge, for which they received increafe of spirituall blindness and sinne for a recompence, whereof God is directly Author, but not as it is a sinne, whereof men themselves be authors.

2 Reward freely given unto good works, Luke 14. 14.

3 Reward rendred of debt, or for some former merits, Rom. 11. 35.

To Reconcile) To restore all former love, concord, and familiaritie that was wont to bee; (all hatred and discord set apart) Matth. 5. 24. *Goe, bee reconciled to thy brother; that is, of enemies bee made friends in truth.*

2 To take to grace and favour, such as were enemies through sinne, 2 Cor. 5. 19. *God was in Christ, reconciling the world to himselfe, God is reconciled to man, when forgiving his sinnes unto him, hee takes him unto his favour. Man is reconciled unto God, when believing the forgivenesse of his sinnes, hee accepts the love and favour of God, and forbearth (what hee can) to offend him, Coloss. 1. 20. and 2 Cor. 5. 20.*

Reconciliation) An agreement of parties which were at variance, as God and the elect were through sinne, till of enemies they became friends, thorough the atonement made in the blood of Christ, and received by faith, 2 Cor. 5. 19. *And hath committed to us the word of Reconciliation.*

To the making of Reconciliation three things are required in him who shall bee the mediatur of it.

1 That hee make intercession for him that hath grieved the party offended.

2 That hee satisfie the offended party for the wrong done.

3 To provide the offender shall offend no more: All this Christ doth.

Day of Reconciliation) A time set apart of the Jewes, once a yeare, by Gods appointment, to seeke atonement for sinnes by Prayer and Fasting, Levit. 23. 27. *The tenth of the seventh moneth, shall bee a day of reconciliation.*

Ministry of Reconciliation) The Ministry of the Gospell, announcing and declaring atonement with God, by free forgivenesse of sinnes, and Justification offered unto us by Christ, 2 Cor. 5. 18. *And hath given to us the Ministry of reconciliation.*

Word of Reconciliation.) Message or doctrine of atonement, 2 Cor. 5. 19. *The word of reconciliation.*

Red) A signe of the cholericke, cruell, bloody disposition found in Esau himselfe, and his posteritie, Genesis 27. 40, 41. Obadiah 1. 10. Ezekiel Chap. 25. Ver. 12. So the cruell persecuting Dragon was of a Red colour, Revelations, Chap. 12. Verse 3.

Reede) A Rush or kind of straw, shaken with every puffe of winde.

2 An unconstant man, wavering with the winde, Matth. 11. 7. *A reed shaken with the winde.*

3 An helper or friend, which doth rather hurt, then helpe such as use him, 2 Kings 18. 27. *Thou trustest on this broken staffe of reede.*

Reehoboth) signifieth, Roomth, or large spaces, Gen. 26. 22. so Psal. 4. 2.

Reede banded) Infirmes and weake beleevers, which Christ did not contemne, but mercifully beare withall and support, Matth. 12. 10. *A bruised reede hee shall not breake.*

To Redeeme) To buy againe something which hee had once sold, by giving backe the price unto him that bought it, Levit. 27. 20. and 25. 24. Also to give the true valuation of a thing, Exod. 13. 13. 15. Levit. 27.

2 To pull out of Captivtie with a strong hand, and without any ransome, such as are violently held Prisoners by their enemies. Thus God redeemed Israel out of Egypt, Deut. 32. 6. *Is not hee thy Father and thy Redeemer?*

3 To free the Elect from the tyranny of Satan, by a price and ransome given and paid to Gods judgement, Luke 1. 68. *Blessed be the Lord God, because he hath redeemed his people.* Titus 2. 14. Thus is Christ our Redeemer.

4 To deliver some one out of an outward trouble and danger, Psal. 25. 22. *Redeeme Israel out of all his troubles.*

5 To recover by diligence some thing lost by our own sloth, Ephes. 5. 16. *Redeeme the time.* It is a Metaphor or speech borrowed from worldly Merchants, who diligent-

ly observe their occasions and seasons, buying their commodities, whiles the Mart and Market holdeth, preferring a little gaine before great delights and Delicacies; so godly Christians (like wise Merchants) doe preferre a little increase in godlinesse, before all worldly profits and pleasures. Contrary to this Redeeming of the time, it is to let time and opportunities slip and slide away, either without doing any thing (like unthrifts) or not doing our owne things, but the things of other men (like busie bodies.) Whereas provident men will not let slip seasons, though it bee with some losse. This phrase also signifieth to gaine time by waiting it till occasions bee past, Daniel 2.8.

Redeemer) A Deliverer, or one that payeth a ranfome to set free such as are bound, Psal. 19. 14. *O God my strength and my Redeemer.* This word [Redeemer] is of large use for one that redeemeth things sold and morgaged, Levit. 25. but applied to redemption and deliverance from danger. Psalme 69. 19. from violence, Psal. 72. 13. from corruption, Psal. 103. 4. from the enemies hand, Psal. 116. 10. from death, Hof. 13. 14. and from all evill, Gen. 48. 16. And in speciall, a Redeemer is one that challengeth or redeemeth any person or thing before alienated, and restoreth it to the first estate by right of kindred, 1 Kings 16. 11. Ruth. 3. 9. 12, 13 and 4. ver. 1. 3, &c. Therefore is this title given to God, and Christ who is our Redeemer, and allyed to us as concerning the flesh, Elay 43. 14. and 44. 6. and 47. 4. 1 Theff. 1. 10. Heb. 2. 14. 15. Job 19. 25 *own flesh, or near*

Note further, that *Moses* who by the calling of God redeemed the people from a bodily and temporall thraldome under *Pharaoh*, bare the person, and is the figure of Christ who wrought Redemption from spirituall and eternall captivitie: whereunto it commeth that *Moses* prayer was alwayes heard whatsoever hee prayed, or whatsoever hee asked. See Acts 7. 35.

Redemption) The freedome of sinners, both from the guilt and power of sinne, by forgivenesse and sanctification, as touching the beginning and first act of our Redemption, Ephes. 1. 7. *By whom we have redemption.*

2 The whole worke of a sinners salvation, comprehending all things that belong unto it, Heb. 9. 12. *And obtained eternall redemption for us.* Our whole Redemption from the first act to the last, is wholly

from the mercy of God in Christ, and not at all from our selves, nor any part of it.

3 The last act onely of our salvation is the resurrection of our bodies, and in the sentence of the last judgement, when being freed from all misery, perfect felicity shall begin, as the full fruite of our Redemption, Luke 21. 28. *Lift up your heads, for your redemption draweth neere,* 1 Cor. 1. 30. *He is made to us unrighteousnesse, wisdom, sanctification, and redemption.* Our whole Redemption, from the first act to the last, both for merit and efficacy, it is wholly from Christ, and not at all from our selves; no not in any part, or least degree,

Or thus:

1 There is a Redemption of man from the causes of sinne, Gal. 1. 4.

This is grace.

2 A Redemption from sinne it selfe, Tit. 2. 14. Psal. 130. 8.

This is godlinesse, or righteousness.

3 There is a Redemption from enemies and evils, (i) from misery of all sorts, Luke 1. 68. 74. bodily and ghostly, earthly and hellish, temporall and eternall, 1 Cor. 1. verse 30.*

Redemption of our bodies) Either deliverance from our body, by death, that our soule may bee received into heaven; or rather, that perfect consummation of our blisse, when our bodies shall bee delivered from the grave at the last day, Rom. 8. 13. *Looking for the redemption of our bodies.* Scripture speakes of a two-fold redemption or deliverance. One whereby the elect of God are freed from bondage of sinne and death, by the price of Christs blood payed to the righteous judgement of God: hereof *Paul* in Ephes. 1. 7. Another whereby the same elect are put in full possession of their Redemption at the last and great day, when they shall bee wholly freed from all remainder of sinne, and corruption of the grave. The former redemption is past, as touching the actual payment of the ranfome, and the imperfect application of it here unto belevers; the latter being to come is yet hoped for, and when it commeth, it shall bee the consummation of the former. Hereof wee read in Luke Chap. 21. Verf. Romans 8. 23. Ephesians 4. 30.

Reformation) Framing againe, or bringing backe of persons and things disordered and out of course, unto their first forme and state wherein they were set, either by

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Gods Creation, or institution and Ordinance, Psal. 50. 17. *Seeing thou hatest to be reformed.* Heb. 9. 10. *Untill the time of Reformation.* This time of Reformation (or correction) is the time when Legall ceremonies and shadows were to cease and fade; it tooke the beginning upon Christ his first shewing himselfe in the flesh, and had further progresse by his death and resurrection: but thorough perfection when he ascended to heaven, which was the consummation of the Old Testament, and the full initiation of the New.

To Refresh) To give rest, or make fresh againe, after some bodily or spirituall decay and wearinesse, Psal. 60. 9. *Thou diddest refresh thy Land when it was weary.*

Refreshing) That most comfortable rest and repose, which the elect shall have at their Resurrection for ever, after all their labour and miseries of this life. Acts 3. 19. *When the time of Refreshing shall come from the presence of the Lord.*

Refuge) A place to flie unto for succour and defence in dangers; or an high Tower or fort to resist the enemy. Jer. 48. 1. *wherein men bee protected, and escape the enemy,* Deut. 2. 36.

2 The defence and protection of God, who is our best refuge, Psal. 59. 16. *Thou art my Refuge in the time of trouble,* Psal. 32. 7.

To Regard no God) To bee impious without reverence of any God, true or false; and inhumane also without equitie or honesty, Dan. 11. 36, 37. These two verses containe a plaine and full description (not of Antichrist, except in a figure and type, but) of *Antiochus Epiphanes*, King of Syria, a monster among men, and a most cruell godlesse person, the great and grand enemy of Gods worship, and the Jewes his people: a type of the man of Sinne, the Sonne of Perdition, that singular Antichrist, who magnifieth himselfe above all that is called God, 2 Thess. 2.

Regeneration) New-birth, after wee bee once born naturally, to be borne againe spirituallly, Titus 3. 5. *By the Laver of Regeneration, or by the washing of New-birth.*

2 The day and time of the last Iudgement, when our whole Nature, being perfectly restored, both body and soule shall enjoy the heavenly Inheritance, Matth. chap. 19. vers. 28. *You which have followed me, shall in the Regeneration sit upon Thrones, &c.*

Regeneration is commonly put and used by Divines, for Sanctification and Renovation; and then it imports and signifies as

much, as the reformation of a Man; which consists in the mortification of sinne, and newnesse of life. Whereas if wee speake exactly, and as the thing is, this renewing of our nature, is but an effect and fruite of our Regeneration, which properly is our incorporation and ingrafting into Jesus Christ by faith, whereby wee have our spirituall being of Children in the Kingdome of grace, as by carnall generation we have naturall being in the Kingdome of this world. See John 1. 12, 13, 14. Regeneration may therefore thus bee defined.

Regeneration, what it is.

Regeneration is a worke or act of Gods wonderfull power, begetting the elect againe to himselfe, by the ministry of the Word, through the Spirit, that of the Children of wrath (by the desert of sinne) they might bee made by grace, (through faith in Christ) the sonnes and daughters of God, James 1. 18. *Of his owne will beg as bee us by the word of truth,* Titus 3, 4, 5, 6. Therefore, the confounding of Regeneration with sanctification, I doe take to bee an oversight: but I judge it a grosse error, to thinke our selves to have any stroke in our New birth; so much as to assent to it, till of unwilling, we be made willing.

To be Regenerate) To bee borne againe by the Spirit, that wee may be the children of God, Iohn 3. 3. *Unlesse a man bee Regenerate and borne againe, hee cannot enter into the Kingdome of God.*

Regions) Fields, or Corne in the field properly: but by a *Metaphor*, the people which being docible and ready to learne the Gospell of Christ, are therefore said to bee white unto the harvest, Iohn 4. 35.

Rejoyce) To take comfort and be made glad, by the opinion, presence, or hope of some good thing; earthly or heavenly, 1 Thess. 5. 16. *Rejoyce evermore,* Luke 1. 58. *They rejoyced with her.* It signifieth open and manifest joy, outward gladnesse as well as inward, Psalme 3. vers. 10.

To Rejoyce in Christ) To rest wholly in him and his sufferings, with full comfort & contentment of mind, Gal. 6. 14. Phil. 4. 4. *Rejoyce in the Lord.* Whereas not godly alone, but Hypocrites and ungodly Rejoyce in Christ preached, as Matth. 13. 20. Mark. 6. 20. *Herod heard John gladly:* There is a five-fold difference: First, in the antecedent: the godly they mourne for sinne, before

fore they finde joy in Christ, Esay 61. vers. 2. Matth. 3. 4. and 11. 28. Secondly, in the matter, which is the Lord Christ, and peace with God through him, Rom. 3. 1. 11. Phil. 4. 4. Thus the Samaritans, thus the Eunuch rejoyced, Act. 8. Thirdly, in the measure, which is greater then ever they or other worldlings tooke in worldly things. For it is unspeakable and glorious, 1 Pet. 18. Such as passeth understanding, Eph. 3. 9. Fulnesse of joy, Iohn 15. Full joy, 1 Iohn 1. 3, 4, 5. Fourthly, in the Concomitants, righteounesse, peace, love, and a good conscience. Rom. 14. 17. 2 Cor. 1. 12. Fifthly, in the continuance, for it abideth ever; the world cannot take it away from the godly, who keepe their joy in persecution, povertie, &c. Rom. 5. 3. Acts 5. 41. 1 Pet. 4. 13. Heb. 10. 34.

To Rejoyce in himselfe) To finde matter (not espying other mens faults, but) in his owne graces and holinesse, of being glad and glorying; not before God (as if hee had goodnesse of his owne without God) but before men, to the praise of God the author of his graces, and to the example of others. Gal. 6. 4. *Hee shall have rejoycing in himselfe alone.* This is farre from the fleshly and corrupt brags of proud Iusticiaries, Pharisees, Pelagians, and Papists, which ascribe their faith and conversion to God in whole or in part, to the naturall power of Free-will, or justification to the merit of Workes. All such glorying and boasting is carnall and devillish: alio too highly to thinke of our selves, and to despise others.

To Rejoyce the heart.) To make the soule merry and cheerefull in prosperitie and adversitie, Psal. 19. 8.

Religion) Godlinesse, even that inward piety of the heart, whereby God is truly acknowledged and feared, witnessed by the fruits of charity to men-ward, Iam. 1. 27. *Pure Religion, and undefiled is this.*

2 The outward lawfull worship and service of God, prescribed in his Word, and professed by men, Iam. 1. 26. *That mans Religion is vaine.*

3 The Doctrine which teacheth Religion, Acts 25. 19.

4 The whole Iewish externall worship of God, as it was corrupted by the tradition of the Pharisees, Acts 26. 5. *I lived a Pharisee, after the perfect Sect of our Religion.*

5 Superstition, Coloss. 2. 18. *By the religion of Angels.* Verse 32. *In voluntary Religion.*

Religious.) A worshipper of God out-

wardly, Iames 1. 26. *If any man among you seeme Religious.*

2 A true worshipper of God or a godly person, Acts 10. 5. *A Religious or devout man, one that feareth God.*

3 A person devoted to Religion, and studious to know better the way of Gods worship. Acts 2. 5. *There were dwelling at Ierusalem, Jewes, Religious men.*

4 [Superstitious and Hypocritical persons, which would seeme to bee lovers of Religion, and bee not, Acts 13. verse 50. *They stirred up certaine Religions, or devout women, against Paul.*

To Remember) Either to call to minde something past, or to keepe in minde something for the time to come, Exodus 20. 8. *Remember thou keepe holy the Sabbath.* Matth. 26. 75. *Then Peter Remembered the words of the Lord.*

2 To make mention with liking, to praise, commend, and celebrate a thing, Psal. 105. 5. *Remember the wondrous things that hee hath done,* Psal. 6. ver. 5. *In death there is none Remembers thee,* Esay 26. 8. Eccles. 12. 1. *Remember thy Creator in the dayes of thy youth,* that is, worship and praye him, Eccles. 9. 15.

3 To trust or put confidence in another, Psalm. 20. 7. *Some trust in Horses, but wee remember thee, O Lord.* In this sense, wee are commanded to eate the Lords Supper, in remembrance of his death and passion: For wee are warned thereby, and stirred up, both to call to mind his sufferings, and to trust in them for salvation, 1 Cor. 11. 25.

To Remember, as it is referred to God) To care for one, to deliver, succour, and save him: God Remembered Abraham, or thought upon him, Gen. 19. 29. Also in Luke 23. 41. *Lord Remember me when thou comest into thy Kingdom.* Heb. 13. 4. And in all places of the Psalmes, where the Prophet prayeth to bee remembered, it hath this meaning, to bee blessed, cared for, helped, and comforted. If wee speake properly, there falls into God no forgetfulnesse, but as men use to helpe such as they remember and thinke upon; so the helpe, blessings, and comforts, which God doth afford to his people, shewes and makes it knowne that he remembers them. 1 Sam. 1. 19, 20. *And the Lord remembered Hannah.*

Note. God is said to remember Noah, Gen. 8. 1. Not that God can forget, but that hee declared his divine goodnesse and power, whereby Noah might know that hee was not forgot.

2 To punish or correct sin, Psal. 25.7. *Remember not the sinnes of my youth; that is, remember them not to punish me for them, Jer. 31.34. I will not remember your iniquities.*

3 Graciously to accept, and favourably to fulfill, Psal. 26.3. *Let him remember all thy burnt offerings.*

Remembrance) A falling to minde, or keeping in minde. This is the proper signification.

2 Memory, good name, and report, Eccles. 9.5. *Their remembrance is forgotten, Exod. 17.14.*

3 Having in minde, with faith and love, 1 Cor. 11.25. *Doe this in remembrance of me: Remembring the mercy and benefit which by my death is given to you: this is spoken of a thankfull remembrance.*

Remission of sinnes) Forgiveness of sins, when both the guilt and punishment are freely pardoned, for Christ alone, to such as beleeve in him, Acts 10.43. *All that beleeve in him, shall receive remission of their sins.* These are our spirituall debts, which being wholly pardoned by Christ onely; what place is there for popish satisfaction?

2 All the merits and benefits of Christ, by a Synecdoche of a part for the whole, Mat. 26.28. *Which is shed for many for the remission of sinnes.* Under this one benefit, is comprehended the whole masse of his merits.

Remission of sinnes is sometime in Scripture placed after repentance, as Luke 24.47. Acts 3.19. and 26.18. because it followeth not in nature, but in our sense. For wee first feele in us a contrite heart, afflicted with griefe for the offence of God; and then are erected and comforted with the sense of Gods mercifull pardon by Christ. Secondly, because repentance must be taught before remission of sinnes, which men thirst not for, nor eagerly desire it till their hearts bee penitent and wounded with sense of sinne, Acts 2.37. And this is the reason also why repentance is sometime mentioned before faith (the root and fountaine of repentance) namely, for that the preaching of the Law goeth before to humble sinners and prepare them to the desire of grace, & to repentance, Mark. 1.15.

To remit or forgive) To forgive, or not to require the paiment or debt of sinne, at our hand, John 20.23. *They are remitted.* Thus God alone remitteth authoratively, by his own right: and thus no creature remitteth.

2 To declare and pronounce sinne to bee forgiven, to such as shew their Faith by true

repentance, John 20.23. *Whose sinnes ye remit.* Thus Ministers are said to remit declaratively as witnesses onely.

3 To put wrong done us out of our remembrance, Mat. 18.21. *And I shall forgive or remit him.* Thus one man forgives another.

4 To receive an excommunicate person into the Church upon his repentance, 2 Cor. 2.7. *Ye ought rather to forgive him;* and verse 10. Thus the Church forgives scandalous livers. See **Forgiveness**.

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2 The restoring of our corrupt Nature to our first image, when Satans image, consisting of ignorance and sinne, being defaced and blotted out; instead thereof, there is printed in our breasts, Gods Image, consisting in true righteousness, holiness, and knowledge. Titus 3.4,5. *By the renewing of the holy Ghost*, Colos. 3. 10. *Put on the new man, which after God is created in Knowledge*, Ephes. 4.24. This is an effect of the former Renewing, as a second worke of grace, yet done at the same time.

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Renting of Garments,) Some great indignation and heavinesse conceived for some horrible crime done, or supposed to be done, or some great and extraordinary calamitie and judgement present or imminent, Matth. 26. 62. *They Rent their clothes*, saying, *hee hath spoken blasphemy*, Act 14. verse 14. *When they heard that, they rent their clothes*, Gen. 37. verse 34. *Jacob rent his clothes*, and sorrowed for his Son a long season, 2 King. 22. 19. A signe of sorrow and renting the heart with griefe.

To Rent the heart.) To endeavour by Prayer, Meditation, and Fasting, to bring the heart to an unfeigned and deepe sorrow and mourning, for the offence of a most gracious God by our grievous finnes. Joel Chap. 2. 13. *Rent you hearts, &c.*

To Rent a Kingdome) To take away and deprive one of his Kingdome, 1 Sam. 15. 28. *The Lord hath Rent the Kingdome of Israel from thee this day*.

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3 To change the minde being sorry for
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2 To punish or correct sin, Psal. 25.7. *Remember not the finnes of my youth; that is, remember them not to punish me for them, Jer. 31.34. I will not remember your iniquities.*

3 Graciously to accept, and favourably to fulfill, Psal. 20.3. *Let him remember all thy burnt offerings.*

Remembrance) A calling to minde, or keeping in minde. This is the proper signification.

2 Memory, good name, and report, Eccles. 9.5. *Their remembrance is forgotten, Exod. 17.14.*

3 Having in minde, with faith and love, 1 Cor. 11.25. *Do this in remembrance of me: Remembring the mercy and benefit which by my death is given to you: this is spoken of a thankfull remembrance.*

Remission of finnes) Forgiveness of sins, when both the guilt and punishment are freely pardoned, for Christ alone, to such as beleeve in him, Acts 10.43. *All that beleeve in him, shall receive remission of their sins.* These are our spirituall debts, which being wholly pardoned by Christ onely; what place is there for popish satisfaction?

2 All the merits and benefits of Christ, by a *Synecdoche* of a part for the whole, Mat. 26.28. *Which is shed for many for the remission of finnes.* Under this one benefit, is comprehended the whole masse of his merits.

Remission of finnes is sometime in Scripture placed after repentance, as Luke 24.47. Acts 3.19. and 26.18. because it followeth not in nature, but in our sense. For wee first feele in us a contrite heart, afflicted with griefe for the offence of God; and then are erected and comforted with the sense of Gods mercifull pardon by Christ. Secondly, because repentance must be taught before remission of finnes, which men thirst not for, nor eagerly desire it till their hearts bee penitent and wounded with sense of sinne, Acts 2.37. And this is the reason also why repentance is sometime mentioned before faith (the root and fountaine of repentance) namely, for that the preaching of the Law goeth before to humble sinners and prepare them to the desire of grace, & to repentance, Mark. 1.15.

To remit or forgive) To forgive, or not to require the payment or debt of sinne, at our hand, John 20.23. *They are remitted.* Thus God alone remitteth authoratively, by his own right: and thus no creature remitteth.

2 To declare and pronounce sinne to bee forgiven, to such as shew their Faith by true

repentance, John 20.23. *Whose finnes ye remit.* Thus Ministers are said to remit declaratively as witnesses onely.

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sinne (as it is sinne and the offence of God) with purpose of amendment. Acts 8. 22. *Repent that thy wickednesse may bee done away,* and 17. 30. *Now hee warneth every man every where to repent.*

4 To repaire and refresh Grace, being decayed by negligence or securitie, Revel. 2. Verse 5. *Repent and doe thy first workes.*

Referred to God) 5 To alter ones purpose and counsell. Thus God is said not to Repent, 1 Sam. 15. verse 29. *The eternitie of Israel cannot repent*; For God never alters his purpose.

6 To undoe that which was once done. Thus is God said to Repent after the manner of men, who repenting themselves of that was done, they doe undoe, and afterward overthrow their first worke, Gen. 6. 6. *God repented that he had made man.*

Repentance) Any change of mind or purpose in any matter whatsoever, Heb. 12. 17. *Esaie found no place for repentance,* that is, could not move Isaac to change his minde touching the blessing given away to Jacob. Rom. 11. ver. 29. *Without repentance,* that is, without change and alteration, God still continuing his saving gifts to the elect even for ever.

2 A great griefe of mind, thorough the sense of Gods wrath threatned to sinne, without any true hatred of sinne. This is a Legall Repentance, Matth. 27. 2.

3 The whole change of a sinner, in minde, will, and actions, from evill to good, at his first conversion, Acts 11. 18. *Hath God given the Gentiles repentance to life?* This is an Evangelicall Repentance, and comprehends Faith under it. Matth. 3. 8. 11. This repentance is wholly the worke of Gods grace: for in that wee are willing to turne to God, it is because grace, of unwilling, hath made us willing.

4 A reparation of our spirituall decaies, by a turning from some particular finnes, after our first conversion, 2 Cor. 7. v. 10. *Godly sorrow brings forth repentance, not to bee repented of.* This is the Progresse of Evangelicall Repentance.

Repentance what it is.

Repentance is a very sore displeasure which man hath in his heart for his finnes (even because they are the breach of Gods holy Lawes, and the offence of God his most mercitull Father) which engendreth in him a true hatred against sinne, and a settled desire to live better in time to come, or-

dering his life by the will of God, revealed in his Word.

A Repert) Fame, rumour, good or evill, true or false, 1 Sam. 2. 24.

2 Hearing, or Doctrine heard from the Prophets and Apostles, Esay 53. 8. Rom. 10. 16.

Evill Repert) Wicked carriage, which caused evill report of them, Gen. 37. v. 2.

Reprobate) A refused one, or one cast out and rejected: also one, not being found such an one as hee ought to bee, 1 Cor. 9. 27. *Left I bee found a reprobate, or bee reproved,* that is, not such as I should be, by living otherwise then I teach and professe.

Reprobation what.

Reprobation, is the most wise purpose of God, whereby hee hath before all eternitie (for his owne wils sake) constantly decreed, without any injustice, not to have mercy on those Angels and men whom he hath not loved, but hath passed them over when hee did chuse others; that by their just condemnation, hee might declare his wrath towards sinne, to the glory of his Justice, Rom. 9, 10, 11. 18. 22, 23. In the decree of Reprobation, there bee two acts to bee considered by us: viz. a purpose of not shewing mercy, and of not chusing, of not calling, justifying, &c. This is privative, or negative, or absolute reprobation, having no cause impulsive without God. Ephes. 1. 11. Prov. 16. 4. Jer. 6. 30. The second act is a purpose of condemning, or an ordination to paine, even eternall and most just damnation. This is positive, affirmative, or respective reprobation, which respecteth sin original or actual (as the meritorious cause of destruction.) But note further, that this ordination to paine (which is the second act of Reprobation) is either simple, whereby this or that man (as Cain or Judas) were ordained to paine: or comparative, whereby Cain rather then Abel, and Judas rather then Peter, bee ordained: of this latter the will of God is the sole cause, but the soveraigne cause of both; yet in the former not without relation to sinne as a meane of the paine.

Note yet further, that what place Christ (in whose obedience and suffering wee are chosen, Ephes. 1. 4.) hath in the election of saved persons; that place sinne hath in the reprobation of the wicked; in which it is no efficient that is Gods will, but a materiall cause of their condemnation.

Reprobate

Reprobate minde) A minde destitute and void of judgement and common reason, to discern between good and evil, Rom. 1. 28. *Delivered into a reprobate minde.*

To Reprobe, or rebuke) To check and censure by words a sinner, by some sinfull deed or speech, either privately, as in Prov. 27. 5. or openly, for some publick scandall, 1 Tim. 5. 20.

2 To manifest the evill conversation by our holy and honest liie, Ephel. 5. 11. *Reprove them rather.*

Reprobate to good works) Counterfeit and unsincere proffessors, which know not how to doe or goe about any good work, Tit. 1. 16. *And to every good work reprobate.*

To Reserbe) To leave, or cause to remain, Rom. 11. 4. *I have reserved to my selfe, &c.*

2 To be set apart in Gods eternall counsell, to bee delivered unto the custody and safe keeping of *Christ*, Jude 1.

Respect of persons) The preferring of one before another, for some outward qualities, of riches, poverty, &c. James 2. 1. *Have not the faith of Christ in respect of persons.* Deut. 16. 9. See Acception of persons.

To Resist) To withstand, to stand up against, or in order to set against, as they which doe ranke themselves in battaile array. This is either by men against men, Rom. 13. 2. or by God against men, Jam. 4. 6. 1 Pet. 5. 5.

To Resist) 1 Absolutely good, to resist sin and Satan in our selves and others, Jam. 4. 7. Luk 9. 29.

2 Absolutely evil, to resist God and goodnesse, Act. 6. 10. & 7. 51.

3 Indifferent or respectively good or evil.
1. Good to repell some injuries, of some persons abusing our patience, at some time when we well and quietly may, from some persons not able to defend themselves.
2. Evill, and forbidden, Matth. 5. 39. *viz.*
1 To private persons, or men in their own causes. 2 To them also by others help, if they that are Magistrates be adversaries, either to our Religion, as 1 Cor. 6. 12. or to our persons, or to goodnesse. 3. In a time of publick persecution, when right cannot be had, &c.

To have Respect to one, &c.) To cast a favourable eye upon one, and to declare that favour by some outward visible signe, as God did in the act of *Abels* sacrifice, which he shewed himselfe well pleased withall, either by fire sent from Heaven to consume it, as was done to the sacrifice of *Aaron*. Lev. 9. verse last; of *David*, 1 Chron. 21. ver. 26.

of *Solomon*, 2 Chron. 7. 1. of *Kings*, 1 King. 18. 38. Or by some other wayes God gave witnesse to his gifts as the Apostle speakes, Heb. 11. 4. See Gen. 4. 4. *God had respect to Abel and his gifts.* First, to his person, then to his gifts; works make not acceptable.

2 To relye with confidence upon God, Esay 17. 7. *In that day a man shall looke to his Maker, and have respect to the holy one of Israel.* This word [*Respect*] being attributed to the Creatures, signifieth confidence; but it signifieth benevolence, being affirmed of the Creator.

Reproach) Barrenesse, want of children, which among the people of God was esteemed a reproach, because multitude of children was promised for a blessing, Esa. 4. 1. *Take away our Reproach.*

Rest, as it is referred to men) A ceasing from labor or work of minde or body.

2 A ceasing from bodily labors, and a refreshing after wearinesse by sleep, Psal. 104. *The day for man to labor: also he hath given the night for man to rest in.* Luke 9. *He called them to rest awhile.* This is naturall rest, Psal. 127. 2. *He will give rest to his beloved,* Mat. 8. 20. Rest hath two things; first, a cessation from work; secondly, a refreshing of our wearied members.

3 A ceasing from outward works of our worldly calling for a certain time, to fit us for Gods service. Thus the Jewes seventh day, and our Lords day with us, is a day of rest: Commandement the fourth. This is Ceremoniall rest.

4 A ceasing from disobedience to God, and the workes of sinne, Hebr. 4. 3. *Wee which have believed doe enter into rest.* Also v. 10, 11. *When an elect soule ceaseth from the workes of corrupt nature.* This is spirituall rest.

5 A perfect ceasing, and full freedome from all sins, sorrows and miseries, Rev. 14. 13. *They that dye in the Lord, rest from their labors.* This is eternall rest.

6 Peace and quietnesse of a good conscience, under sure hope of eternall rest, Matth. 11. 29. *And yee shall finde rest to your soules.*

7 The quietnesse of the minde being freed from all worldly cares and feares of enenies and dangers, Psal. 116. 5, 6. *Take thy rest, O my soule, for God, &c.*

8 The Doctrine of God, whereupon wee ought to stay and rest our selves, Esa. 28. 12. *This is the rest, &c.*

9 A place of quiet and constant abode, Psalm 132. verse 8. Psalm 95. verse 11. So was *Canaan* to God people, and *Jerusalem*

salem to the Arke. Psalme 132. 14.

10 A ceasing from Tillage and Husbandry. Thus the ground is laid to rest. Lev. 25. 5, 6. *A yeere of rest to the Land.*

11 Ease and idlenesse. Gen. 49. 15. *Hee shall see that rest is good.* Thus the wicked Rest.

12 The Church and house of God, wherein Christ Resteth by his love and grace. Psal. 132. 13. Esay 1. 11. *And his Rest shall bee glorious.* The Papists which translate, *This his Sepulcher shall bee glorious,* to prove the adoration and Religious worship of our Saviours Sepulcher, deale both ignorantly and superstitiously therein.

Rest, referred to God) A ceasing from his worke of Creation at the end of six dayes. Heb. 4. 4. Gen. 2. 2. *Hee rested the seventh day from his worke:* that is, hee ceased to create any now workes, or creatures of a new kind. A Metaphor from men, who are said to rest, when they leave to worke.

Restitution, or Restoring) The setting in joynt againe, or placing in good estate, that which was once talne downe and decayed. Gen. 40. 21. *And hee restored the chiefe Butler.* In this signification, God is said in Scripture to restore his people: and thus are wee commanded to restore such as sinne by infirmitie, Gal. 6. 1. *Ye that are spirituall restore such an one.* This shall bee perfectly done at the last day, when every thing (now corrupted) shall have due perfection and proportion.

2 A giving againe that which one had before lost, Psal. 51. 12. *Restore to me the joy of thy salvation.*

3 Returning that which is not a mans owne to the proper owner, Luke 19. 8. *I will restore fourefold.* Ezek. 18. 7. *If hee restore the pledge, &c.*

Resurrection) An action of divine power, quickning dead bodies, and raising them to life, 1 Cor. 15. 12. *How doe some say there is no resurrection?* This is the second Resurrection.

2 Restoring dead soules to the life of grace, that they may live to God, being moved by his Spirit. Revel. 20. 6. *Blessed are they that have part in the first Resurrection,* John 5. 25. This is the first resurrection.

Resurrection of Condemnation) Such a Resurrection, as hath condemnation and eternall death to follow it. Iohn 5. 29. *Others shall arise to the Resurrection of condemnation.*

Resurrection of life) Such a Resurrection as hath eternall life following it. Iohn 5. 29. Which life, because it belongs onely

to the just, it is therefore called the Resurrection of the just. Luke 14. 14. *At the resurrection of the just.*

Resurrection from the dead) The whole mediation of Christ in his Incarnation, Nativitie, Life, Suffering, Death, Buriall, his remaining in the grave under the power of death, Ascension, returne to judgement. Romans 10. 9. *And raised him from the dead.* Also it signifieth life eternall, which followes the generall Resurrection, Phil. 3. vers 11.

The Resurrection of Christ from the dead, is not onely a witnesse of our being justified by Christ the Conqueror of sinne and death; but through Faith it is the reall cause of our Iustification, as his death was the cause of the remission of sinnes. Rom. 4. 25.

Resurrection and life) Christ to bee the author, & worker of the resurrection of the soule from sinne, and of the bodies from the grave, and of both from death spirituall and temporall, and to set and keepe them in state of life. Iohn 11. 25. That hee speaketh here of spirituall life also, is cleare by the words next following.

To Returne) To come backe againe, after one is departed or gone out of the way.

2 To repent, as when a sinner which hath erred from the wayes of Gods Commandments, doth come againe by unfained repentance. Acts 3. 19. *Returne and repent,* &c. Ezechiel 18. 32. Thus sinners returne to God. Esay 10. 21.

3 To yeeld or give consent to the minde or desire of another. Ier. 15. 9. *Doe not returne to them, but let them returne unto thee.* Thus the people Returne to their Minister.

4 To shew fresh signes of favour, after some judgements for sinnes, Psalme 61. 20. *Thou wilt returne,* Psal. 40. 13. Joel 2. 14. *Who knoweth if God will returne?* Thus God returnes to us.

Revelation) An uncovering or opening something that is hid and secret. Revel. 1. *The Revelation of John the Divine,* that is, which was shewed to him. How doe some teach, that this booke is so hard that it cannot bee understood? if the holy Spirit have entituled it the Revelation, that is, a declaration, or a thing revealed, immediately from Christ, as to Paul, Ephes. 3. 3. or mediately by others, as to Iohn by an Angel. Revel. 1. 1.

The day of Revelation) A time of declaration appointed in Gods counsell, for the

See
Job
XIX
25-26-27

manifesting of darke things, which bee hid and kept close. Rom. 2. 5.

The Revelation of Jesus Christ) That prophesie which Jesus Christ hath opened unto us out of the bosome of the Father, by the ministry of the Angels, Revel. 1. 1. *The Revelation of Jesus Christ.*

2 His declaring himselfe unto us to bee our Redeemer by his Word and Spirit, even in this life, 1 Pet. 1. 13. *Trust perfectly in the grace brought you in the revelation of Jesus Christ.* This is ordinary as here; or extraordinary, as Gal. 1. 12.

3 The glorious appearing of Jesus Christ at the last day. 1 Pet. 1. 13. Tit. 2. 13.

3 **To Rebeale**) To make us understand any part of Divine truth, which wee knew not before. Phil. 3. 15. *God shall reveale the same unto ibem.*

2 To open a secret committed to us. Proverbs 20. 19. *Revealeth or discovereth secrets.*

3 To propound and hold forth a thing to be seene and looked upon clearly and manifestly. Thus is righteousness and salvation revealed in the Gospel, Rom. 1. 17. *Thereby is revealed the righteousness of God.* Hereby is discerned and severed the Gospel from Philosophy, which teacheth things knowne by nature, or comprehensible by reason: Also from the Law and bookes of *Moses* which taught this righteousness darkely and a farre off, in shewes and shadowes, not plainly as the Gospel doth: which so manifesteth this righteousness, as it giveth and exhibiteth it to the beleevers, to whom it is so made knowne by the Gospel, as it is hid from such as perish, 2 Cor. 4. 3.

Two wayes is the justice of God revealed by the Gospel. First, because it effectually teacheth, that that righteousness whereby the sinner is made able to stand before the judgement of the most Righteous God, is not a performance and observance of the Law, of Workes, of Ceremonies, but a free acceptation of a sinner to mercy, and an imputation of righteousness through Christ his merit. Secondly, because it sheweth the way and meane how this righteousness is obtained, to wit, onely by Faith.

4 To witnesse by examples, and by experiment or daily prooffe to declare. Rom. 1. 18. *Wrath revealed from heaven.* For although Gods vengeance against sinners be manifested sundry wayes; as by naturall light accusing, Rom. 2. By the Law shewing and working wrath. Rom. 4. By the

Gospel, which hath a comminatorie voyce (John 3. verse last) Against unbelievers, as well as a consolatory unto beleevers: yet here is meant the shewing of Gods wrath by daily experience, as the stories of those times when *Paul* wrote, and the rest of this Chapter plainly and cleerely convince it.

To Rebeale Christ in us) To open the eyes of our minde by the Spirit, that wee may see him to bee the onely Saviour, and to bee our Saviour. Gal. 1. 15. *It pleased God to reveale his Sonne in me.*

To be Rebealed) Not now by stealth, under hand, and in secret, as at first, but openly to shew himselfe in his Doctrine and Government, to bee that adversary of God, even that singular Antichrist. 2 Thess. 2. 8.

To Rebebe) Is properly to stirre up fire which is buried under ashes, which word *Paul* useth figuratively for stirring up the gift of God. 2 Tim. 1. 6. It also signifieth strengthening the heart, being weake and wavering through doubt and unbeliefe, Gen. 45. 27.

To Rebeuge, or abenge) To punish sinne, commonly with some judgements like and proportionable to the sinne it self. Psalme 94. 1. *Revenge thy selfe O God: or, O God the Avenger.* God revengeth either immediatly from himselfe, or by meanes of Magistrates, Angels, men, or other creatures, Rom. 13. 4.

2 To requite an injury done us, out of some hate against our person. Rom. 12. 19. *Revenge not your selves; that is, Recompence not evill for evill.* Rom. 12. 17.

Reverence) An holy feare of the heart towards God, witnessed by all seemely behaviour, gesture, attire, countenance, attention, and such like. Psal. 2. 11. *Serve the Lord with reverence.* Malac. 1. 8. Heb. 12. 28. *That we may please him with reverence.*

2 All comely behaviour towards men, which is meete for their gifts and places. As *Solomon* did reverence to *Bathscha* his Mother: *Abraham* to the Rulers of *Siehem*. Matth. 21. 37. *They will reverence my sonne.* Gen. 33. 7. *They drew neere and did reverence.* Hebrews 13. 9. *And wee gave them reverence.*

Reeward) A just recompence, given unto labourers at the end of their work, as the labourers, Matth. 20. 8. *Received their wages in the even.*

2 A free Recompence, given of mercy unto the godly after all their labours and travels in the service of God (as labourers

*Submission
Lowly
and
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ing*

use to bee Rewarded at the end of the day, when their worke is done) Matthew 6. 6. *Shall reward thee openly*, Matth. 10. 41. This is farre from Popish merit and deserving, by worthinesse of the worke done. Wee teach Reward by favour from God, not by desert of our owne worke. That which Christ in Matthew 6. 1. calls reward, in Luke 6. 32. is called in the Greeke *Charis*, that is, Grace, which we translate Thanks.

3 An evill done of ones owne accord. Gen. 50. 15.

To Reward bounteously) From God to his people, a plentifull giving of good things in stead of the evill which they deserve, as Psalme 116. 7. and 119. 17. and 142. 8. and 103. 2. 16. also 13. 6. But from men to men it signifies recompensing evill for good, as Psalme 7. 5. Or evill for evill. Psal. 137. 8.

Reward is named of a word in Hebrew [*Gonekeh*] which signifieth the heele or footstoolle, & figuratively is used for the end of a thing (as head for the beginning, Psal. 119. 160.) and so for the successe, event, and recompence that followeth thereupon, Psal. 19. 12. Prov. 23. 18.

Note. Reward is the end of the worke, and is given when the worke is ended.

Reward of Inheritance) The heavenly inheritance given in stead of a reward, not of debt, but of favour: for an inheritance belongs to sonnes; and is due by grace of adoption, not by merit of worke, Col. 3. 24. See Rom. 8. 17. Matth. 25. 34. A Metaphor; for as a Reward is given after the labour is ended (whence reward is in Hebrew signified by 2. words, whereof one importeth an heele, the other an extremity or end) so after our labour in the Lord is finished, heavenly happinesse is bestowed on the Sons of God. Peter in Epist. 1. Chap. 1. 9. useth (*Telos*, or end) in the same sense.

To Reward according to works) That God will reward him in whom hee shall finde the undoubted signe and marke of the perfect righteousness which hee hath by faith in Christ, Mark 16. 27. for this word [according] is a note of order, and of the manner of being, rather then of the cause thereof.

Reynes) Privy and secret thoughts. Jer. 11. Verse 20. *God searcheth the hearts and reynes*.

2 Secret inspiration of God, Psal. 16. 7. *My Reynes teach me in the night*.

3 Affections of the heart. Psal. 26. 2. *Examine my reynes and my heart*.

Rich) One that aboundeth in earthly blessings, 1 Timothy 6. 17. *Warne them that be rich, &c.*

2 One that aboundeth in spirituall good things. 1 Cor. 1. 5. *Ye are rich, &c.* Eccles. 10. 6. *The rich sate in the low place*. That is, men stored with all kinde of wisdom: and [poore] for him which is void of wisdom, Prov. 26. 13.

3 Such as by their Riches are puffed up, and presume too much upon themselves, that they have good store of goodnesse & grace, when they have little or none at all, Re. 3. 17. *I am rich*. Luke 1. 53. *Hee sendeth the rich empty away*. Also proud tyrants, James 1. 6.

4 Such as put their trust in their owne goods, Matth. 19. 24. Luke 6. 24. *Then for a rich man to enter into heaven*.

5 The exceeding great force or plenty of any thing, as in the examples following.

Of temporall Rich men, 1 Some are rich in opinion and not in deed. Eccus. Some man, maketh himselfe rich when hee is poore.

2 Some are poore in opinion, but rich in deed.

3 All are rich and poore comparatively or respectively, and so no man is rich in comparision of a richer, nor poore in respect of a poorer person.

4 Some have enough, 1 To satisfie themselves and for outward necessities. 2 For inward desire. 3 To helpe others, and these are rich in deed even temporally.

Againe, men are rich in temporalities two wayes, 1 *Iure Domini*, by the right which God hath in the world, and they in God, Rom. 4. 13. or *iure poli*, the right of godlinesse. 2. *iure Domini*, *iure sori*, vel *iure civili*, by the way of possession, inheritance, gift, purchase, labour, &c. Vide Conc. Dr. Hall in 1 Tim. 6. 17.

Rich grace, and rich mercy) Most abundant or plentifull grace and mercy. Ephe. 2. 4. *According to his rich grace*. Ephe. 1. 7.

Rich in God) One that wholly relyeth upon Gods goodnesse, being plentifully furnished with faith, hope, love, feare, and other graces. Luke 12. 21. *So it is with every one who is rich to himselfe, and not rich to God*; that is, in respect of God.

To the Rich in his deaths) Christ by the wicked Jewes exposed and given up to Pontius Pilate, upon this condition, that if any fault were in killing him, his blood should bee required of them and their children

children : therefore is it [death, not death] in the originall text. Elay 53. 9. Matthew 27. 25. The people (viz. the Jewes) exposed his grave to the wicked, (viz. the Gentiles), and to the Rich upon their deaths. Thus *Iunius* reads and expoundeth it.

Rich to himselfe) One that dependeth not upon Gods providence, but upon his owne wisdom and wealth, caring for, and storing onely such things as belong to this life. Luke 12. 21.

Rich in faith) Such as have a great measure and portion of faith, by which they are made partakers of Christ his riches, James 2. 5. *That they should bee rich in faith.*

The Godly are not chosen being then at their election rich in faith, or because God did foresee that they would beleeve: for as love followeth faith in order of causes, so faith is an effect of Gods eternall election, wherupon as the foundation, depends both faith, and the right of inheritance, and all graces of the Spirit, See Rom. 8. 30. and Ephesians 1. 4. 1 Peter 1. 2. 2 Thess. 2. 13.

Rich in knowledge) Such as have a great measure of understanding in heavenly things, 1 Cor. 1. 5. *Ye are rich in all knowledge.*

Rich in good works) Such as be full of good words, abundantly doing good to others, 1 Tim. 6. 18. *And bee rich in good works.*

Rich in this world) Such as abound in things appertaining to this life. 1 Tim. 6. 16. *Charge them that bee rich in this world.*

Riches of the world) The plentifull conversion of the Gentiles by the preaching of the Apostles; together with the manifold graces of the Spirit, whereby they were enriched to God-ward, Rom. 11. 12. *If the fall of them bee the riches of the world.*

Riches) Store of worldly goods heaped together. Luke 12. 15. *Mans life is not in his riches.* 1 Tim 6. 17. *Trust not in thy riches.*

2 The merits and graces of Christ. Ephe. 3. 8. *That I should preach the unsearchable riches of Christ.*

3 The knowledge of the Gospel unto life eternall. Rom. 11. 12.

Riches of Gods bountie) A plentifull large abundance of his bounty and goodness. Rom. 2. 4. *Do not despise the Riches of his bounty.*

Riches of Iniquitie) Worldly goods, kept or spent and used wickedly. Luke 16. 9.

Make you friends with the Riches of Iniquitie.
Note. They are called unjust or evill riches, not because they were unjustly gotten; (for then Christ would have commanded them to bee restored) but because they bee ordinarily entisements to iniquitie.

Uncertaine Riches) Unstable, fleeting, and inconstant riches. 1 Tim. 6. 17.

Unsearchable Riches) The most precious benefits of Jesus Christ, the worthinesse and depths whereof, no humane wit can find out. Ephes. 3. 8. *Unsearchable Riches of Christ.*

Riddle) Some darke and hidden saying, or question, not easie to bee understood of us without an Interpretation. Judges 14. 12. *I will put forth a Riddle unto you.* See Parable.

To Hide upon thait clouds) To set upon the Egyptians suddenly and speedily with terror to them. Which seemeth to have relation to the manner of that country of Egypt, where there were but few clouds ☉ Raine scene (their Land being watered with the over-flowing of Nilus) so as it was reckoned ominous and cause of feare to see a Cloud, Elay, Chapter 19. verse 1. Psalm. 18. 10, 11, &c.

Right) Either that which is not wrong, but iust, or that which is not crooked, but straight, like a way which leadeth right on without turning, so is the Word of God; therefore a plaine and easie way, Psalm 19. 8. Prov. 8. 8, 9. Psalm 82. verse 3.

Righteousnesse unto thee) A iust worke, and pleasing unto God. Deut. 24. 13. *It shall bee Righteousnesse unto thee, before the Lord thy God.*

Righteous) One that giveth to every one, that which is his owne.

2 One iust, perfectly, and infinitely of himselfe, and in himselfe; doing all-ways that which is righteous unto others. Psalm 11. 7. *The Righteous God loveth Righteousnesse.* And Daniel 9. 7.

2 Equall, rightfull. Thus the Iudgements and Lawes of God, are called Righteous. Psalm 119. *Thy Righteous Iudgements.* Deut. Chap 4. Vers. 8. *Lawes so Righteous.*

3 One accounted Righteous by imputation of Christs Righteousnesse unto him. Psal. 32. Verse 11. *Be glad yes Righteous.*

4 One that performeth iust and Righteous workes in his owne person, though unperfectly, 1 Iohn 3. 7. *He that doth righteousness is righteous.* Gen. 7. 1. *For thee have I seene righteous before me.* Luke 1. 6.

4 One that is just in his owne opinion, an hypocrite who thinkes himselfe just. *Matth. 9. 13. Christ came not to call the righteous, but sinners to repentance.*

6 One that is lesse faulty, and blameworthy then another. *Gen. 38. 26. Shee is more righteous then I.*

7 One which suffereth injury without any cause given on his part. *2 Sam. 4. 11. See Exod. 1. 13.*

Note Not onely hee is righteous, that never did sinne, but hee also who endeavoureth not to sinne, and repenteth it being done; and doth, and endeavoureth to doe things not to be repented of. Whose righteousness is not onely privative but positive also, (i) and not onely ceaseth to doe evill, but ceaseth not to doe good also; in whom grace is predominant over sinne, and so righteousness giveth him the denomination as being more in him than sinne: Having as well the infused righteousness of Christs Spirit in him as the imputed, *Ezek. 18. 5. Esay 1. 16, 17. Rom. 8. 12. 1 John 3. 7.*

A Righteous Nation) Either the family, or Kingdome of *Abimelech* to be innocent in that cause. *Genesis 20. 6. 9. 17.*

Righteousnesse) The Divine essence, or God himselfe, who is righteousness it selfe; and the Author of all righteousness in others. *Jeremie 23. 6. Jehovah our righteousness.*

2 Our whole Justification, which is our deliverance from guilt and punishment of all sin; and our being accounted righteous, by the Righteousnesse of Christ imputed to us, *1 Cor. 1. 30. Christ is made unto us Righteousnesse.*

There is a glorifying righteousness of men in the world to come, and it is both perfect and inherent. In this life there is a justifying righteousness which is not had but by faith, (such as *Abraham* had;) it is perfect, but not inherent in us; it sticketh in Christs manhood (as the subject) and is ours by imputation. *Rom. 4. 4, 5, 6, 7, &c.* Lastly, there is a righteousness of sanctification, or sanctifying righteousness in this world also, which cannot be had, except wee worke (as *Abraham* did) this is inherent but not perfect; growing daily by degrees unto perfection. *James 2. 21, 22.* More briefly thus; there is a righteousness in heaven both perfect and inherent: a righteousness in earth; either perfect but not inherent, which is Justification; or inherent but not perfect, which is sanctification.

3 The fidelitie or truth of God, in keeping his promise. *Psalme 4. 1. O God of my Righteousnesse: and 15. 14. My tongue shall sing of thy Righteousnesse. 2 Pet. 1. 1. Esay 45. 19. Psalme 36. 7. 1 John 9.*

4 The benefits and protections of God, which declare him to be righteous and just of his word, *Psalme 24. 5. Hee shall receive Righteousnesse from the God of his salvation.* Here it may signifie the reward and fruit of Righteousnesse, even eternall life in heaven. Also the mercy, goodnesse, grace, and clemency of God, pardoning of sinnes, justifying, regenerating, saving, and procuring other benefits as effects of his mercy. *Psal. 31. 2. and 71. 35. 24. 1 Sam. Verf. 12. Ch. 7.*

5 The perfect conformitie of Christ his humane Nature and life unto the will of his Father, which is called the Righteousnesse of Christ, because it was in him as the proper subject; and the righteousness of faith, because faith is the onely instrument to apprehend it, and receive it: and the righteousness of God, because onely it can satisfie and answer the rigour of Gods righteous Law. *Rom. 3. 21, 22. The righteousness of God is manifest without the Law, and it is our Justification before God.*

6 The thorough conformitie and agreement (in some part and measure) of our will and actions, unto the whole just Law of God. *Rom. 6. 18, 19. Being free from sinne, yee are made the servants of Righteousnesse, &c.*

7 That just and upright dealing which is betweene man and man, *Luke 1. 75. To serve God in Righteousnesse and true holinesse.* And in all places where the word Righteousnesse is joyned with holinesse and godlinesse. Also it signifies almesdeeds, a chief part of Righteousnesse, as *Esay Chapter 58. Verse 8. Daniel 4. verf. 24. 2 Cor. 9. 9.*

8 Righteousnesse of workes and faith, *Rom. 9. 30.*

They followed not Righteousnesse, yet attained Righteousnesse; that is, The blinde Ethnicks and Gentiles were farre from seeking or once desiring the Righteousnesse of workes; for their life was ungodly and unrighteous, as *Paul* chargeth them, *Rom. 1. 20, 21, &c.* Yea, and that in an high degree, as hee accused them, *Rom. 1. 25, 26. &c.* Even so extremely evill and lewd were they, as to patronize and favour evill doers, *Romans 1. 32.* against the light of Conscience; and yet like hypocrites affected praise

praise of honesty, by condemning others for such faults as they were guiltie of, Romans 2. 1. Nevertheless, these unjust and wicked Gentiles that lacked the Righteousnesse of *Moses* Law, which stands in working, they did get a righteousness before God by beleiving in Jesus Christ, who was made Justice to them of GOD his Father accounting his Justice theirs by faith.

9. The just and right distribution of punishment and rewards, by publike Governours, also by God himselfe, Rom. 1. 23. 2 Thess. 1. 5. Psal. 72. 2. *Then shall hee judge thy people with righteousness.* Acts Chapter 17. Verse 31. *Hee will Iudge the world with righteousness;* that is, most righteously punishing the wicked, and rewarding the godly.

10 All righteous persons, 2 Pet. 3. 13. and all righteous or lawfull Ordinances, Matth. 3. 15.

Justice or Righteousnesse of God) The perfect fulfilling of the Law by Christ, which is every ones righteousness that doth beleve, even to the full satisfying of Gods strict Justice. Rom. 10. 3, 4.

To learne Righteousnesse) To profit in true Righteousnesse and holinesse, by meanes of Gods chastisements, Esay 26. 9. 10. *The people will learne Righteousnesse, when thy judgements are in the earth.* Chastisements are as a bitter roote which bring forth (in the godly through the working of the holy Ghost) most sweete fruite of a just life. See Heb. 12. 11. as in *Manasse, David,* Psal. 116.

In which Righteousnesse dwells) That in the world restored at the Iudgement of the quicke and dead, shall bee place for righteousness onely, whereas now it is full of iniquitie of all sorts. 2 Pet. 3. 13. *New heavens and new earth, in which dwelleth Righteousnesse.* This some understand of the Righteousnesse of Christ, according to that in Phil. 3. 9. Others of Righteous persons, whereof the new heaven and earth shall bee a Palace for habitation, it being heaven wheresoever Christ shall bee; and the Saints must follow the Lambe wheresoever he goeth.

Breast-plate of Righteousnesse) Not a righteous breast-plate, as if it were an Hebraisme, but a breast-plate which is Righteousnesse by apposition, Ephes. 6. 14. *Having on the breast-plate of Righteousnesse:* that is to say, the study and endeavour of keeping a good Conscience, and of leading

an holy life, which is to the soule of a Righteous man, as a strong breast-plate is unto the body of a Souldier to keepe off blowes.

Righteousnesse of the Law) That perfect uprightness in nature and actions, which is commanded in the Law of *Moses*; and was at first written in mans heart by the Law of Nature. Rom. 8. 4. *That righteousness.*

Hope of Righteousnesse) Eternall life by the promise of God offered to the Righteous, and given onely to such as bee justified by faith. Gal. 5. 5. *Waite for the hope of righteousness.* Here is a double Metonymia: first of the adjunct, hope being put for the thing hoped for; as Rom. 8. 24. Secondly, of the efficient cause; for hope as an effect springeth out of the righteousness of faith, as the cause, which is here termed the hope of righteousness.

Righteousnesse of faith. 1 True sanctification in us, and of us by the Spirit of Christ, Rom. 10. 6.

2 True satisfaction for us to God, by imputation of Christs merits to us, Rom. 1. 17. both of them to bee beleaved by us, and by beleefe to bee received into us, and therefore is said to be of faith, Rom. 10. 6.*

Sunne of Righteousnesse) Christ Iesus, the Saviour of his Church; justifying and absolving the elect from their unrighteousnesse when they first beleve in him: and executing the Justice of God upon the wicked which refuse and contemne him whom the Father sent, Mal. 4. 2. *The Sunne of righteousness shall arise.* See verse the first.

Right hand of God) The infinite strength and power whereby God workes all things effectually. Psal. 118. 16. *The right hand of the Lord hath brought mightie things to passe.*

2 Helpe and succour proceeding from his power, Rev. 1. 17. *Hee laid his right hand upon mee, and said, Feare not.* Psal. 138. 7. and 139. 10.

3 The high and exceeding great glory of God the Father, Psal. 110. 1. *Sit on my right hand;* that is, in heavenly glory fully manifested. So in Acts 2. 34. Matth. 26. 64. Acts 7. 56. Hebrewes 1. 3. Ephesians 1. 20.

4 Everlasting joy and blisse in the life to come. Matth. 25. 33. *He shall sit the sheepe on his right hand.*

Right and left hand of Christ) The highest and greatest worldly preferment, which Christ as King, can give to his chiefe favourites and servants, Matthew 20. 21. *Grant that these my sonnes may sit, one at thy*

thy right hand, &c. The woman that made this request, did thinke Christ to bee an earthly King; and therefore desired for her sonnes, (not a tyrannicall government, which had bene unnaturall for her to aske, unfit for Christ to give; and unprofitable for her sonnes to receive) but the highest lawfull dignities under Christ: such as *Joseph* had under *Pharaoh* in Egypt; and *Daniel* under *Darius* in Babylon. It is a fault in the *Rhemists*, who thinke *Heathenish* tyranny forbidden here, which the other *Apostles* would have pitied, not disdained, *Marke* 10. 41.

2 The chiefest glory and blisse in the Kingdome of heaven. *Matthew* 20. 23. *To sit on my right hand, and on my left, shall be given to them, for whom it is prepared of my Father.* These words teach plainly two things: First, that there shall be differences and degrees of glory in heaven. Secondly, that they are prepared and appointed of God, in his eternall purpose.

3 Thoroughly, at all hands, or on every side. *2 Cor.* 6. 7. *On the right hand, and on the left.*

Riber) A brooke, or course of water, issuing out of the Sea, or some great water.

2 The whole people of God, dwelling in *Jerusalem* and *Jury*. *Psal.* 46. 5. *There is a River, whose streames shall make glad the Citie of God.*

3 The promises of the word, whereof the faithfull drinke to their full content and refreshing. *Psal.* 23. 3. *He leadeth mee by the pleasant Rivers, or still waters.*

Riber of God) Store and plentie of Raine, sent of God, *Psal.* 65. 9. *The River of God is full of water.*

To Rob or spoile) To take something from others by violence. *Matth.* 27. 44. *Betweene two Robbers.* So it is in the Originall Greeke Text. *Luke* 10. 30. *They robbed him of his raiment.*

2 To take something from others which is theirs, by the consent of the owners, at the appointment of God. *Exod.* 13. 22. *Thou shalt rob or spoyle the Egyptians.*

White Robe) See *Robe*.

Robbers of the people) Certaine obstinate contemners of God, from whose feare and obedience they were carried by the subtiltie of *Philopator*, but were overthrowne by *Antiochus*. *Dan.* 11. 14. *The robbers of thy people.*

Rocke) A strong defended place of stone, serving for safetie against enemies and dangers. *1 Sam.* 14. 4. *There was a sharpe rocke on the one side.* Also a firme and safe estate, *Psal.* 40. 3.

2 The mightie helpe and defence of God, *Psal.* 18. 1. *Thou art my rocke;* that is, succour and defence. In common dangers men did flie unto Rocks for safetie.

3 Christ Jesus, who is called a Rock in two respects. First, because we have from him our soule-refreshing; as water gusheth out in the wilderness, to refresh the people being thirsty. *1 Cor.* 10. 4. *The Rocke that followed them, was Christ.* Secondly, because hee alone strongly sustaines and beareth up his Church, built upon him by faith, as a house upon a Rock, *Matth.* 16. 18. *Upon this rock will I build my Church.* The *Papists*, which expound this, not of Christ beleaved on, and confessed by *Peter*, but of the person of *Peter*, they deale reproachfully with Christ by lifting the creature and servant of Christ, into the roome and place of his Creator and Lord. Also falsely with the Text, which saith not [*upon this Peter*] but [*upon this rocke*] that is, not upon thee *Peter*, but upon my selfe (as *Augustine* expounds it.) Lastly, they offer wrong, and deale injuriously with the Church, to build it upon so feeble, fraile, and weake a Rock as *Peter*, who failed more often then any of his fellow *Apostles*, (*Judas* excepted.)

Adde unto all this, that the gates of hell prevailed against the particular faith of *Peter*, and that there was a Church before *Peter* either was borne, or did beleve; & that sundry *Popes*, (*Peters* Successors, as *Romanists* say) were *Apostates* from the faith, and *Atheists*; therefore unfit to be the Head and Rock of the Church. Wherefore by the *Rocke* must be meant, either Christ, or the generall Faith which *Peter* confessed, as the Scriptures, Fathers, Greeke and Latine, yea and the *Popish* Writers, even *Bellarmino* and *Baronius* are forced to affirme. Finally, Whereas there is no argument to be drawn from Metaphors and Allegories, except the Scriptures elsewhere speake the same thing in plaine words; and the Scriptures nowhere plainly writeth that *Peter* is Head of the Church, therefore it is not to be concluded from this Metaphor.

4 Such comfortable succour, as godly Princes do afford to good men, oppressed by the wicked. *Esay* 32. 2. *As the shadow of a great Rocke in a weary Land.*

5 *Abraham* and *Sarah*, of whom the *Israelites*

Israelites were begotten and born, *Esa. 51. 1. Look to the rock whence you are hewn, &c.* An allegory from a quarrie of stones, very fitting to the argument of the Prophet, which is, to comfort the Church being sore afflicted and brought almost to nothing: for which purpose, the people so wasted, are willed to look back upon their Parents and Progenitors, *Abraham* and *Sarah*, who in their old age and barrennes did bring forth a Sonne by vertue of Gods promise. So the Church in their extreme distresse, should feele the same vertue for their deliverance and safety. See verse 2, & 3. thus expounding it.

Rock of ages) A perpetuall never failing Rock, *Esa. 26. 4.*

Rod) A little twig or wand, which was wont to be carryed before Princes and Rulers, as a sign of their authority and dignity. This is a Civill Rod.

2 Correction, discipline, punishment, *1 Cor. 4. 21. Shall I come to you with a Rod?* This is an Ecclesiasticall Rod.

3 Afflictions, wherewith God chasteneth his Children for their amendment, *Psal. 89. 32. I will visit their transgressions with a Rod, Job 21. 9.* This is a Divine Rod, which is either for ruling or correcting, *Ezek. 20. 37. Mich. 7. 14. Psalm 89. 33.* And for the rebellious God hath an iron Rod, *Psal. 2. 9. Lam. 3. 1.*

Rod and Staffe) Hard and cruell government, *Esa. 14. 5, 20.*

Rod of Gods power) The preaching of the Word, whereby God is mighty and powerfull among his people, *Psal. 110. 2. Thou shalt send the Rod of thy power.* See **Scepter**.

The Rod and Staffe of God) The direction of Gods Spirit and Word, leading and restraining us: or (as some thinke) the providence of God in his Word, corrections and deliverances, *Psal. 23. 4.*

Thy rod and thy staffe comfort me.

Rod of anger) The King of *Assyria*, whom God would use (as a father a Rod) in chastising his people, *Esa. 10. 5.*

Roaring lion) Satan very terrible in his temptations and assaults. See **Lion**.

Root) That whereby herbes and plants are firmly fastened to the earth.

2 Steadfastnesse, or constant and unmovable stablednesse, *Matth. 13. 6. Because it had no root.* *Col. 2. 7. Rooted and built in Christ*; that is, firmly settled and fastened unto him by faith, as a tree by the roots.

3 The beginning and cause of a thing,

1 Tim. 6. 10. Desire of money the Root of evil.

4 Christ, *Esa. 11. 10.* Also Parents, *Esa. 14. 30. Dan. 11. 7.*

Root and Bud) Parents and children, old, young, firme and infirme among the people, with all the ornaments and adjuments publick and private, it should all bee overthrowne without recovery, as a tree rotten at root, which cannot grow any more; so should all Israel and Judah bee in the day of the Lords wrath, *Esa. 5. 24.* Their root shall bee rottennesse, and bud shall bee dust, &c.

Root of bitternesse) Some Heresie, or grievous sinne, which (like a bitter root) bringeth forth bitter fruits of defilement in the Conscience, and disquiet to the Church, *Hebr. 12. 15. Let no Root of bitternesse spring up.*

Root of Priesthood) Such as by Christ the High-Priest and King of his Church, are made Kings and Priests unto God, *1 Pet. 2. 9. Rev. 1. 6. Exod. 19. 6.*

Root of Jesse) Christ Jesus, who according to the flesh came of *David* the sonne of *Jesse*, *Esa. 11. 1. A grasse shall grow out of the root of Jesse.*

Root and blossom) Either Parents as root, and Children as flowers; or all their prosperity and felicity to come to nothing, *Esa. Chap. 5. vers. 24. Their Root shall bee rottennesse.*

Rudiments) The first beginnings in any Science, which be first to be learned.

2 The Jewish Ceremonies and Rites; or any other externall humane observations, urged with an opinion of merit, necessity of salvation, and as parts of Gods service, *Gal. 4. 9. Weake and beggerly Rudiments, Col. 2. 8.*

The whole Law of *Moses* (especially the Ceremoniall) hath the name of Elements or Rudiments given to it, because it was like unto Rudiments, in so much as God intended and meant thereby to call the world to a more full knowledge of himself, as by beginnings and principles wee are brought to more exact knowledge of Arts and Sciences. For the promises under the Law were very dark covered with Ceremonies, (as with a veyle or curtaine drawne before them) shewing and pointing at Christ afarre off. At a word, the whole Discipline and Government of Mosaicall Law, was very

very rude, agreeing to such as were rude, untill the time that the holy Spirit should be powred out with full horne (as it were) upon the body of the Church, gathered of Jewes and Gentiles; as was prophesied, Joel 2.28,29. and promised by Christ, Joh.7.39.

Mosaicall or Legall Ceremonies are termed weake and beggerly, being considered in themselves apart from Christ, and by the false opinion of the seduced Galatians, who by attributing grace, holiness and merit unto them, shewed plainly, how poore and needy they were. For to turne and fall from Christ to any Ceremonies, or to any good workes whatsoever, though proceeding from faith, (as if any salvation in whole or in part were derived from them) it is to follow emptiness and beggery in stead of the fulness of Christs riches, in whom all the treasures of life be hid.

Rule) Government, Divine or humane, Civill or Ecclesiasticall; as Rulers signifieth any Governour: and to rule, is to governe, 1 Timothy 5. verse 17. *Elders that rule well.* Romans 12. verse 8. *Hee that ruleth with diligence.* Exodus 22. verse 28. *Thou shalt not speake evill of the Ruler of thy people.* Exod. 18. 21. *Appoint such to be rulers over thousands.* 1 Tim. 3. 5. signifieth one that governeth wisely, causeth every one in the family to doe his duty.

2 The direction of the Word of God, as a rule to goe and worke by, Gal. 6. 16. *As many as walke according to this Rule (or Canon.)* Hence the Scriptures are called Canonically, because they containe and give a perfect Rule of faith and manners unto the Church, which is bound obediently to walke according to this Rule and to give testimony to it, and not by her authority to over-rule it, and the sense of it, as the Romanists doe, and professe to do without blushing.

Humor) Fame, voice, or report.

To Run) With great speed and celerity to passe through a race, untill they come unto the goal, 1 Cor. 9. 24. *They which run in a race, run all.*

2 To keep and hold on the race of Christianity with diligence and constancy, untill we come to the end of it, 1 Cor. 9. 24. *So run, that ye may attain.* Heb. 12. 1. *Run the race that is set before thee.*

To Run in vaine) To labour in preaching the Gospel, (which is elegantly likened to a race) without fruit or benefit, Gal. 2. 2.

To Run well) Through the beliefe and knowledge of the Gospel to strive mightily, and with good courage to attaine eternall life, as a promised reward, Gal. 5. 7. *Ye did run well.*

Not in him that willeth, nor in him that Runneth) That in the matter of our election, and those things which depend thereon for perfect salvation in heaven, to wit; our calling, justification, adoption, sanctification: in these things nothing at all is to be attributed, either to our willing, that is, to freewill, desires, affections, and endeavour of the heart; or to running, that is, to our outward actions, labours, study, and working, but all wholly to bee attributed unto the mercy of God. Therefore Pelagians and Papists are hereby fully confuted. For the Apostle ascribing our election (and salvation depending thereon) all whole to Gods free mercy, and denying it to come by willing and running, by our desires or endeavours, doth thereby overthrow all strength of nature, to prepare and make fit for grace, or to accept it being offered; and all merits of workes done after grace. For if election, or calling, or justification, &c. come of works, they come not at all of mercy, Rom. 11. 6.

S.

A.

Sabbath.] A Day of rest, or a time set apart for holy Rest, Exod.

20. 10. *Remember the Sabbath day to keep it holy.* Mark 2.27. *Sabbath was made for man.* The seventh day from the Creation was the Sabbath of the Jew, as a type and token of spirituall rest. But Jewish rites being abolished in the death of Christ, which brake down the partition wall: now we Christians have the first day of the week for our Sabbath, in remembrance of Christ his resurrection that day; Acts 20.7. 1 Cor. 16.2. The Jewish Sabbath was abrogate by authority of God, and not of the Church; without Scripture; as Papists feigne and imagine.

2 The whole week, by a *Synecdoche* of a part for the whole, Luke 24. 1. *In the first day of the Sabbath.* Also, 18. 12. *I fast twice every Sabbath,* that is, every week. So our Translation reads it, but the Greek word signifies [Sabbath.]

Note. Sabbath is of a word in the Hebrew, which signifieth to rest, not for idleness or any worse employments, but because of the vacation to Divine and religious duties, for practice whereof the seventh day was sequestred from the rest, and sanctified to God, as our Lords day now is.

Besides this day, the Jewes had sundry Feasts, as Easter and Pentecost, &c. whereon because they ceased from their servile works, and kept an holy convocation the first day & the last, hence they were called Sabbaths, as Levit. 26.2. No ground for Popish feasts. The seventh year also was Sabbaticall, because of rest from tillage, Lev. 25.2.

This word [Sabbath] is named of cessation and rest from our own works, wills, wayes, and words, Exod. 20. 10. Esay 58. 13. Heb. 4. 10. which day was the seventh day from the creation, wherein God rested from all his work, and blessed and sanctified it, and commanded it to be kept holy to him Gen. 2.2,3. Exod. 20.8. which was a token of his mercy unto us, and sanctification of his Church, Neh. 9. 14. Exod. 31. 13, 14. This day was sanctified by an holy convocation or assembly of the people, Lev. 23. 3.

by offering of sacrifices, Numb. 28.9,10. by singing of Psalmes, as the title of Psalm 92. doth shew with the Chronicles, 2 Chron. 29.26,27. by reading and expounding Scriptures, Acts 13.15. and 15. verse 22. by praying, Acts 16. 13. by disputing, conferring, meditating of Gods word and works, and doing works of mercy to such as have need, Act. 17.2. & 18.4. Matth. 12.2,7,8,11, 12.

Note. The sacrifices and accustomed Rites of the Sabbath are mentioned, Num. 28. & Lev. 23. & 24. where we may read, the Offerings once daily used in the week, were doubled on the Sabbath, and the Shewbread renewed.

☞ The Sabbath Ceremoniall among the Jewes was of three sorts; first, the seventh day, or the last of seven dayes a Sabbath of dayes: secondly, a Sabbath of weeks, or the seventh week: thirdly, a Sabbath of years, or the seventh year.

1 The seventh day of the worlds Creation, called the Lords Sabbath, because he ceased that day from creating, Hebr. 4. 4. Gen. 2. 2.

2 The like of that first seventh day; or every seventh day of the week, reckoned from that day; which was the first of the world. This is the Lords Sabbath by institution, but the Jewes by observation, Exod. 20. 10.

3 A day of rest to Christians from servile labour to serve God. This is the like to that which was the first of the worlds Creation, but is the end of every week or seven dayes to Christians, and is their Sabbath, consecrated hereto by our Saviours resurrection on that day.

4 Any Festival day, either upon the Sabbath, or else any other day of the week, Luk. 6. 1.

5 The whole week before or after the Sabbath, by reason of the sanctification by that which went before, or our preparation to that which followed after, Luke 18. 12. & 24. 1.

6 The resting and ceasing of men regenerate from sinfull works, in the course of our whole life, which is our spirituall Sabbath, Exod. 31. 13. Heb. 4. 5,6.

7 The resting and freedome of the godly in heaven eternally from all misery, feare, danger, or labour; this is that eternall Sabbath, of which, and the former of six sorts, all the other sorts were but types for instruction, Exod. 31. 13. Heb. 4. 5,6,8,9,11. Esay 66.23.*

To break the Sabbath) To offend against the ordinances of God, concerning the Sabbath, by doing some servile and forbidden work, Neh. 13. 17. *Why breakege the Sabbath day?*

2 To doe some outward bodily worke, commanded of God, Mat. 12. 5. *The Priests on the Sabbath day, doe breake the Sabbath in the Temple, and yet are blamelesse;* that is, they do a bodily work in killing Beasts for sacrifice, which though it break the rest of the day, yet is not against the holiness of the day.

Sabbath of the Lord) A day of rest, appointed to be kept holy to the Lord, being spent in his service, Exod. 20. 10. *It is the Sabbath of the Lord thy God.*

To sanctifie the Sabbath) Either to ordain the Sabbath unto holy uses, or to apply it unto such uses as it is ordained for. In the former sense, God doth sanctifie the Sabbath, and we do sanctifie it in the latter, Exo. 20. 11. *God sanctified it.*

From Sabbath to Sabbath) Everlasting, without intermission or ceasing of time, even so long as the blessed rest of heaven doth continue, Esay 66. 23. *From Sabbath to Sabbath shall all flesh worship mee, saith Jehovah.*

Second Sabbath) The latter, solemn day of a Jewish Feast, wherein they rested from bodily labors, and kept a publick assembly, as was used to be done upon the Sabbath day, Luke 6. 1. *It came to passe on a second Sabbath day.* Lev. 23. 3. Deut. 16. 8.

The Ceremoniall observation for the Sabbath was double. 1 A precise and strict rest on that day, not so much as to dresse meat, which signified a rest from sin in this life, Exod. 31. 13. Hebr. 4. 5, 6. and an everlasting rest in heaven, as in the Hebrews. The other observation, that no fire should be kindled on that day, which signifieth, that Gods children in the kingdom of God shall be freed from all the fire and scorching heat of affliction, Exod. 35. 3.

Sacrament, what.

A Sacrament, is a visible signe and seale of an invisible grace. Or more largely thus; It is an ordinance of God, in the right use whereof, the partaker hath assurance of his being in the Covenant of graces and salvation by Christ. Of such Sacraments there be two onely under the New Testament; Baptisme and the Lords Supper. The former being a Seale of our entrance into the

Covenant; the other a Seale of our continuance in the Covenant, Matth. 26. ver. 26, & 27. Also Chap. 28. vers. 18, 19. 1 Cor. 10. vers. 1, 2, 3. 1 Cor. 12. vers. 13. The seven Sacraments of Papists are too many by five, which either lack an outward signe, or institution by Christ, or bee no seales of saving grace. Touching the true Sacraments instituted by Christ himself; this is to be observed, that a lively Faith saveth without them, (so there be no contempt and carelesse neglect;) but the Sacrament cannot save without faith, Mark 16. 16. For that which begetteth anew, and justifieth, is not the Sacrament of faith, (which is common to Reprobates and unbelievers with the elect and believing Christians) but the faith of the Sacrament-apprehending Christ, the thing represented; that is the Sacrament; not because it is done, but because it is believed, therefore it regenerateth and strengtheneth.

Sacrifice) A sacred action, wherein the faithfull Jews did voluntarily worship God by offering some outward thing unto his glory, thereby to testifie his chiefe dignity and dominion over them, and their servitude and submission unto him. Such sacrifices were either propitiatory, to procure favour and pardon after some sinne; or gratulatory, to give thanks and praise after some benefit, Psal. 50. 8. *I will not reprove thee for thy Sacrifices;* and 51. 16. Lev. 3. & 4. & 4. 2. This is legall sacrifice and typical; Christ Jesus being the truth and substance, who in the offering of himself once upon the Crosse, hath fully appeased Gods wrath. The word [Sacrifice] signifieth slaughtering and killing, as cattle were killed for sacrifice to God, figuring mans mortification or dying to sin, Psal. 51. 19.

2 The whole Legall worship, Eccles. 5. 1. Hos. 4. 19.

3 Our whole spirituall service and Christian duties of all sorts, within our generall and speciall callings, Psalm 51. 17. *The Sacrifices of God are a contrite spirit,* &c. 1 Pet. 2. 5. Heb. 13. 15. This is Evangelicall sacrifice. But touching Papisticall sacrifice of the Masse, wherein Christ is said to be corporally offered by the Priest for the sins both of quick and dead, the Scripture is altogether mute and dumbe, save to cry out against it.

4 The thing it self that by the Jews, or by the Priests, for them was offered up to God, as Beasts, Birds, &c. not themselves, Hebr. 9. 9.

5 The thing it selfe, or matter offered up by Christians as an Eucharistical or gratulatory sacrifice, these sacrifices are men themselves, not beasts, &c. Rom. 12.1.

6 The thing it selfe which Christ offered to God his Father for us. This was no creature, but himself concerning his humanity, Heb. 9.12, 14, 23, 26. & 10.10, 12, 26. *

Sacrifices of the Law, (not Sacraments of the Gospel) were never appointed of God to any such end, as to take sinne away, (which is the peculiar office of Christ, John 1.29. 1 Tim. 1.15.) but partly to discern the people of whom Christ must come from all other. 2 To try their obedience, and keep them from will-worship. 3 To be representations to remember them of redemption to come by that onely true meritorious sacrifice of Christ himselfe, and to nourish their faith in the promise of that redemption of his.

There be two maine causes why the sacrifices of God himselfe commanded, are so often by the Prophets condemned in the Jews: first, because they performed their outward unreasonable oblations, without the inward and reasonable, as we may see in Esay 1. & 58. and Psalme 50. The second cause is, for that they did thinke by their Sacrifices, not onely to cloake and hide their hypocrisie and weaknesse, as Jer. 7.4, 5, 6, 7, 8, 9, 10. &c. but also to give a price to God for their sins, Mat. 6. 6.

Sacrifices for God) Sacrifices of peace, or for thanksgiving, Exod. 18. 12. which word of peace is sometime added, as Exod. 24. 5. And *Jeibro with Israelites keeping now a banquet before the Lord, it is to be meant of peace-offerings.* See Lev. 7. 15.

Libing Sacrifice) Our selves, even our bodies and soules, being consecrate and given unto God, Rom. 12. 1. *That yee offer up your bodies a living sacrifice,*

Sacrifices of joy) Joyful sacrifices offered with gladnesse, Psal. 27. 6.

To Sacrifice) To kill beasts for sacrifice, that he might give thanks for tydings of *Joseph*, and consult with God about his going into Egypt, Gen. 46. 1.

To Sacrifice unto (Sets) To ascribe Divine power unto our selves, and to the Instruments of our life, Hab. 1. 16. *Therefore they sacrifice to their net.* This is by putting confidence of our hearts in means, depending upon second causes, God being neglected.

Sacrifice of the Gentiles) The conversion of the Gentiles unto the Faith of Christ,

by the sound and diligent preaching of the Gospel, Rom. 15. 16. Ministers have a Priesthood, and offer sacrifices, but improperly, by a Metaphor or simillitude to the legal oblations, where bodies of beasts were offered, here in the Gospel the soules of Christians, by killing of their inward vices; there in the Law the knife was materiall, here the knife is spirituall, the Gospel and the preaching of it is the Oblation. Let not the Papists complaine of us, that we lack Sacrifices and Oblations; for we have such as Scripture every where commendeth, and God himselfe hath prescribed, whereby God is truly worshipped, and men saved: whereas their sacrifice of the Masse is not once mentioned in Scripture, and is joynd with horrible Idolatry and cruell murdering of soules.

Sacrifice of righteousness) A lawfull, due, or righteous sacrifice, such as God himselfe requireth, done in faith according to the intendment of the Law, and with an upright heart, Psalme 4. 5. *Offer the Sacrifices, &c.*

Sacriledge) An usurping to our selves by fraud and covetousnesse holy things, which are dedicated unto God, either by vow or course, Rom. 2. 22. *Thou committest Sacriledge.*

Sackcloth) A signe of sorrow, to which is added earth or ashes upon their heads, 2 Sam. 3. 3. 1 King. 21. 27. Neh. 9. 1. Eith. 4. 1.

He said) A word uttered, Matth. 9. 4. 2 A word conceived, Psal. 141. 3 An uncreated and effectuall word, Gen. 1. 3. Joh. 1. 2.

To say) To promise, Luke 23. 43. 2 To affirm and pronounce, Mat. 18. 3. and else-where often. 3 To think in the heart, or intend and will a thing, Exod. 2. 14. Gen. 27. 41. Acts 7. 28. 2 Sam. 21. 26. Also to decree and command that heaven and earth should be created, Gen. 1. 3. Psal. 148. 5.

Saint, or Saints) An holy one, or a person called to holinesse, such is every faithfull person, having the perfect holinesse of Christ put upon him by imputation of faith, and the quality of imperfect holinesse powred into his heart by the Spirit of sanctification, Psal. 16. 2. *To the Saints which are in earth.* Psal. 132. 12. All godly beleeving Jews, Dan. 7. 18. Ephes. 1. 1.

2 The holy Angels, Deut. 33. 2. *He commeth with thousands of the Saints;* that is, with innumerable Angels. One Angel in Daniel, Chap. 9. ver. 13.

3 The whole body of a particular visible Church, consisting of good and evil, of private and public persons, set apart to administer holy things, and all professing holiness, Phil. 1. 1. Ephes. 1. 17. 1 Cor. 1. 2. *Saints by calling.*

Necessity of the Saints) The uses of poor believers, Rom. 12. 13. *Communicate to the necessity of the Saints.* The meaning is not, that we should stay from giving, till extreme want of the poor do urge us unto it: but our love is to prevent that, by communicating to their behoovefull uses. This communicating implyeth these things; First, that the needy Saints have a fellowship and interest both in our goods, as touching the use (every mans property reserved intire) and also in our affections, because wee are bound to relieve them with a fellow-feeling of their wants. Secondly, that the rich givers are reciprocally and mutually to be made partakers of the fruit which commeth through the prayers of the faithfull poore, as they are partakers of the goods of their Brethren.

Again, the former words have three speciall motives unto Christian liberality toward the poore Saints. First, the compassion of necessity. Secondly, the love of sanctity or holiness. Thirdly, the fruit and benefit of the communion of Saints: to which, if we add three more; 1 The straight commandment of God, often repeated. 2 The precious and manifold promises made unto mercifulness in almes-giving. 3 The examples of the godly which have shewed themselves liberall, yea, bountifull even beyond ability sometime, Acts 2. & 4. 2 Cor. 8. 3. Then ye have a six-fold cord to draw you to this duty.

For the perfecting of the Saints) Their restoring to that happiness by the word of grace, being before out of happiness by corruption of nature, Ephes. 4. 10, 11. The Greek word in the text signifies two things. 1 To restore and set things fallen in the proper place, as Gal. 1. 16. 2 To be more and more perfect and stablished in that estate 1 Cor. 1. 10.

Salt) A Creature whose property is sharpness; and the effect, to kill corruption.

1 The doctrine of the Word, because it seasoneth, not onely the corrupt manners and conversations of men, but the rotten heart within, even corrupt reason and will, that all may become savoury to God, Mat. 5. 13. *Ye are the Salt of the earth.* Ministers

are so called in respect of their Doctrine, Marke 9. 49. Christians must be seasoned with the Word, ere they can consecrate themselves to God; to be a pleasant sacrifice to him.

3 Godly wisdom, which seasoneth our communication (as Salt doth meate) Col. 4. vers. 9. *Let your speech be powdered with Salt.*

4 Christ, by whom all that believe in him, are made savoury and pleasing to God, Lev. 2. 13. *Upon all thine offerings thou shalt bring Salt.*

To be salted with fire and Salt) That neither the persons of men, nor their actions can relish well, and be pleasing to God, till by fire and salt; that is, the incorruptible Word, and wholesome Doctrine therein contained, they be seasoned and changed, (sinfull corruptions, soul-putrefactions, infidelity and sinne being eaten out, and in part consumed) Mark 9. 49. *All men shall be Salted with fire, and every sacrifice shall be salted with fire.* Here is an allusion to the Leviticall Law and Custome.

The Covenant of Salt) A firm, sure and uncorruptible Covenant, which lasts for ever, Numb. 18. 19. *It is a perpetuall Covenant of Salt to the Lord.*

To sow Salt) To make the ground barren, or unapt to bring forth any thing, by casting salt upon it, Judg. 9. 45. *He destroyed the City and sowed Salt in it.*

To salute no man by the way) Speedily to dispatch a journey without negligence, Luk. 10. 4.

Salvation) Outward safety, victory, and deliverance from outward dangers and enemies, Exod. 14. 13. *Behold the salvation of the Lord.* Psal. 3. 8. Psal. 51. 12. *The joy of his salvation.* This is a large signification; as Psal. 12. 1. & 98. 1. & 118. 15. Gen. 49. 18. The Tribe of Dan in two respects had need of Gods deliverance; First, for their inheritance, Judg. 1. 34. Josh. 19. 47. Secondly, for Religion, Judg. 18.

2 The state of blessed and happy life, as touching the entrance into it, when wee begin first to believe and repent, Luke 19. 9. *This day salvation is come to thine House.* Eph. 2. 8. Luke 1. 77. As there is no other Saviour but Jesus, so our salvation in whole, and every part, is from the merit of his own sufferings and works, done in his own selfe.

3 The perfection of blessed and happy life, as our glorification in heaven. Hereof there are two degrees: The first is, at the time

time of our death, when the soule being loosed from the body, is carried by select Angels into the third heavens, Luke 16. 22. The second degree, is at the day of the resurrection, when our whole person, body and soule, shall bee received up into Heaven with Christ, into everlasting blisse, Heb. 11. 14. *Which shall bee the heirs of salvation.* Rom. 5. 10. Rom. 13. 11.

4. Our blessed life, both as touching the entrance and perfection, the beginning and end of it (even our full happinesse) Heb. 2. 3. *If we neglect so great salvation,* Rom. 5. 10. 2 Thes. 2. 13. No part of this salvation is merited by Workes of grace which wee doe, but from Christs workes in his owne person.

5. The author of salvation, Psal. 27. 1. *The Lord is my salvation,* Esay Chapter 12. 2. and 17. 10.

6. The person of him who is our alone Saviour, Luke 2. 30. *Mine eye hath seen thy salvation,* that is, him which by thy decree, bringeth, worketh, and giveth salvation, or the person appointed to bee our Saviour.

To troke off salvation) To goe forward diligently, and constantly to persevere in the course of Salvation wherein they were now settled. Phil. 2. 12. *Worke out, or make an end of your salvation,* &c. Papists doe think to have helpe from this Text, to uphold their rotten building of Free-will in matters of salvation, as if it were a forcible efficient cause of salvation, or a partner of it selfe with the holy Ghosts in doing good workes. Whereas this is but an exhortation, to shew what we ought to doe, not to declare what wee are able to doe. Moreover, albeit it is wee which will, when wee doe will, and wee which doe when we doe; yet seeing it is written in the thirteenth vers. that God worketh both will, and deed, therefore Free-will of it owne force worketh nothing, willett nothing towards the pleasing of God, and attaining of salvation, but so farre as God doth make it able to will, and to worke.

Note. There bee sundry things which accompany salvation, Heb. 6. to witnesse it to us: As suffering of afflictions, and good workes, which bee not grounds and causes of our salvation, as the free promise of God, the merit of Christs passion and death, the spirit of faith: the Papists doe unskillfully confound these things. Also we are further to note, that Salvation when it signifieth the first entrie thereunto, namely the remission of sinnes, and justification, with

newnesse of life, then good workes are not necessarily required thereunto; because ones sinnes must bee forgiven ere good workes can bee done: but when salvation is put for eternall life hereafter to bee possessed in heaven, then good workes are needfull (not as a meritorious cause, but) as a meane and way wherein to walke thither.

Helmet of Salvation) Either that Saviour Jesus himselfe, or that salvation and deliverance which Jesus purchased from sinne and death, to bee as an Helmet on our head, to defend us against spirituall assaults. Ephesians Chapter 6. vers. 17. *And take the Helmet of salvation, and the sword of the spirit,* &c.

To salute) To wish and pray from God with hearty good will for the health and salvation of others. It is the same with greet, Rom. 16. 6, 7, 8, &c. We ought to bee carefull for the safetie even of such as be farre distant from us.

Salvation is of the Jewes) The oracles of life, and Covenant of salvation, not onely to have beene committed unto, but to have beene derived to other people of the world from the Jewes, of whom came Christ also, in knowledge of whom stands all true salvation. John 4. 22. See Esay 2. 3. and Psalme 117. Luke 24. 47. Rom. 9. 5.

To Sanctifie, Referred to God) To appoint and separate a thing from a common, to an holy or religious use. Com. 4. Exod. 20. 11. *God Sanctified the Sabbath.* Thus Priests under the Law, Ceremonies, Temple, and Vessels, were sanctified, Matth. 23. 17.

Note. To give these graces to men, whereby they bee made holy: this is to sanctifie men.

2 To make holy, by putting holinesse morall into ones of uncleane, making us cleane, 1 Thes. 5. 23. *The God of peace Sanctifie you throughout;* 1 Cor. Chap. 6. *But ye are Sanctified,* 1 Cor. 6. 12. Iude 1. Iohn 17. Ephes. 5. 26.

3 To blesse something to us in the ordinary use, 1 Tim. 4. 4.

4 To cleanse and purifie both ceremonially and spiritually, Exod. 19. 10. *Goe to the people, and sanctifie them to day and to morrow,* that is, let them performe outward and ceremoniall purenesse, to admonish and stirre up to inward use.

Referred to men) To acknowledge holy, Matth. 6. 9. *Sanctified be thy name, or hallowed;* when we acknowledge something to be holy, which before was so in it selfe, Levit. 10. 3. Esay 5. 16.

6 To apply to such holy, and divine use as God appointed. Commandement 4. Exodus 20. 8. *Sanctifie yee my Sabbath*, that is, imploy it to the holy uses for which I have ordained it.

7 To separate and set apart one to doe the Office of a Mediator, and to endow him with sufficient authoritie and gifts, Iohn 10. 36.

8 To offer himselfe freely unto his Father an holy and expiatory sacrifice; by merit thereof to purchase for his elect people remission of sinnes, perfect righteousness, and the holy Ghost, that they might become holy both by imputing to them his holy Oblation, and by sanctification or holiness infused into their hearts, to will and worke things pleasing to God, Iohn 17. 29. *For their sakes doe I sanctifie myselfe.*

9 To procure, offer, and give glory to the holy name of God, Numb. 20. 12. Deut. 32. 51.

10 To be acknowledged and worshipped as one most holy, Leviticus 10. 3. and Lev. 22. 32.

11 To perfect holiness begun, more and more renewing unto holiness such as bee already cleansed by the Spirit: Iohn 17. verse 17. *Sanctifie them with thy truth.*

To Sanctifie, foure manner of wayes (for the most part) is used in Scripture. 1. To confesse and celebrate that to bee holy, which in it selfe is first holy, Matth. 6. 9. and wheresoever God is said to bee sanctified. Secondly, to make holy some persons, being impure before, 1 Pet. 1. 2. and wheresoever the elect are said to bee sanctified. Thirdly, to separate and select some things or persons from a common use unto an holy use; as the Tabernacle, Temple, Priests, Altars, Sacrifices, &c. under the Law of Moses. Fourthly, to intend and apply a thing to divine and sacred workes, or to keepe an holy vacation and rest. In this, and the former sense is the seventh day said to bee sanctified: as Genes. 2. 3. Commandement 4.

To Sanctifie the Lord) To worship and glorifie the holy God by filiall feare and confidence in his promises, Esay 8. 13.

Sanctified ones.) *Medes and Persians* ordained and set apart to execute his holy judgements against the *Babylonians*, Esay 13. 3. *I have commanded my sanctified ones*, See verse 17.

Sanctification) A freedom from the tyranny of sinne, into the libertie of holiness, begun here, and daily to bee encreased till wee bee perfect, 1 Cor. 1. 30. *Christ is*

made to us of God sanctification.

2 The separation of things or persons, from common or prophane use, that they may remaine holy unto the Lord for a time; or forever. This belongs to the Priests, Levites, and Ceremonies of the Law, &c. This is Ceremoniall Sanctification, whereof in Exod. and Levit. chap. 11. 43, 44.

3 The whole worke of grace whereby sinners, of the children of wrath, and bondslaves of Satan, are consecrated and dedicated unto God, (being purged and cleansed in the blood of Christ) that they may become his children and true worshippers. In this sense, it comprehends regeneration, reconciliation, justification, and Adoption, 1 Pet. 1. 2. *Elect unto sanctification.* This is Universall Sanctification, comprehending the whole worke of Grace.

4 That peculiar worke of the Spirit, creating in the Elect, converted Soules, that new qualitie of holiness, whereby they can in some measure truly hate their owne sinnes, with firme purpose to leave them, and love Gods Law, with Resolution to doe it in some good measure, 1 Cor. 6. 11. *Justified and sanctified*, 2 Thes. 2. vers. 13. *Through the Sanctification of the Spirit.* This is Sanctification particular and inherent, and peculiar to the elect, who by it are brought to Salvation. This Sanctification hath two parts, mortification of sinne, and vivification of the spirit, or new man, Col. 3. 5. 11. Ephes. 2. 4. Romans 8. 12, 13, 14. It is begun here, and perfected in heaven.

In holy Scripture, divers names bee given to Sanctification: it is named Sanctification of the Spirit, 1 Pet. 1. 2. 2 Thes. 2. 13. Regeneration and renewing of the holy Ghost, Iohn 3. Titus 3. v. 5. in respect of God the efficient and chiefe worker: but in respect of elect sinners, in whom this grace is wrought, it is named Repentance, Newnesse of life, Obedience, Righteousnesse, Holiness, Acts 26. 18. 30. Luke 24. 47. Rom. 6. 16. 18. 22. Lastly, in respect of God and men together, it is stiled Conversion, Acts 15. 3. Being converted of God, wee are also commanded and said in Scripture to convert our selves, and to sanctifie our selves, Ier. 35. 13. 1 Iohn 3. 3.

Sanctification is so necessarily joyned unto Iustification, as yet it is a grace diverse from the grace of Iustification.

First, justification is an absolution of a sinner from the guilt of sin & death; where-

as Sanctification is an alteration of qualities from evil to good.

Secondly, Iustification consists in remission of sinnes, and imputation of justice for the obedience of Christ; Sanctification is a renovation of Nature.

Thirdly, Justification is perfect in this life, so is not Sanctification.

Fourthly, Justification is in nature before Sanctification, but not in order of time.

5 The perfect purity of Christs humane Nature, reckoned unto beleivers by free imputation of Faith, 1 Cor. 1.30. *Christ is made unto us Sanctification.* This is Sanctification imputed.

6 The worke of generall illumination and Reformation, Heb. 10. 29. *Wherewith he was Sanctified.* This is externall Sanctification, common to reprobation.

Spirit of Sanctification.) Both the work of killing our corrupt Nature, and raising it up to holiness; and the anshour of this worke, to wit, the holy Spirit, 1 Pet. 1. 2. *Elect unto Sanctification of the Spirit,* that is, unto that Sanctification which the Spirit worketh, setting us apart from the wicked world, and dedicating us to GOD, which is one end of election as touching us; but not the last, which is our salvation in Heaven, and Gods glory, Ephes. 1. 12.

Sanctuary) The holy of holies, or the most holy place of the Tabernacle, wherein God gave visible tokens of his presence, Psal. 20. 2. *Lord send thine helpe from the Sanctuary.* In Dan. chap. 8. ver. 13. it also signifieth the worship of God.

2 The holy Assemblies of Gods people, and the wholesome doctrine taught there, Psal. 73. 17. *Unill I went into the Sanctuary of GOD.* Also a place of safety and defence, Esa. 8. 14.

Sanhedrin) sig. the Judges, or seventie Senators of the great City at Ierusalem, called in the new Testament Elders, Matth. 16. 21. Iewes might appeale from all inferiour Courts to this, but from this there lay no appeale: Foure kindes of death where in their power, stoning, burning, sword, strangling. They failed all that day when they condemned any to death.

Sarah, and Agar) Not these two women alone (in Type) whereof one was the mother of *Isaac*, the free child and heyre, the other of *Ismael* the bond-childe: but the two Covenants (in truth) both the Evangelicall Covenant or promise of Grace, which begetteth free children of the hea-

venly Ierusalem: also the Legall Covenant which begetteth servants such as were many in earthly Ierusalem, bondmen to Satan, by refusing the Righteousnesse of God thorough unbeliefe, Galatians Chap. 4. 22, 23, 24, &c. Such as will bee justified by Workes alone, or added to Christ, are signified by *Agar*: and by *Sarah*, such as will bee saved onely by Grace, and without Workes.

Satan to enter into Judas) sig. not that Satan entred into his body to possesse and torment it, but that the devill got more power over his soule to pricke him on to worke the treason which hee had purposed, Iohn 13. 27. and 30. compared.

Satan) A speciall adversary to GOD and man, 1 Corinth. Chap. 5. Vers. 5. *To deliver him to Satan,* Iob. 1. Vers. 6. One of the Names of the Devill.

2 Any person, that doth any way hurt or hinder another in the course of piety, or is moved by the instigation of the devill: as in the 16. Chapter of Saint Matthew, and the 23. Verse. *Then hee turned backe and said unto Peter, Get thee bebinde me, Satan: thou art an offence unto me, because thou understandest not the things that are of God, &c.*

3 Both Satan and his limbs, Rom. 16. 20. *The God of peace shall tread Satan under your feet shortly.*

To give a man to Satan.) To give him over to bee out of the Church in the kingdom of Satan, and to be ruled by his spirit; and not to bee possessed in their bodies by the devill, as Papiists expound it, 1 Cor. 5. 5. As to bee in the Church, is to bee governed by Christ his Spirit.

Satisfaction.) A worke done by vertue and merit, whereby Gods wrath against the sinner or the elect, is fully and sufficiently appeased. This worke is Christs Oblation of himselfe upon the Crosse. Colossians Chapter 1. Verse 20. *To reconcile all things to himselfe, and peace made by that blood of his Crosse.* Here is the truth of Christs satisfaction, though the word bee wanting.

2 An amends made privately unto our neighbour, for some wrong done him in word or deed: Or publikely to the Church, by confession voluntarily made of some scandall, after the example of *David*, Psalme 51.

Satyras) Gods of the Woods, having heads of a man and bodies of a Goat: light and nimble, active, and full of motions, skipping, leaping, and running round.

2 Certaine deformed Birds, called by Latines, *Asiones*, night-birds, like Owles, or horne-courts, apishly counterfeiting the motions, and dancing of Satyres, Esay 13. verse 21. *And Satyres shall dance there.*

There are of Satyres these sorts.

1 Naturall, which are thought to bee a kind of Apes.

2 Unnaturall, by humane copulation with Goates.

3 Supernaturall or diabolicall, by the illusion of Devils, or rather the Devils themselves in those shapes. Esay Chap. 13.

4 Poeticall or imaginary, fained by poets, to be gods of the Woods.

5 Speeches or writings made to taxe the vices of men, so called either because they were wont to be sung with ridiculous or apish gestures, or rather because they did discover the Apish behaviours of men.

Saviour) A person, which both by merit and efficacy, maketh and keepeth us safe from spirituall enemies, Luke 2. 11. *To you is borne a Saviour.* Such is Christ onely, a Saviour from sinne, hell, and destruction, by such things as hee suffered and did in his owne person, not by workes of grace in us, as Papists teach.

A Saviour is hee, which not onely hath perfectly deserved Salvation by his bloodshed, and given it effectually by shedding his holy Spirit into the hearts of the elect; but doth also for time to come, constantly maintaine, and for ever continue and preserve it, as the naturall head doth distill and derive untill death, sense, motion, and life into the naturall body. A Saviour by merit, and a Saviour by efficacy, is Jesus Christ, hence called an eternall Redeemer, Hebrewes 9. verse 12. and Author of everlasting life, or eternall Salvation, Hebrewes 5. verse 9. This title is attributed to God the Father, first, because hee hath sent his Sonne for our Salvation. Secondly, and by him hath reconciled the elect unto himselfe. Thirdly, and giveth the Holy Ghost into the hearts of his children.

2 One which by his proper power, maketh safe from outward evils and enemies. 1 Tim. chap. 4. verse 10. *God the Saviour of all men.* But the faithfull hee preferreth from all evils, both now and for ever.

3 Captaines and Governours, which are called [*Saviours*] because they are Gods Instruments to save from outward dangers,

Judges 3.9. *God raised up a Saviour to the Children of Israel.* Others are said to doe that which it pleaseth God to doe by them.

4 Ministers of the Word, which are Instruments of eternall Salvation, by calling men unto it, 1 Tim. 4. verse 16. *So shalt thou save thy selfe and others.* Thus, that is attributed to the Instrument which is proper to the principall Agent, Obad. 21.

5 An husband, upon whom (under God) dependeth the safety and good estate of the wife, Ephes. 5. 23.

To be Saved in Child-bearing) That it shall not hinder a womans salvation eternall; for that in bearing of children, shee feesle temporall sorrow and great paine for a time: which may seeme to bee an argument of Gods anger) so shee remaine in the true faith, expressed by love, and an holy sober conversation, 1 Tim. 2. verse 15. *She shall bee saved in Child-bearing, if they continue in faith, and love, and belinesse, with modesty.* Because Paul speaks not of one faithfull woman alone, but of the whole kinde, and so many of that Sex as are beleivers, therefore he useth the plurall number (*They*) having begun in the singular, (*Shee*) by a figure named *Synthesis*, as *Turbamini. Pars in frusta secant.*

To Save) To deliver from the guilt and condemnation of our sinnes. Acts 4. verse 12 *No Name whereby to bee saved.* Thus onely Christ saveth us. Matthew, Chapter 1. Verse 21. *He shall Save his people from their Sinnes.*

2 To preserve us against some bodily hurt. Matth. 14. 30. *Save Lord, or I perish.* Psal. 6. 4. *Save me for thy mercies sake.* Thus God saveth, as the Author of our preservation.

3 To serve the providence of God, as a meanes in the preservation of others; either spirituallly or bodily. 1 Tim. 4. 16. *So shalt thou save thy selfe, and them that heare thee.* James 5. 20. *Saveth a soule.* Exod. 2. 17. *Hee saved, that is, delivered them.* Thus Ministers by preaching; Magistrates by protecting; Christians by admonishing, doe save, as Instruments under God, who for their service herein, honoureth them with the title belonging to himselfe.

To Save life) To regard ones life more than Christ, so as he will not put his life in jeopardy for Christ. Luke 9. 24. *Hee that will save his life shall lose it.*

Savor of death) A deadly Saviour, killing spirituallly with the sent of it. 2 Cor. 2. verse

verse 16. *The savour of death is death.* Thus is the Gospell to the Reprobate, through their owne default: because they are disobedient unto the truth. 1 Pet. 2. 7.

Savour of life) A lively quickning Saviour, giving life, and keeping alive to God. 2 Cor. 2. 16. *The Saviour of life to life.* Thus the Gospell to the elect beleever.

To be saved by Grace) To be delivered from guilt and punishment of sinne, both temporall and eternall, by the free gift of God freely giving his Sonne to be our Saviour, freely accounting his merits unto beleivers, and freely working faith, by which the promise of salvation is received and retained. Ephes. 2. 8. *For by grace are ye saved.* Note here, that to be saved by grace, by Christ, by faith, are well coherent together: also to be saved by the Gospell, by preaching: for the former declare soveraign and maine, and these are the instrumentall meanes, and subordinate causes of salvation: but to be saved by our workes, or of our selves, is so contrary to Grace, Christ, Faith, as to joyne them together in the causes of our salvation, is most absurd. Note further, that to be saved by Grace and by Faith, doe imply two things. First, that wee doe embrace Christ unto salvation, commeth not from our selves or by our working, but by beleiving, which we have of Gods free gift. Secondly, such as once embrace Christ by Faith, are thereby fully justified in him; therefore have gotten full right unto the heavenly inheritance, although as yet they want the full possession. The end of Gods counsell in this free salvation of the elect, is to strip them wholly of all matter of boasting and glorying in themselves, that the whole praise and honour might remaine intire to himselfe alone. Ephes. 2. ver. 9. Therefore Popish Sophisters, which say that no workes are excluded from Justification, but either ceremoni- all or civil, such as be done before faith; and doe in part attribute salvation unto the merits of workes done after grace, shew themselves ignorantly inconsiderate, and desirous of vaine glory; enemies also unto Gods grace and glory, and farre from being the true Catholicke Church: denying such a fundamentall Catholique Doctrine, as free salvation, by the alone merit of Jesus Christ, through Faith, without our owne Workes done, either before or after Grace.

☞ To the understanding of this questi-

on, whether wee be saved by grace, the answer must be affirmative, but wee must first consider. 2. sorts of Matters from which we are saved by Christ.

1 *Malum culpe* or sinne.

2 *Malum pœnæ* or misery.

2 We must consider 2. sorts of grace according to those matters.

1 Of Regeneration, Mat. ver. 21. 2 Tim. 1. 9. Tit. 3. 5.

2 Of Remission or Justification, A&C. 4. 12.

To be saved by workes, how farre to be denied, and how farre granted: See Workes, and Justice, Grace, Freely.

We are saved by Grace, as many as be saved at all; because,

1 The outward meanes are freely ours and given us Ephes. 4. 8. &c. Rom. 10. 15.

2 The inward motions of godlinesse and outward worke thereof, is freely wrought for us and in us by the Spirit of God, Rom. 12. verse 3. Ephes. 2. 10. and 4. 7. Phil. 2. 13. 2 Pet. 1. 3. 4. Tit. 2. 11, 12.

3 The price of our redemption was freely bestowed on us, John 3. 16. 1 Pet. 1. verses 18, 19.

4 The Kingdome of heaven is freely prepared and fitted for us, John 14. 2.

But yet not so saved freely or by grace, but that, 1. being called and spoken to, wee must heare. 2. Hearing we must come. 3. Being come we must worke both against all sinnes, and the causes of them, and also doe many great and hard duties. 4. And suffer much evill for his sake that suffered for us.*

Savour of rest) An acceptable sacrifice, appeasing Gods anger. Gen. 8. ver. 21. *And the Lord smelled a Saviour of rest.*

So it was not for the Sacrifice, or any act, or rite done, but for the merit of Christ his Sacrifice, signified by Noahs sacrifice.

Sweet Saviour) A pleasing, gratefull, and delightfull savour, to wit, the Gospell. 2 Cor. 2. 15. *A sweet Saviour to God.*

2 The obedience and most holy passion of Christ. Ephes. 5. 2.

To Saviour the things of the Spirit and flesh) To minde, thinke, love, and praise good things, pleasing to God. And to Saviour the things of the flesh, signifies; to thinke, affect, and follow earthly, sinfull things, agreeable to corrupt Nature. Rom. 8. 5. *Saviour the things of the Spirit.*

Scandall) Every occasion of sinne, taken or given. See *Offence*. Whatsoever hindereth us in our Christian course, is a scandall or stone to stumble at.

A Scandall is either passive, which is called a scandall taken (*accipium Scandalum*) when one by his owne fault stumbleth and is hindered in his Christian course: or it is active, which Divines doe call (*Scandalum datum*) an Offence given, when by some evill example in word or deed, or by indiscreet and uncharitable use of things indifferent, a Christian is either quite turned from the Faith, or hath his Conscience troubled, and is much hurt as touching his salvation. *Scandalum* (saith *Tertullian*) *non est bone rei, sed rei male exemplum, edificans ad delictum, bone autem rei neminem scandalizant prater malos mentes*. Good things offend none but such as have ill mindes; but things which bee evill because they build up and provoke to sinne, therefore they give a just offence.

Sinne, when it appears in word or act, is a stumbling block or an offence. Their wicked imaginations are not scandalous, for they appear not as stones and blockes doe, at which men stumble.

They bee weake Christians onely which properly take hurt by offences, as weake men, which have feeble legs, stumble and slippe at stones or blocks. Therefore as care must bee had, not to put a stone before such to cause them to fall, and a curse belongs to such as doe it by *Moses* Law, Deut. 27. so there is great respect to be had of weak Christians, not to minister to them an offence; and woe to him who doth it. Matth. 18. Strong Christians are not otherwise scandalized and offended than because they bee vexed and grieved with the unrighteous conversation of the wicked.

Between Offence and Scandall there may seeme to be this difference, that the former signifies a lesser hurt, when one stumbles but falls not, is grieved and troubled, but not utterly discouraged: the latter signifies a greater hurt, when one so stumbleth, as hee takes a fall and halts upon it; being quite discouraged in the way of godlinesse.

To Say) Barely to speake something. 2. To Command. Rom. 12.3. Gen. 1.3. where it signifieth, and throughout that chapter,

to command with efficacy. *Dixum factum*. 3. To reveale, 1 Tim. 4.1. 4. To Object, Jam. 2.18.

Scape Goate) Christ Jesus whereof it was a signe. Levit. 16.8.10. And the other for the *Scape Goate*.

Scepter) A little Wand or Rod, which Princes were wont to beare in their hands, as a signe of their government. *Ellher* 5.2.

2 Kingdome or Government, Gen. 49.10. *The Scepter shall not depart from Judah*. *Psalme* 45.9. A *Metonymie* of the signe, put for the thing signified. It signifies cruell and hard government. Esa. 14.5. Also chastisement, Job 21.9.

Note. By Scepter in this place of Genesis, two things be implied: one is the Tribe of *Judah*, that it shall continue distinct till Christs coming, the other ten being scattered and confused by the captivitie, 2 King. 17. The other thing, is the power of Government which should bee in this Tribe; for Scepter sometime so meaneth, and it is manifest by the sacred Story, that after the coming of Christ, even till his death and preaching of him by the Apostles, some power in civill and religious causes remained in *Judah*, howsoever supreme power in capitall matters were taken away. John 18.31.

Scepter of his mouth) The preaching of the Gospell, whereby the ungodly are spiritually killed, and the faithfull spiritually quickened, and mightily directed. *Esay* 11. 14. *Hee shall smite the earth with the Scepter or Rod of his mouth*.

Scepter of Righteousnesse) A just government, full of righteous Ordinances, being duely and rightly executed. Heb. 1. verse 8. Such is the government and kingdome of Christ: wherein bee ordained righteous Lawes and Statutes, for the well ruling of his people.

Schisme) A rent, division, breach or cutting off.

2 A division in the Church, or a rent amongst Christians. 1 Cor. 1. 10, 11, 12. *That there be no dissensions among you*. In the originall Greeke Text, the word [*Schisme*] is exprest; which imports a separation from the society of the Church, about externall things.

Schisme, what it is?

Schisme, is a dissention or separation, when one or more, separate and rent themselves

selves from the outward fellowship of the faithfull, cutting atunder the peace and unity of the Church, upon some dislike of some Rites and Orders, therein lawfully received and observed; or else upon different opinions about their Teachers. As Heresie is a departing from the Communion of the Church in respect of doctrine; so Schisme is a cutting off ones selfe to external things. An example hereof wee have 1 Cor. 1. 10, 11, 12. *Every one of you sayes, I am Pauls, I am Apollos, I am Cephas, and I am Christs.*

Note. Schisme is affirmed of division in doctrine: see John 7. 43.

Scorner) One that scoffeth or flouteth at the infirmities and miseries, or at the graces and good Acts of others. Such were they which scorned Christ and his Apostles, Luk. 8. 53. *And they laughed him to scorne.* Mat. 27. 39, 40. Act. 2. 13.

2 A contemptuous proud person, presuming of his wit, that by it he will compass any thing, without such means as God hath appointed. Prov. 14. 6. *A Scornee seeketh wisdom and findeth it not.*

3 A malicious incorrigible person, which makes a mocke of the word of God, proudly scorning all good counsell: such Christ calleth Dogs and Swine. Psalme 1. 1. *Nor sit in the seate of the scornfull.* Prov. 9. 8. *Rebuke not a Scornee.* In the first Psalme verse 1. there bee three gradations to be well marked; First, of sinnes, Counsell, way and seate. Secondly, of actions; Walke, stand, sit. Thirdly, of persons; Ungodly, Sinners, Scorners. The word in the Originall importeth proud mockers. Prov. 3. 34.

A Schoole-master) The ceremoniall Law of *Moses* to bee an instructor of Gods people, teaching by the death of the Sacrifices, their owne guilt and desert: also that their whole Justification did lye in the obedience of Christ unto the death of the crosse, whereof the Legall sacrifices were types and signes, Gal. 3. 24. *The Law was our Schoole-master to bring us to Christ.* These last words (of bringing to Christ) confirme our signification of Schoolemasters to be good and fit: Ceremoniall Law bringeth to Christ by Figure and representation; the Morall Law doth the same by condemnation, (knowne experimentally) even as a disease found and felt driveth to the Physician.

Scorpion) A vile and venomous creature, which hath a mortal and deadly sting, Rev. 9. 5. *As the Scorpion when he bath stung a man.*

2 Heretiques and Hypocrites, especially the Disciples of Antichrist, which (like Scorpions) privily and deadly, sting and wound mens Consciences, with the venom of their false poysoned doctrine. Rev. 9. 3. *Unto them was given power, as the Scorpions of the earth have power.*

Scourge) Properly a rod or whippe, to correct or beate men, or beatis with all, but figuratively, any instrument of Gods wrath, as he used an Angell to Scourge the *Assyrians*; of whom, in one night were slaine an hundred fourescore thousand. Esay 10. 26. *The Lord shall stirre up a Scourge.* Thus the King of *Assur*, in this tenth Chapter is termed a Rod, Staff, Axe, and Saw, being an Organ of Gods anger against *Israel* and *Juda*.

Scribe) One skilfull in the Law of *Moses*, able to interpret it rightly to the instruction of the Church in godlinesse. Nehemiah 8. ver. 4. *Ezra the Scribe stood on a Pulpit of wood.*

2 One, which pretended much skill and ability to interpret the Law of *Moses*, yet corrupted it with many glosses and false interpretations. Mat. 23. 2, 3. *The Scribes and Pharisees sit in *Moses* Chaire.* See Matthew. 5. throughout.

3 Every one that expoundeth or declareth the will of God; whether Apostle, Evangelist, Prophet, &c. Mat. 13. 5, 6. *Every Scribe taught to the Kingdome of Heaven.* The Secretaries of Princes and publique Notaries, were of old called Scribes. 2 Kings 12. 11.

Scripture) Any written thing or written booke.

2 The word, inspired of God, written for the perfect and perpetuall instruction of the Church, in godlinesse, by the Prophets and Apostles, the pen-men of the holy Ghost. 2 Tim. 3. 16, 17. *The whole Scripture is given by inspiration of God, and is profitable to teach, &c.* 1 Doctrine is of all truth pertaining to salvation. 2 Reproofe is a confutation of errors. 3 Correction, is reprehension of vices, and dehortation from them. 4 Instruction, is exhortation to all vertues, with the sweet promises of God, the better to allure thereunto. Whatsoever belongs to Faith or manners, is sufficiently taught in holy Canonick Scripture, where all things be plaine which bee necessary. Papists do wrongfully charge Scripture with imperfection and darkenesse, to make way for their unwritten Verities and Traditions, and to drive the people from it. All
divine

divine saving truth, sufficiently taught in the Scriptures of the Old and New Testament. I adore the fulnesse of Scripture, saith one learned Father. Scriptures were given the Church, not onely for sufficiency unto salvation, but for the fulnesse of faith. Phil. 3. 1. 1 Iohn 1. 4.

3 Some one particular booke of Scripture, to wit, the bookes of Moses. Gal. 3. 22. *But the Scripture bath concluded all under sinne. A Synecdoche.*

4 Some one sentence or saying, either prophesie, testimony or decree of God, cited out of the Scripture. Iohn 10. 35. *If hee called them Gods, to whom the word of God was given, and the Scripture cannot be broken. A Synecdoche.* Iohn 17. 12.

5 Gods speaking in the Scripture. Gal. 3. 8. *For the Scripture saith to Pharaoh. Compare Gal. 5. 22. Scripture bath emended all under sinne, with Rom. 11. 32. God hath shut up all in unbeliefe. Gal. 4. 30.*

6 The books of the Old Testament, Moses, the Prophets, and the Psalmes. Iohn 5. 39.

Of the Scripture, there is a fourefold use mentioned in behalf of the Christian hearer, Rom. 15. 4. whereof one is contemplative, as a fountaine and foundation of the rest, to wit, Doctrine, the mother of Faith; the other three uses be practick tending to life and manners, to wit, First, patience. Secondly, Consolation. Thirdly, Hope: which is named last, because though it immediately spring out of faith, yet it endureth last, even till salvation hoped for, bee attained. Let all Christians study thus to use Scripture. But in 2 Tim. 3. 16, 17. in behalf of the Christian Teachers there be foure other uses reckoned up. First, teaching the truth of the word. Secondly, improving or conviction of heresies. Thirdly, correction of vices. Fourthly, Instruction in a righteous life. It doth also belong to a Preacher to strengthen the hope of Gods Children, touching happinesse in heaven, by the consolation of Scriptures. Let all Gods Ministers study to put the Scriptures to these uses in their Sermons, as the nature of their Text will beare.

Scriptures are necessary for the Church two ways: First, absolutely unto the being of the Church, as dayly bread, which our life cannot lacke; or as Instruments which the Gold-smith must needs have. Secondly, they are necessary, that is, profitable and commodious for well-being (as riches to our life) for they are exceedingly behoovefull unto faith. Iohn 20. 31, Mat. 22. 29.

unto doctrine, Rom. 15. 4. unto patience, comfort, hope, Rom. 15. 5. Also to those other foure purposes mentioned 2 Tim. 16, 17.

S.

E.

Sea) The gathering of the Waters into one heape, Gen. 1. 10. *And hee called the gathering together of the Waters, the Sea.*

2 A Lake, Iohn 6. 1, 18. *Sea of Galilee, and of Tiberias.* Also the River Nilus in Egypt, Elay 19. 5. The Hebrewes call a Sea every great collection of Waters.

3 Thirdly, this present world which is like a Sea, for the unstable and unquiet condition thereof. Revel. 21. 1. *And there was no more a Sea.*

To passe through the Sea.) That by Christ and his mediation (who is the way, and the life) the Israelites were to goe through all difficulties by faith unto everlasting life. Exod. 14. 31. 1 Cor. 10. 12.

Sea of Glasse) This brittle inconstant estate of the world, mixed with troubles and afflictions, through the cruelty of wicked men. Revel. 15. 1. *I saw as it were a glasse sea, mingled with fire.* See the word *Sea* in the Dictionary of the Revelation.

A great *Sea*) The Earth is called great, for the largenesse and amplitude; and a Sea, for the turbulent and manifold commotions (as waves) striking and beating one against another, to the disturbing of the whole government of the earth. Dan. 7. 2. *Upon the great Sea:* compare this with verse 17. where it is expounded of the earth, as also verse 3.

Seale) An Instrument, wherewith bonds or Letters be sealed and ratified, also whereby things true and authentike are severed from the rest.

2 Some outward holy thing, or worke done by the appointment of God, for confirmation of weak faith. Thus Sacraments are called Seales. Rom. 4. 11. *Hee received the Seale of Circumcision.*

Such of the Jewes, as untill the death and resurrection of our Lord, did use Circumcision as a seale of the righteousness of faith, are never reproved therefore in the Apostolicall writings, (for this use was appointed of God:) but when the Jewes after the institution of Baptisme and Ascension of our Lord, would still continue circumcision as not abolished, attributing to it power of Justifying, joyning it with Christ in the cause and merit of salvation, and

and thereby binding themselves for attainment of eternall life unto the observation of the whole morall Law; they were worthily taxed by *Paul*, for abolishers and makers void of the grace of God, and of the death and righteousness of Christ; as in Gal. 5. 2, 3, 4. and else-where, in that and other of his Epistles.

3 Some inward work of the Spirit, by his secret, powerful, and evident inspiration and witness, assuring every elect beleever of his owne adoption and salvation by Christ. Ephes. 1. 13. *Ye were sealed with the holy Spirit of promise*, and 4. 30.

4 The firme stabledness of Gods free predestination to life. 2 Tim. 2. 19. *The foundation of God remaineth sure, and hath this seale; God knoweth who are his.*

5 The Grace of true sanctification wrought in us, as the print of the holy Ghosts worke in us, is the seale or assurance of our Redemption to come. Ephes. 4. 30. and 1. 13.

6 That which covereth and keepeth secret and close a thing from the sight and knowledge of any man, Revelat. chapter 5. verse 1.

7 The testimony or assent of one given to a thing, John 3. 33.

8 The restraint put on an enemy. Revel. chap. 20. ver. 3.*

Seale of the Spirit) An inward grace or worke of the Spirit, assuring to every regenerate Childe of God, his owne adoption, 2 Cor. 1. 22. Papists foolishly expound this of the outward Seale of baptism.

To Seale one) To put a marke upon one for difference sake, and to distinguish one from all other men. John 6. 27. *Him hath God the Father Sealed.* It is one use of a Seale, to put difference betweene things which be authentickall and warrantable, and which be not. The Seale set upon Christ, (for distinguishing him from all other men) is the holy Ghost, given him above measure. Joh. 3. 34.

Having this Seale) Being endowed with these two sanctified affections: first, faith whereby one apprehends Gods love in Christ towards himself, (*God knoweth who be his*) Secondly, an earnest desire of godlinesse, (*Let him depart from iniquity*) 2 Tim. 2. 19. *Having the Seale.*

* [Note, that in the comparison of our Sanctification with sealing, there are these 7. circumstances of likenesse.

1 The letter written, or casket filled with

treasure, is every good Christian. 2 Cor. 3. 23. Heb. 10. 16. 2 Cor. 4. 7.

2 The wax appointed to be sealed and annexed to the letter or vessel, is the relenting heart of man apt to take any impression, Psal. 22. 14.

3 The Sealer or person appointed to seale us, is the holy Ghost. Ephes. 1. 13. and 4. 30.

4 The Seale it selfe is the word of God, which being applyed to the heart can affect it with the liking and likenesse of it selfe.

5 The sealing or impression active, is the act of applying the word of God (whether precept or promise) by the holy Ghost within, and Minister without, to the hearer.

6 The print or impression passive, or image of the seale left in the waxe, is the knowledge, faith, and love of that truth, righteousness and happinesse, which God originally hath in himselfe, and his word from him; and now man hath the true patterne thereof in himselfe, Ephes. chap. 4. ver. 23, 24. 2 Tim. 2. 19.

7 The use or end of this sealing, is the secrecie and safety of the thing sealed (as a priviledged thing) from the eyes of curiosity, and hands of violence, wherewith strangers or enemies would aduse it. So are the Children of God past the censure of the wicked world. 1 Cor. cha. 2. ver. 15. and 4. 3. and preserved as precious things, for Gods owne use to be with him in heaven. 2 Tim. 2. 20, 21. Free from the malice and might of men of divels, and from the stroke of Gods iustice, Matth. 16. 18. *And I say unto thee, that thou art Peter, and upon this rocke I will build my Church: and the gates of hell shall not prevale against it.* Ezek. 9. 4.*

Sealed) Burnt with a hot Iron, till it be cut off.

2 Extinct and utterly put out, as the hornes of a beast use to be burnt off with an hot searing Iron. 1 Tim. 4. 2. *And have their Consciences seared or burned with an hot Iron;* that is, his Conscience is cut off, so as he hath none at all.

To Search) Diligently to looke into a thing, to understand or finde it out; as the woman did search her lost groat, Luk. 15. 8. and as offenders must search their finnes. Lam. 3. 40. *Let us search and try our wayes.* 1 King. 20. 33. Gen. 30. 23.

2 To know a thing perfectly and exactly. 1 Chron. 28. 9. *The Lord searcheth all hearts.*

This

This is a speech borrowed from men, who are said throughly to know what they diligently search.

Also it signifies a curious searching or finding out by soothsaying, or divination. Gen. 44. 6. 15.

To Search the Scriptures) To looke into them carefully, with an earnest desire and endeavour to try and finde out the truth contained in them. John 5. 39. Acts 17. 11.

Season) A fit and convenient time or occasion of doing things. Rom. 13. 11. See *Opportunity*.

Out of Season) Signifieth an unfit time to doe a thing in.

1 In deed.

2 In the opinion of some partiall person, but not in deed. 2 Tim. 4. 2.

3 In comparison of a fitter time, yet so as the same is lawfull, and the actions done in it. Else it should not be enjoyned so strictly. 2 Tim. 4. 2.

And this (out of Season) being understood of Preaching, in case of necessity. (which cometh diversly, as Acts 20. 7. 38. Heb. 3. 7. Eccles. 11. 4. 6. Acts 20. 29, 30.) may bee diverse in respect of a better season, as 1. Not upon the Sabbath, but else.

2. Not by day, but by night, as Acts 20. 7, 8.

3. More often then once in a day. Eccles. 11. 4, 6.

4. Beyond the compasse of one houre.

And this may bee done also in regard of Place, as *Philip* to preach in the Charet: *Christ* in the way to *Emas*: and *Paul* to pray on the Sea shore.

5. When there are small meanes and little hope of successe by our labour, Eccles. 11. 6. *

Season and a time) A certaine determined time, which the providence of God had so fixed for the foure Monarchies, as by no art or force could bee altered. Dan. 7. 13. *Their lives were prolonged for a season and a fit time*; that is, their Kingdomes were temporary and not eternall, as the kingdome of the Messiah, which is described, Dan. 7. 13, 14.

Seate) A place to sit in. Mat. 23. 6. *They love upper Seats*. 1 Sam. 30. 25. Job 29. 7. This sometime noteth authority.

2 A Chaire to teach out of. Matth. 23. 2. *They sit in Moses Chaire*. Also an assembly. Psal. 1. 1. and. 107. 32.

3 The glorious state of beleivers, par-

taking with *Christ* in his Dominion and Rule. Luke 22. 30. *And sit on Seats, and judge the twelve Tribes of Israel*.

4 The desperate, malicious and incorrigible contempt of Gods word. Psal. 1. 1. *Nor sit in the seat of the scornfull*.

7 An habitation. Psalme 104. 4. 7. and 132. 13.

Seven) Many times, or often; a certaine number, put for an uncertaine. Matt. 18. 21. *Forgive him unto (even times)*. Esa. 4. 1. Pro. 24. 16. 1 Kings 2. 5 Esa. 3. 4.

Second time) Once againe worke for the defence of his Church disperfed, as aforetime out of Egypt, Esa. 11. 11.

Seven eyes) The most perfect providence of GOD. Zach. 3. 9. *Seven eyes shall be upon one stone*.

Seven heads) Either seven formes of Government, wherewith Rome was governed; or the seven hills with which that City was compassed, Revel. 17. 9. *The seven heads are seven Mountaines; they are also seven Kings*.

Seven weekes) Fortie nine yeares, where in the Jewes returned from Captivity of Babylon, in the dayes of *Darius* and *Artaxerxes*, they restored City and Temple, and prospered. Dan. 9. verse 25. *Shall bee seven weekes*. The 62. weekes mentioned in this verse containe 434. yeares, which began in 32. yeare of the raigne of *Artaxerxes* at the revocation of *Nehemiah* to the King. Nehe. 13. 6. and determined seven yeares before the destruction of City and Temple, which is signified by one weeke, verse 27.

Seven spirits) The manifold graces of the Spirit: (as some doe judge) the innumerable Angels of God, which are as a guard to waite about his Throne. Revel. 1. 4.

To Seven and eight) To so many as can be, let us doe good. Eccles. 1. 2.

Seven Starres) The severall Ministers of the Churches which for their lightsome doctrine and life, are likened unto Starres. Rev. 1. 20. See *Starres*.

Seven fold) Not in the seventh generation and age, either of *Caine*, or as the Hebrew fable, that *Lamech* being blind, by chance hurling a stone or bat, did kill him; nor the seventh generation of him that killed *Caine*, as if GODS vengeance should so long tarry upon his family that slew *Caine*: but extreame and severe punishment to bee inflicted on that person whosoever killed *Caine*. Genes. 4. 15. *Vengeance shall be*

be taken on him sevenfold.

Also it signifies often, even so often as one offended by theſe, let him reſtore according to the Law in Exod. 23. 1. Prov. 6. verſe 3. 1. Pſal. 12. 7.

Secrets ſeventy times) Continually, and alwayes. Matthe. 18. 22, 23. *I ſay unto thee ſeventy times ſeven times, that is, ſo often as one treſpaſſeth againſt us, and repents, ſo often are we bound to forgive him.*

Secret) Things hid from the underſtanding of all men, and knowne onely to GOD. Deut. 29. 29. *Secret things belong to God.* Thus Gods Counſels and Decrees are called ſecrets, till events declare them. This word ſometime noteth the ſecret favour and providence of God, as well as the myſtery of faith. Job 29. 4.

2 Darke things, or the things of Chriſt, being hid from naturall men, and hard to be underſtood without ſpeciall illumination of the holy Ghoſt. Pſalme 25. 14. *The ſecret of the Lord is revealed to them that fear him.* Mat. 13. 11. Thus is the Goſpell a ſecret. See *Myſtery*. Rom. 16. 25. 1 Cor. 2. 7. 1 Tim. 3. 9. 16. Ephel. 3. 3. 4. 9. Col. 1. 26, 27. Job 29. ver. 4.

3 Things kept cloſe from the knowledge of all others, whereof our ſelves onely are privy. Eccleſ. 12. 14. *Hee will judge every ſecret thing.* Rom. 2. 16. Thus our owne thoughts and purpoſes are ſecrets, even ſometime to our ſelves. Pſal. 19.

4 Such tydings as few doe know, and ought not bee made common to many, but kept private. Prov. 20. 19. *He that diſcovers a ſecret, &c.* Judge. 3. 19. *I have a ſecret errand to thee, O King.* Thus infirmities and counſels, our owne or others, are called ſecrets, as Gen. 49. 6. Jer. 15. 17.

5 The counſell or aſſembly of evill doers; that is, the malignant Church. Gen. 49. verſe 6. Jer. 15. 17. Pſal. 64. 2. *From the ſecrets of evill doers, hide me.* On the contrary, the holy Church is called the Secret or Myſtery of the righteous. Pſalme 111. 1. *I will confeſſe Jehovah in the ſecrets of the righteous.*

6 Counſell, both Gods, Jer. 23. 18. 22. and mens, Gen. 49. 6.

Note. Three ſecret things which the Lord is ſaid to diſcover: Firſt, the myſteries of religion, as the Trinity, the incarnation of Chriſt, the life to come. Secondly, the ſecrets of mens hearts. 1 Cor. 2. 11. Thirdly, things to come.

Numberer of Secrets) Chriſt Jeſus, who

who hath all the hidden things of God, numbered before him, and perfectly known as at his fingers end, in which reſpect hee is called, the wiſedome of God; and alſo entitled his Word, or the ſpeaker, one which ſpeaketh, becauſe he teacheth and inſtruſteth Angels and men in the Church, thoſe ſecrets of his Father. Daniel chapter 8, verſe 13. *And I heard a ſpeaker,* the numberer of Secrets, in Hebrew Palmistry.

Secret finnes) Such finnes as a man underſtandeth not to bee finnes, Pſalme 19. 12.

Secret) A ſaction, ſtudy, or courſe of life, ſingled and choſen out to be followed of us. Act. 5. 17. *Which is as of the Sect of the Sadducees* Here it is taken in ill part.

2 A forme of Doctrine, Act. 28. 22. *We know that this Sect is every where ſpoken againſt;* that is, the Doctrine of the Goſpell, is generally ſpoken againſt: here uſed in good part.

To See) To behold with bodily eyes any object. Alſo to ſee a thing with conſideration and obſervation. Mat. 22. 11. *The King came in to ſee the gueſts,* Pſal. 46. 8. *Come and ſee the workes of God.*

3 To heare, Revel. 1. 12. *I turned to ſee the voice that ſpeaketh.* Alſo by Prophetical revelation to receive a thing from God. Eſay 2. 1.

3 To know, or to underſtand. Exod. 24. 10. *They ſaw the God of Iſrael;* that is, they knew that he was preſent with them by ſome viſible ſignes of his preſence. John 9. 41. *But you ſay, we ſee;* that is, wee know. 3 John 1. 11.

This phraſe of [*Seeing God*] in the Goſpell of John, chap. 1. 18. ſignifieth a full and moſt cleere knowledge of God the Redeemer; ſuch a knowledge as none had of GOD, before Chriſt was manifeſted in the fleſh. Indcede the Gentiles in ſome manner knew God the Creator afore, by the light of Nature: alſo the Jewes knew him as a Redeemer, by the word of promiſes, and by Legall Sacrifices, but very obſcurely as in ſhadows. (like the appearing of the Sunne through the Clouds) but till Chriſt was incarnate, perſpicuouſly and perfectly, none knew him as now Chriſt hath made him knowne by his aſſumption of our nature, wherein God is come neere to us, and by his doctrine moſt fully opening all the Counſels of the Father. Mat. 11. 27. Heb. 1. 1.

4 To beleve in Chriſt. Joh. 6. 40. *This is*

the will of my Father, that every one that sees the Sonne, and believes in him, &c.

5 To see with the eye to know with understanding: to believe with the heart. Mat. 13. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 To have the perfect and immediate enjoying or fruition of the glorious presence of God in heaven. Mat. 5. 8. Blessed are the pure in heart, for they shall see God. 1 Cor. 13. verse 12. Joh. 3. 36.

7 To live. Gen. 16. 13. Have I not seen thee after God's name. A Synecdoche. The Jews when they saw any vision of God, feared death, because they were privie to their countenance and worthiness. Judg. 13. 27. and 6. 12.

8 To know a thing with approbation and love to it. John. 7. 4. 6. 7. Hee that sees the Sonne, sees the Father; that is, hee which knowes the Sonne, approves and imbraceth him for the true God, &c. Gen. 1. 4. God saw the Light; that is, knew, loved, and approved it.

9 To take heede or beware, or carefully look to our selves. Mat. 9. 30. See that no man know it. Rom. 22. 9. See thou doe it not. Mat. 27. 3. See thou do what. To attend and consider. as Esa. 26. 11. Also to know by vision and Revelation divine. Esa. 13. 1.

10 To try or feele by experience. Psal. 77. The waters saw thee and fled. Psal. 90. 15. According to the years which wee have seene evill. John 8. 51. Esay 26. 11. But they shall see: that is, feele and prove.

11 To take knowledge of men and their doings; to blasse, prosper, with help them, if they be good; to punish and destroy them, if they be evil. Gen. 31. 12. I have seene all that Laban hath done. Exo. 3. 7.

(In seeing to see) Surely to see. Exod. 3. 7. Gods seeing and hearing implied a mercifull regard, and pitying of their miseries. Psal. 106. 44. 45. Gen. 29. 32.

(Seeing, they not see) Such a knowledge of Gods will revealed in his word, as is without use and profit, to such as have it. Mat. 13. 14. Acts 28. 27. Esay 6. 9. They shall see, and not see.

(To see) A Prophet, to whom God did make knowne himselfe and things secret, by visions. 1 Sam. 9. 9. Hee that is a Prophet, was in old time called a Seer. Num. 12. 6.

(Seede) That thin fluent substance in mans body, which is the matter of generation. Gen. 38. 9.

2 A Son, or Daughter. Gen. 38. 9. To raise up Seed to thy Brother. Rom. 1. 3. Of the Seede of David; that is, his Sonne, of his family and stocke.

3 Posterity, as Nephewes or Necess, or Childrens Children. Psal. 37. His seed shall inherit the Land. And Psal. 112. 1. His seed shall be mighty upon Earth. Psal. 22. 2. 4. 5. 1. and 37. 25. Gen. 17. 7. 10.

(The Seede) Thy Sonne according to the flesh, though not after the promise, as Isaac was. Gen. 22. 13.

Seede in Scripture signifieth either properly that which begetteth some other like thing, as Gen. 1. Or figuratively, that which is begotten. In the this latter sense, Seede is spoken, either collectively of many, of more than one, as Gen. 17. to Abraham: I will begeth Gods, and the God of thy Seede. And againe, To thee and to thy Seede will I give this Land. Againe, I will multiply thee and thy seed. Also Gen. 3. 15. Betwene thy Seede and the woman Seede: Or else individu-ally and singularly, for one alone, for one and no more, as Gen. 4. 25. of Seib: God hath appointed me another Seede: and of Christ alone and no other, Gen. 3. 15. It (that is, Christ the singular Seede of the woman) shall bruise his head; that is, Satans power. This promise thus expounded of Christ, that special Seede, by Gen. 13. 3. and 49. 10. Gal. 3. 16. 1 Chron. 17. 11. I will raise up thy seede, after thee: that is, Christ, for Salomon was now borne. In Esay 9. 6. this Seede is promised to be borne of a Virgin: see the accomplishment of that promise touching victory over Satan by the Seede of the woman applied to Christ, in Rom. 16. 20. Heb. 2. 14. 1 John 3. 8. 1 Cor. 15. 54. John 14. 30. Luke 10. 18. Joh. 12. 31. Apoc. 20. 2.

To mingle themselves with the Seede of men) To make leagues, and covenants for mutuall defence, and to contract marriages for the better strengthening of themselves by great alliance, and all in vain. Dan. 2. 43.

(A Seede of evill doers) An evill posterity, doing evill things displeasing to God: or evill children of evill parents, evill by nature, and by imitation of their evill progenitors, (not Abraham and Isaac, but) such as be mentioned, Psal. 78. 8. Esa. 1. A seed of evill doers.

(Seede of Abraham) The whole posterity of Abraham; in which, many bad were mixed with good. Rom. 9. 7. Which are the seed of Abraham.

2 The faithfull onely whether Jewes or Gentiles, which walked in the steps of the faith of their Father Abraham. Rom. 4. 13. 16.

3 Christ, which came of Abraham according

ding to the flesh; and was specially promised to *Abraham*, that he should come. *In thy seed shall all the Nations of the Earth be blessed.* Gal. 3. 16. Gen. 12. 3.

Note. *Seed of Abraham*, either carnall onely, as they which boasted to come of him after the flesh, Matth. 3. John 8. or carnall and spirituall too, as the beleeving Jewes; or onely spirituall, as the Gentiles which had the same faith with *Abraham* or *Christ* the blessed Seed, who came out of *Abrahams* loynes. See Matth. 1. and Rom. 4. and 9. and Gal. 3.

Till the Seed came) Till by the preaching of *Christ*, when two peoples (Jewes and Gentiles) were made one full Seed compact of both (the partition wall of Ceremonies being broken downe) Gal. 3. 19. thus opened by Ephes. 2. 14. In the Text of Gal. neither *Christ* alone without his mysticall body the Church, nor the Catholike Church without *Christ* the Head, but both joyntly together are meant by *Seed*: as likewise verse 16. the word [*Seed*] being put collectively for the whole body, consisting of head and members, as the word [*Christ*] is, 1 Cor. 12. 12.

Godly Seed) The Seed of God, or such a posterity and issue, as God will allow of, and blesse. Malac. 2. 15. *Because hee sought a godly seed.*

Seed) Some kind of graine, wherewith the earth is sowne. Gen. 47. 19. *and give us seed.*

2 The word of God. Luke 8. vers. 11. *The seed is the word*; which is cast into the heart by the Minister, as Seed is into the ground, by the Husbandman.

3 The promise of salvation by *Christ*, being received into the heart by the Spirit and faith, 1 Pet. 1. 23. *Begotten of immortall Seed*; that is, of the word of God, 1 John 3. 9. *His Seed abides in them*: that is, the vertue of the holy Ghost, working faith and holinesse by the word preached.

4 Bread, or some other thing distributed to the reliefe of the poore. Eccle. 11. 1. 6. *In the morning sow thy seed.*

5 A remnant or few, in comparison of the rest, as Seed-corne to the whole heape. Rom. 9. 29. Esay 1. 9.

The holy Ghost in Rom. 9. 29. and Esay 1. 9 useth a Metaphor, borrowing his speech from husbandmen, who spend the greatest part of ther corne in bread and other food, reserving a small portion for seed, which is the choyselt and best portion, proving fruitfull: so would God deale with the Is-

raelites, viz. innumerable, as starres, or as the sand, yet a few of them onely should bee delivered out of Babylon, and afterward out of Satans power; which few should bee of great price, full of good fruit, converting many to *Christ*, as the Apostles did. This small number preserved, *Amos* likened to a Sheepe devoured of a Lyon, whereof the Shepheard can save but a leg or an eare. *Micah*, to a few clusters left after the gathering of grapes: and Esay, to a cottage left in a Vineyard; all which, the Apostle *Paul*, looking unto the spirituall redemption, expressed thus in Rom. 11. 6. *The remnant shall be saved, according to the election of grace.*

Seeds of divers kinds, or mingled Seed) Hypocrisie in the Doctrine or worship of God, or in manners, and life; when false Doctrine is mixed with true, and mans inventions, with Gods worship; and curiositie, with honest simplicitie, Levit. 19. 19. Deut. 22. 9. *Thou shalt not sow thy Vineyard with divers kinds of Seeds*, See 2 Cor. 6. 14-15, 16, 17.

Seeking) An action of a man that desireth to finde something which hee lacketh, as *Saul* did seeke his fathers Asses, 1 Samuel 9. 3, 4 and the woman sought her lost groat, Luke 15. verse 8.

2 The action of a godly person, springing from an earnest desire of having some excellent and needfull grace, which is absent and wanting to him, either in whole, or in part; in substance, or in degree. Thus wee are commanded to *Seeke the kingdom of heaven*, Matth. 6. 33. to *Seeke Wisdom*, Prov. 2. 4. to *Seeke God and his face*, Psalme 27. 10. Esay 55. 6. Also to *Seeke Christ*, &c. For these things are still wanting unto the godly, who have them not in such a measure as they would and should.

Note. Seeking either by prayer, as Psalme 34. verse 4. or by keeping Gods Commandements, 2 Chron. 14. 4.

3 Praying, or asking by Prayer, Matth. 7. 7. *Seeke and you shall finde.*

4 An action of Gods love, towards such as have forsaken him, Luke 19. 10.

This action of our seeking hath these degrees, First, the feeling of the want of some excellent and needfull thing. Secondly, an earnest desire of finding. Thirdly, a diligent use of all good meanes, whereby to attaine it; as Prayer, reading, hearing, &c. Fourthly, constancy untill wee finde. Fifthly, a love of the thing found. Sixthly, a care to keepe, and loathnesse to lose it. This whole action

on is shadowed in the example of *Mary*, in seeking up of *Jesus*, Luke 2.44,45,&c.

3 To employ the wit or minde to study, and all the senses to search out a thing, together with the meanes, place, time and use thereof, Matth. 7.7. and it is more than asking, which is but a desire of the heart, and speech of the mouth.*

Seeking, referred to God, doth containe these five severall things.)

First, that wee are either lost (as all are before their conversion) or stragled from him (as every converted person is, more or lesse; at one time or other.) Luke 19. 10. Luke 15.3,4,&c.

2 A desire and care in God, to recover us, and to bring us backe to himselfe (as an Henne is carefull to gather her Chickens.) Matth. 23.37. *How often, &c.*

3 The offering and continuing unto us meanes, that hee may finde us; to wit, his Word, Ministers, blessings, corrections, motions of his Spirit, checks of our conscience, admonitions of the godly: By all which, wee are sought up and called to him, as through the whole Scripture manifestly appeareth.

4 His great love towards us, being found and recovered. This is expressed in the father of the lost sonne, Luke 15.22.

5 Lastly, care to keepe us still, with unwillingnesse to lose us againe, John 10. 28. *None shall take them out of my hands.* All these things are shadowed out unto us, in him that sought his lost Sheepe. Luke 15. 2,3,4, 5,&c.

Seeking (as it is affirmed of Hypocrites and wicked men) is nothing else but the making of a shew, as if they felt a want of God, and his good gifts, and were desirous to finde them; when in truth they seeke not him, for himselfe, but for some other thing, as their owne ease and commodities, &c. Or they seeke other things more then him, or before him, as worldlings; or seeke him amisse, not in his word, as hereticks; or not in all his word, as hypocrites seeke him: or lastly, they seeke him too late, when hee is not to bee found; as the five foolish Virgins did, and all secure Christians doe. Of these and such like Seekers it is written, Prov. 1. 20. *They shall seek me early, and shall not finde me.*

Not to Seeke his owne will) To hate and leave undone what pleaseth our corrupt will, that wee may doe the pleasure of God ceasing from our owne workes, to fulfill workes by him commanded, Esay 58. 13.

Not seeking thine owne will. Thus godly persons doe not seeke their owne pleasure.

2 Not onely to doe what pleaseth himselfe, but joyntly to doe his owne will, and his Fathers too, John 5. 30. *I seeke not mine owne will, but my Fathers will:* that is, not mine owne will apart or separate and divided from my Fathers pleasure. For Christ as the Sonne of God, had one selfe same will with his Father, as they were but one and the same God; and his will as the Sonne of man, though differing in faculty and power (being a finite created will) from his divine will, yet one with it as touching consent and agreement, even then when it seemed most to dissent: As in Matth. 26. 33. Christ shunned death not with a corrupt will as weedoe, but with a meere naturall affection without sinne, such as God had put into his humane nature, which by personall union was sanctified.

To Seeke God) To aske counsell at his word, concerning both civill affaires, and things to bee done in Religion, Exod. 18. 15. *The people come to mee to seeke GOD.* See *Face*.

To Seeke our owne things) To bee given immoderately to our owne profit; being wholly occupied in caring for our own commodities, forgetting and neglecting the benefit of others altogether, 1 Cor. 13. 5. *Charity Seeks not her owne things.* Charity breedeth a care of our neighbours good.

Selfe) Ones person, soule, and body, Matth. 22. 39. *Love thy neighbour as thy Selfe;* that is, so well, but not so much.

2 Ones wife, Ephesians 5. 18. *Hee that loveth his wife loveth himselfe.*

3 Our reason and will, as it is corrupted with sinne, which cleaves so close to us, and wee make so much of it, as if it were our owne selfe. Luke 9. 23. *Let him deny himselfe.* It is the same with Ephes. 4.22.

4 The mercies of God, or his truth and justice, Esay 43.25. *I will put out his iniquitie from my selfe,* 2 Tim. 2. 13. *Hee cannot deny himselfe.* His Mercy and Justice be himselfe.

Setlah) Elevation or lifting up, whether of the mind to marke, or of the voyce to straine it, or of both, Psal. 3. 2. and 21. 2. and often elsewhere. This word for the matter imports an asseveration of a thing so to be; 2. and an admiration thereat. For the manner, it is a note of singing high, and therefore is used only in Songs and Psalmes, and that in the end of a verse commonly, excepting some few places, Psal. 55. 19. and 57.

vers.

verf. 3. Habakkuk 3. 2. 9. where it is fet in the middell. The *Chaldee* Paraphraft, and ſome other Hebrewes have turned it, [for ever] and *Iuſim* ſomewhere rendreth it [*plaine*] to note evidence; ſomewhere [*Maxime*] and *Summe*] to notexcellency, as *Pſalme* 3. 2. and 21. 2.

To Sell) To depart from ſome commodity, in reſpect of a due price that is given uſ for it.

To Sell the truth) To make ſleight reckoning of it, as men commonly doe of thoſe things which they ſell, *Prov.* 23. 23. *Buy the truth, but ſell it not.*

To Sell all we have.) To pull our hearts from the things we poſſeſſe, and to be ready indeed to make ſale of them, when Gods glory, and the neceſſitie of our neighbour requires it, *Marke* 10. 21. *Sell all thou haſt, and give it to the poore,* *Acts*, Chap. 2. Verſe 45. and 4. 34.

2 Willingly to depart from and forſake all our finnes, both of Nature and action, open and ſecret; and all our pleaſures and profits too, which wee cannot hold without ſinne, *Matth.* 13. verſe 44. *Hee ſelleth all that hee hath, and buyeth the field where the Treafure was hid.*

To be Sent) In the ordinary and proper ſignification, noteth an inferiour eſtate to the ſender; as in *Acts* 8. 14. but not ſo alwayes, as in the ſending of the Sonne by the Father, and of the holy Ghoſt by them both.

To Send) To appoint and put forth (of favour) any perſon unto ſome publique function, furniſhing him with gifts and authoritie thereunto. Thus God ſent his Sonne to doe the office of a Mediator, *Gal.* 4. 4. *God ſent his Sonne borne of a woman.* Alſo thus hee ſendeth Miniſters to preach the Goſpell, *Rom.* 10. 15. *How can they preach unleſſe they bee Sent?* *Ier.* 14. 14. *I have not ſent them.* *Ier.* 23. 21.

Note, that Chriſt (as God) did exiſt and had being, ere hee tooke fleſh of the Virgin, being God from everlaſting, begotten of his fathers ſubſtance, to whom hee is coeternall, and in time ſent into the world, to take our Nature: which conſuteth *Arrium*, *Servetus*, *Sofiſmus*, and others, who aſcribe unto Chriſt a temporary created Godhead, making of him a God by Office, not by Nature and Eſſence.

2 To chooſe, aſſigne, or appoint to this end, that they be ſent, *John* 17. 18.

3 To appoint a perſon (in wrath) unto ſome publique function, for the which hee

is not fitted of God: after this ſort GOD ſendeth forth fooliſh Shepherds and unjuſt Princes, for the puniſhment of Sinners, *Eſay* 10. 6. *I will Send him to a diſſembling Nation,* &c.

4 To fulfill ſome promiſed good thing, or ſome threatned evil. Thus it is written, that God ſends his Spirit, *John* 16. 7. *If I depart, I will ſend him unto you.* Thus God is ſaid to ſend the Sword or Famine, &c. *Amos* 8. verſe 11. *I will ſend a Famine,* &c. 2 *Sam.* Chap. 24. *The Lord ſent a peſtilence.*

5 To commit ſomething over unto others of truſt and charge, *Acts* 11. 30. *They ſent it by the hands of Barnaba and Saul.*

6 To direct and diſpoſe ſome perſons, by a ſecret providence to doe ſomething for ſome ſuch end as by them was never forethought of. Thus God is ſaid to have ſent *Joſeph* into Egypt, *Gen.* 45. 7. and *Saul* to *Samuel*, 1 *Sam.* 9. 16.

To Send the holy Ghoſt) Sign. two things. Firſt, to cauſe the holy Ghoſt to bee preſent by ſome miraculous viſible manner, as when hee came downe upon Chriſt, *Matth.* 3. 16. and upon the Apoſtles, *Acts* 2. 3. See *Acts* 18. *Iohn* 15. 26. Hereof underſtand that in *John* 7. 36. This kind of ſending was neceſſary to found the Primitive Church with ſignes and wonders, ſtrange and open, to convi& Infidels, that all was done by God himſelfe. Secondly, to convey the Spirit inviſibly into the hearts of the Ele&, to make them new men, ſecretly and mightily inſpiring them with new thoughts, motions, and affections, that they may leade a new life, which is the worke of the holy Ghoſt, purifying the heart, *Acts* 15, Verſe 8, 9.

To ſend the Sword) To make or cauſe to come the calamitie of warre, bloody ſtrife, and debate, *Matthew* 10. 34. *I come not to ſend peace but a Sword.* Neither Chriſt, or his comming, nor the Goſpell preached, have any ſuch end propounded properly, as to cauſe deadly diſſention and warre, (for Chriſt and his Do&trine in their owne nature, and of themſelves tend to peace, and effect peace and atonement betwene God and men, and among& men mutually one to another) but thoſe words in *Matthew* ſhew what event doth follow the comming of Chriſt and his Goſpell accidentally through the fault of ungodly unbelievers, who had rather ſtrive to death againſt their neareſt of kindred and blood, then to leave their Hereties, ſuperſtitious,

and wickednesse, that they might imbrace the truth of Gods Word: as lamentable experience in all times and places of Europe, hath abundantly proved, and whereof this Island in our memory hath given triall.

Sentence) Judgement 2 Cor. 1. 9. *For wee received the sentence of death.*

☞ **To Separate)** signifieth,

1 To Distinguish things different by due discretion. Ier. 15. 19. Matth. 25. 32. See Judge. Numbers 16.

2 To Sanctifie and distinguish by grace, to prefer to some good estate. 1 Cor. 4. 7. 1 King. 8. 53.

3 To cast off or away to bee destroyed, or to deprive of some good. Rom. 8. 35. 1 Cor. 5. 13.

4 To free from some evill. 2 Cor. 6. 17. *

Seraphims) Elect and good Angels from heaven, burning like fire, for the purging of the godly, by the calling of God, and the consuming of the wicked like fire, Esay 6. 2. *Seraphims stood by him.* The serpents which stung the people in the Wildernesse, bee called by the same name, and *Presfiteres* in Greeke, *Incesores*.

Serpent) A creature so called, being full of venome and subtlety, of all other creatures most contrary and dangerous to mankind, whereof there bee sundry kinds. Gen. 3. 1. *And the Serpent was more subtle then all the Beasts of the field.*

2 Satan, for his deepe wiliness and craft, likened to a Serpent, Rev. 12. 9. *That old Serpent.* To the wiliness of his Nature (being exceeding crafty) Satan hath joyned the experience of some 6000. yeares; therefore called [*an old Serpent*] Gen. 3. 13. 15. *O bee watchfull and pray.* It sig. both Satan and Serpents.

☞ A very wicked person, stuffed with the poyson of malice and armed with policy and purpose to doe evill to others. Matt. 23. 33.

4 A good Christian, using a godly discretion to avoyd the evils intended against him by others, and (as the Serpent is cunning to save his head,) so hee to save his soule by his faith in Christ. Matth. 10. 16. *

Serpents root) Uzziab King of Judah, Father of Hezekiab, who like a Serpent did bite and vex the Philistims, and his son Hezekiab more grievously like a Cockatrice, Isa. 14. 29.

Wise as Serpents) Such as be provident and circumspect (as Serpents bee) to see to

themselves, that they be not circumvented by crafty ones of this world, Matth. 10. 16. *Be wise as Serpents.*

Servant) A bondman, one conquered in wars, or bought for money; and in that regard bound to serve him by whom his life was preserved, 2 King. 5. 2. *The Aramites had gone out in Bonds, and taken a little Maid of Israel, and shee served Naamans wife,* Exod. 21. 2. *If thou buy an Hebrew servant,* Eph. 6. 5. Col. 4. 1. Note. As servitude came in with a curse, and implieth a spirituall curse, Gen. 9. 25. for Sovereignty somewhere is a spirituall blessing, Gen. 27. 29. See Gen. 25. 23. and Rom. 9. 12.

2 Every faithfull person, being bought and redeemed from the bondage of sinne, and Satan, to serve and obey God in righteousness and true holiness, Rom. 6. 22. *And made Servants to God,* Luke 1. 74. 75. *Being delivered from our enemies we should serve him without feare in righteousness and Holiness of truth.*

3 One, that serveth and obeyeth God, not onely in the common profession of godliness, but in some particular function and calling. Thus Paul calleth himselfe the Servant of God, Rom. 1. 1. *Paul a Servant of Jesus Christ.* In this sense also, Christ is termed the Servant of his Father, to execute his will (as Mediatour) in working mans Redemption. Esay 53. 11. *My righteous servant.*

4 One, whom God doth use as an instrument and meanes to effect and performe his will in the worke of some particular mercy, or some particular judgement. Thus may Cyrus bee called the Servant of God, his Shepherd and anointed, Esa. 44. last. 45. 1.

5 Every creature of God obeying his will, as a Servant obeyeth the will of his master, Psal. 119. 91. *For all are thy Servants.*

6 One, that is in bondage under the Ceremonies of Moses Law, Gal. 4. 7. *Thou art no more a Servant, but a Sonne.* Such an one was so servant to the Law, as to a Tutor, yet was free by the Spirit of Adoption. One that is a vile slave and subject to others, Gen. 9. 26, 27.

7 One, which is of a low minde, having meane or no gifts, being a man of no worth or respect for good qualities, Eccles. 10. 7. *I have seene servants on Horses.*

8 One, of inferiour condition and low degree, Eccles. 10. 7. *Princes walke as Servants.*

9 One, which serveth and ministreth to the Church in the duties of Charity, Rom. 16. 1.

☞ 10 One that addicth himselfe

to serve and please the appetites of evil men, & to compose himself wholly to their evil examples and benefits, without regard of God or godlinesse, 1 Cor. 7. 23.

11 One that bindeth himselfe to serve another in all good and lawfull matters, and in those which are also indifferent, not onely with body but with the mind also. Ephe. 6, 5, 6.*

Servant of Righteousnesse) One, who obeyeth God in doing righteous workes commanded in his Law, Rom. 6. vers. 18. *Ye are made the servants of righteousness, that is, yee live righteously.* Such are called the Servants of God, to teach, that God is served, when righteous workes are done and performed.

Servant of Servants) A most vile and perpetuall servant, for ever enthralled to his brethren, Genes. 9. 25. See Exod. 26. 33. Ezra 7. 12, Deuter. 10. 17.

Servant of Sinne) One, who of his owne accord, readily obeyeth the desires and motions of sinne. Rom. 6. 20. *For when yee were the servants of sinne; that is, when yee lived in sinne, doing that willingly which it commanded.*

A fellow-Servant to one) To bee a creature as well as hee, Rev. 19. 20. and 22. vers. 9.

To Serve) To submit ourselves to obey such who are Lords over us, and bought us with their money. Exod. 21. 6. *And hee shall serve him for ever.* This is done willingly, or unwillingly.

2 To obey, and doe the revealed will of God, in the generall calling of a Christian. Heb. 12. 28. *Let us have Grace, that wee may serve God.* This is our service of God in respect of our common vocation, as wee are Christians.

3 To bee obedient unto God by doing readily and constantly the duty of some publique calling, to the honour of God, and the good of his people, Rom. 1. 9. *Whom I serve in the Gospel of his Sonne,* Acts. 13. 36. *After hee had served his time,* Matth. 20. 28. This is our service of God, in respect of a particular function, 1 Chron. 28. 9.

4 To yeeld our selves unto God, by the inward obedience of the conscience, witnessed by the outward gesture of the body: in kneeling, bowing, lifting up eyes and hands to him, as to one that hath absolute power over us, and knowledge of us. Matth. 4. 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serve.* Exod. 20. 5. *Thou shalt not bow downe to them, nor serve them.* This is our Religious Service of

God, in his publique worship.

5 To stick unto, and to follow the true God, and his true worship, forsaking all strange Gods, or strange worship of the true God. Josh. Chap. 24. 15. *I and my house will serve the Lord.*

To serve for a wife) With much patience, povertie, meeknesse, and hard conditions to get him a wife, as Jacob did. Hosea 12. 12. Gen. 29. 20. Gen. 31. 40, 41. Note this, that whereas men used of their substance to give dowries, Gen. 34. 11. Exod. 22. 7. Jacob out of his povertie having nothing to give, Gen. 32. 10. giveth his service to his Uncle for a wife (which service was hard to him) as David with perill of his life gave 100. foreskins of the Philistims, in stead of a dowrie. 1 Sam. 18. 23. 25. 27. This of Jacob may bee mysticall and applyed to Christ, whose Spouse is beautifull, Cant. 4. 1. 7. and made him to serve. See Esay 43. 24.

To serve the Lord) To doe all things according to the will of God, with an earnest desire therein to glorifie God, making his praise the utmost marke of our obedience to his word. Rom. Chap. 12. Vers. 11. *Serving the Lord.* If wee stretch the sense of this precept yet further, hereby to signifie unto us, that wee ought to serve not men, but God: and that the Lord ruleth over great and small, then wee have a more full meaning.

Such as doe interpret the words [*Serving the time*] intend not thereby, that as Neutrals and Temporizers, wee should change our Religion and behaviour as times doe change, but either to watch the opportunities and seasons of doing good things; or to observe what is fittest to be done, according to the circumstance of time, fitting our selves thereunto, yet without turning from truth and honesty, either to the right hand, or to the left: or to consider how short our time is, using this world, as if wee did not use it. 1 Cor. Chapter. 7. Or patiently to beare adversities, at what time they befall us. But the first reading hath farre more Greeke Copies, and authorities of more learned writers, old and new, to confirme and countenance it, as Beza and Pareus doe write upon the place.

To Serve at the Altar) To performe the whole Office of the Leviticall Priest, whereof Oblations or Sacrifices (being a chiefe part) are put for the whole, by a Synecdoche, 1 Corinthians

9. 13. *They which serve or waite at the Altar, are partakers of the Altar.*

To Serbe Lusts) To obey wicked motions, by consenting unto them, or practising them, Tit. chap. 3. ver. 3. *Serving diuers Lusts and pleasures.*

To Serbe our Neighbour) To apply our selves cheerefully and diligently, to doe him all the good we can, Gal. 5. 13 *Serve one another through love.*

To Serbe Riches) To love Riches, obeying the covetous desire thereof, Mat. 6. 24. *Ye cannot serve God and Riches.*

SERVICE) Businesse, labour, and indeavour about the good and welfare of others, Rom. 12. 11. *Not slothfull to doe service.*

2 Divine, religious worship given to Idoles, Gal. 4. 8. *Ye did service to them who were no Gods.* Here is overthrowne that Popish distinction of *Latria* (a worship due to God alone) & *Doulia* (a worship peculiar to Saints: Seeing the worship of Idols, is here called *Doulia* which word is also elsewhere applied, to signifie the worship of God, Rom. 12. 11. and eleven times in the Scriptures besides. *Latria* is attributed to God 19. times in the New Testament, and the Greeke Interpreters have given it nine times unto God in the old Testament, *Doulia* 27. times, as Learned *Paraw* in his Lectures on the Romans, chap. 12. vers. 1. hath observed.

3 Subjection and obedience, such as Servants doe owe unto their bodily Masters, Ephes. 6. 7. where in Greeke the Word is [*Doulia*.]

4 Ministration of almes or reliefe unto the poore Saints at Jerusalem, Rom. 15. 31. compared with Rom. 15. 25.

5 Divine, spirituall, and inward worship, by mortification of sinfull lusts, Rom. 12. 1. *Service of God.*

Seberity) The extreame rigour of God punishing his enemies precisely, even to the utmost, in most exact justice, Rom. 11. 21. *Severity on them that fell.*

Seven) fig. many times, Gen. 33. vers. 3. and 1 Sam. 2. 5. Prov. 26. 25.

To set the Sockets) Exod. 40. 18. The stability of the Church and members thereof, grounded and stablished by faith in Christ, Esay 33. 20. and 14. 32. 1 Tim. 3. 15.

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Shadow) A coole place serving for bodily refreshing, in time of great heate.

2 A refreshing or comfort from God, af-

ter, or in some hot affliction or great danger, as the Shadow is comfortable to the Traveller in time of extreame heate, Psal. 91. 1. Thus is God a Shadow, in respect of his protection and deliverances. Esay 25. 4. and 4. 6. Num. 14. 9. Psal. 109. 31.

3 Such Instruments as God useth, to give comfort and refreshing by, to troubled and afflicted persons. Lamen. 4. 20. *Under his shadow shall wee bee preserved.* Thus good Kings, and godly Rulers are Shadowes.

4 This whole world, and the things thereof, Psalme 39. 6. and 73. 20. Rom. 12. 2. 1 Cor. 7. 31. 1 Iohn 2. 17. being but as shadowes of heavenly and true happiness.

5 The life of man, Psal. 102. 11. & 109. 23. & 144. 4. Eccles. 6. & 8. 12.*

* **A Shadow from heate.**) Gods protection of his people from violence and cruelty of their enemies, to be comfortable as a shadow is in time of drougt and heate. Esay 25. vers. 4.

The Shadow of death) Extreme spirituall affliction, through temptation and sinne. Psal. 23. 4. *Though I walke through the vally of the shadow of death,* that is, the very estate of death.

It is a Metaphor, taken from the Sepulcher and such as bee buried, who have not the least sparkle of light; it noteth extreame calamitie both bodily and spirituall. See Esay 9. 2. Ezekiel 37. 12. Matth. 4. 15.

2 Worldly troubles and calamities, through the cruelty of malicious enemies. Ier. 13. 16. *Whilst you looke for life, he turnes it into the shadow of death and darknesse.*

3 Most secret naughtinesse. Iob 12. 22. Also feare and terrour, Iob 24. 17. and dreadfull darkenesse, Iob 10. 21, 22.

The light and comfort of the Gospell is spirituallly opposed unto shadow of death. Matth. 4. 16.

The Shadow of my rooffe) Mine house, therein to take his rest safely. Gen. 19. 8. *Seeing they are come under the Shadow of my Rooffe.*

To Shake earth) To move men unto great admiration and astonishment, as it happened at the publishing of the Law. Heb. 12. 26. *Whose voyce then Shooke the Earth.* A Metonymie.

As the Shaking of an Olive Lease) That but a few men should bee reserved from the violence & fury of the enemy, even as when the Olive is beaten, but a few berries remaine, and scarce a cluster of Grapes left at the inning of the vintage. Esay 34. 13. *Shall be at the shaking of the Olive, &c.*

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To Shake Heaben and Earth) To move with admiration both men and Angels, as it came to passe at the publishing of the Gospel, through the powerfull might of the Spirit. Heb. 12. 26. *I will shake Earth and Heaven.* See 1 Peter 1. 12. Acts 2. 7. *Megalyntie.*

2 To move Heaven and Earth, and the Creatures therein, to execute and testify the wrath and punishment Divine upon the Babylonians for their malice, pride, and cruelty. Esay 13. 13. *I will shake the Heaven, &c.* The wrath that should fall on them, is specified and illustrated in verse 14. 15. *Fiercely pursued they should be, and none (not the neereſt of kindred) should rescue them.*

To be shaken in minde) To be tossed and moved to and fro, with thoughts of doubts, as a Ship with waves in a tempest, 2 Theſ. 2. 2. *That ye be not ſome ſhaken in minde;* that is, from the faith of Chriſt which yee know in your minde.

Things Shaken, and not ſhaken) The whole Ceremoniall Law abolished; and the eternall kingdom and Priesthood of Chriſt. Heb. 12. verſe 27.

Shame) An affection which ſpringeth by reaſon of ſome civil diſhoneſty or filthineſſe, appearing in the countenance by bluſhing. Gen. 12. verſe laſt, and 3. *They were naked, and without ſhame.* This is a Shame of face, or naturall ſhame; and it is either of feare that wee ſhould doe diſhoneſtly, or of griefe that we have done diſhoneſtly.

2 Trouble and perturbation of mind and Conſcience, being grieved and caſt down at the remembrance of ſin againſt God. Rom. 6. 21. This is ſhame of Conſcience, which in wicked men is an evil affection, and part of the torment of Hell: but in the godly it is a good affection, a ſigne and fruit of their repentance. Je. 31. 19. *Ephraim ſmote his thigh, and was aſhamed.* 1 Cor. 15. 34. 2 Theſ. 3. 14.

3 Making void, or forgoing that we hope for, whereof followeth ſhame. Rom. 5. 5 *Hope maketh not aſhamed;* that is, doe not deceive and fruſtrate us, ſo as wee need to be aſhamed.

4 Punishment or judgement from God, which makes the ſinner aſhamed. Jer. 13. 26. *That thy ſhame may appeare.*

Shamefaſtneſſe) A grace which well becommeth and beautifieth women, making them of a mod ſt and reverent behaviour, 1 Tim. 2. 9. *Deck themſelves with ſhame-*

faſtneſſe.

In Shape as a man) A very true naturall man, Philip. 2. 7. *And was found in ſhape as a man;* that is, one who in truth had the nature of a man, like other men, ſaving for ſinne.

Shed) The plentifull largeneſſe, or abundance of Gods grace powred on beleevera, Rom. 5. 6. Tit 3. ver. 6. *Which is ſhed on us abundantly.*

To Shave the haire) Not to cut all away, but to poll in a ſeemely ſort, Gen. 41. 14. It was a ſigne of ſorrow to let the haire grow.

Shekel) Weight: whence our word Scale or Scale to weigh with cometh: It is uſually put for a ſum of money, and is in worth our Engliſh ſhilling if it be a common Shekel; the Shekel of the Sanctuary was in quantity two ſhilling: It weighed twenty Gerahs, and every Gerah twenty graines of barley by the Jews Record, Exod. 30. 13 Exod. 38. 25, 26. Gen. 23. 15, 16.

Sheepe) A Creature, ſo called, of a meeke and harmeleſſe Nature, very profitably to the owner every way, both alive and dead, Job 1. ver. 3. *His ſubſtance was ſeven thouſand ſheepe.*

2 Such as bee members of the viſible Church, profeſſing to follow Chriſt, Joh. 21. 16, 17. *Feed my Sheep.* Theſe be ſheep by profeſſion.

Faithfull Chriſtians, which not only profeſſe Chriſt, but meekely and in truth ſubmit themſelves, both in their judgement and affections, to the doctrine of Chriſt their chiefe Paſtour, John 10. 27. *My Sheep heare my voice, and I know them; and they follow me.* Sheep by effectually calling.

4 The elect Gentiles, not yet gathered into the fold of the viſible Church, John 10. 13. *I have other Sheep that are not of this fold.* Sheep of Gods purpoſe and election.

Note: the elect before their converſion reſemble ſheep in their evil quality of ſtaying, and unaptneſſe to returne to the fold: but after their effectually calling, in three other good qualities, they are like ſheep: 1 in obedience: 2 in patience and meekeneſſe: 3 in fruitfulneſſe, Esay 53. 6. and 7. John 20. 27.

5 A people innocent and harmeleſſe. 2 Sam. 24. 7. *Thiſe Sheep, what they have done?*

Sheepfold) A Fold wherein to keep ſheep ſafe from the wolfe, and other wilde beaſts.

2 The whole Catholique invible Church, consisting of beleeving Jewes and Gentiles, John 10. 16. *That there maybe one Shepheard, and one Sheepfold.*

Shepheard. See Pastor.

To shew) To declare something by teaching and instruction of the ignorant unperfectly, Mat. 16. 12. Acts 19. 28. 1 Cor. 12. 21. Also to give a perfect sight and vision of a thing, as John 14. 8, 9. *Shew us the Father,* verse 21. And I will shew my owne selfe unto you. 1 Tim. 6. 15. Heb. 8. 15.

2 To give, to impart, to communicate, to doe; as, *I will shew him how great things hee shall suffer.* Acts 9. 16. This was by offering occasions of trouble, and giving patience. *Ascend or come up butler, and wee will shew you a thing;* that is, wee will do a thing. 1 Sam. 4. 12. *I will shew* (that is, give) *thee all my good,* Exod. 33. 19. *Who will shew* (communicate or impart) *any good unto us?* Psalme 4. 6. *Thou hast shewed* (that is, done) *unto thy people hard things,* Psalme 59. 5. and 70. 20. and John 5. 20. *And sheweth him all things:* not by teaching him as an ignorant one, (for he is the wisdom of the Father, who made all by him) but by communicating to the Sonne (as essence and nature so) power and aculty to worke divine workes. Which Christ as Son, received of his Father by eternall generation: As Mediator, at his incarnation, God shed (as his love and heart so) his vertue and might into him.

3 To present and offer something unto ones sight and view. Mat. 4. 8. *And shewed him all the Kingdoms,* &c. Mat. 8. 4. Mar. 14. 15 Joh. 2. 18 Joh. 10. 23 *Many good works have I shewed you:* that is, done in your eyes. John chapter 2. verse 24.

4 To evidence some hidden thing by outward tokens and workes ordained for manifestation of a secret grace, sealed in the heart and invible. James 2. 18, 35, 13.

Shield) An Instrument of warre, made for defence, to award and keepe off the blowes of an enemy. An artificiall Shield.

Faith, which is as a shield to beare off and beat backe the fierce temptations of Satan. Ephes. 6. 16. *Above all take the shield of Faith.* A spirituall shield.

3 Divine defence and protection, Psal. 18. verse 2. *The Lord is my Shield.* An heavenly Shield.

4 Magistrates, being instruments of safety and defence to good men, Psalme 47. 9. *The*

shields of the world belong to God. An earthly shield.

Shiloh) Secundine or after-birth, which being peculiar unto women, noteth him to be that seed of the woman, Ge. 3. 15. & Son of *Mary*, Luk. chapter. 1. Gen. chapter 49. 10. *Till Shiloh come:* that is, Christ made of a woman, Gal. 4. verse 4.

Shiloh) The prosperer, the safe maker, Gen. 49. 10. The Hebrew hath an unusual manner of writing, implying his sonne and her sonne, as a prophesie that Christ should be the sonne of *Mary* the Virgin, of the lineage of *Judab*. It is in Hebrew the secundine or after-birth, to signifie that Christ did take our infirmities, and brought us peace and prosperity, even salvation.

Ships) Mariners and Merchants which traffique in ships, Esay chapter 23. verse 14. *How they shippes of Tarshish.*

2 The riches, strength, and glory of Gods enemies, Psalme 48. verse 7. *Thou shalt breake the Ships,* &c. Esay chapter 2. verse 16.

Shiptozacke) The losse, wracke, and overthrow of a Ship by tempest, or otherwise, Acts 27. 44.

2 The losse or falling from that doctrine which once men did beleve and professe, 1 Tim. 2. 19. *And concerning faith have made shipwrack.* Thou shalt break the ships of *Tarshish*.

Shooes) That part of our cloathing which covers and defends our feet from stones, thornes, and other injuries which they are subject unto, Exod. 3. *Put off thy Shooes.*

2 The Gospell of peace and atonement, which (being beleaved in) prepareth and armeth the feet, or the affections of a Christian Soule, to goe through all difficulties of their way, being many and sharpe. Canticles 7. verse 1. *How beautifull are thy goings with shooes?* Ephes. chapter 6. 15. *Your feet shod with the preparation of the Gospell of peace.*

Putting off Shooes) Giving up ones right to another, Deut. 25. 9. Ruth 4. 7. Also it was a signe of mourning and humiliation, Ezek. 24. 14, 23. and consequently of sanctification before God, putting off uncleanness as the change of other garment signified, Exod. 35. and 19, 10. Gen. 35. 2.

To shut up in unbeleefe) To hold all men from their birth fast bound in the fetters of naturall blindness and infidelity (as it were in a close prison) till the mercy of God

*The Sonne
of the
Father
that
covereth
the
infant
in the
womb*

God let them loose by an effectuall calling to Christ, Rom. 11. 32. *Hee hath shut up all men in unbelief.* God doth not work this by pouring unbelief into any mans heart (then should he be author of sin) nor by bare permission, onely suffering men to fall into unbelief, and to lye therein; neither yet alone by convicting them of infidelity through the testimony of the Law, by which commeth the knowledge of unbelief and sinne: but as a just Judge punishing their naturall blindness by giving them unto Satan, to be carried head-long to greater actuall blindness and unbelief, as he punished *Pharaoh*, *Abas*, the members of Antichrist, the Jewes: Rom. chap. 11. ver. 8. 2 Thes. 2. ver. 11. Exod. 8. 15. &c.

Shoulders) signifies strength, power and might to administer an Office Ecclesiasticall and Divine, *Esay* chapter 9. verse 6. Or civill and humane, chapter 22. verse 21.

To shut up the Kingdome of Heaven.) To keepe men from hearing and receiving the word preached, whereby the doore of the Kingdome of Heaven is set open unto us, *Matth.* chapter 23. verse 13. *Because you shut up the Kingdome of Heaven before men.*

To shut up the words) To confirme the words to the godly alone, hiding them from others, *Dan.* 8. 26. and 12. 4. and *Esay* 8. 16. That is, looke them up and keepe as under seale close the doctrine from Gods enemies, and reveale it to the believers.

S.

I.

Sick) One that lacks bodily health, either in whole or in part, *Luke* 9. 1, 2. *His sicke Servants*, *Phil.* 2. 27. *Hee was sicke neare to death.*

2 Sinners which doe seele their sinnes with griefe, and desire of a remedy from Christ, *Matth.* 9. 12. *The whole need not the Physitian, but the sicke*, verse 13. *For I am not come to call the righteous, but the sinners to repentance.*

Sickness) Ill disposition of the body, *John* 11. 4. *The Sickness is not to death.*

2 The infirmities of the soule, *Matt.* 8. 27. *He bare our sicknesses.*

3. Paines and punishments of Christ equivalent and answerable to the sin which we had committed, and to the sickness, or miseries which we deserved, and without his sufferings our selves had suffered. For it

must bee held that Christ having no inherent sinne of his owne, but the imputed sinne of others, hee had no manner of bodily disease or hurt as naturall, but onely that which was forced on him, as wounds, stripes and death. *Matth.* 8. 17. See this interpretation confirmed, *Esay* 53. 4, 5, 6. See Infirmitie. Or wee may say, it signifieth Christs care of curing our sicknesse and sinne, by his suffering and satisfying for us.*

To sift as wheate,) By temptations to assault and exagitate, endeavouring by malicious diligence and subtlety to shake faith out of the heart (as wheate out of a sieve) that nothing may remaine but the bran of unbelief and wickednesse, *Luke* 22. 31. *Satan hath desired to sift (or win now) you.* GOD doth sift and winnow, to purge and cleanse the heart (as a good husbandman the Corne,) but Satan doth it to destroy and to tread the Corne under foot like ravening fowles and vultures. Thus in one act Satan is unjust, and God most just, because they had not one end.

In the sight before God) See before God.

Out of his sight) From before his eyes. *Gen.* 23. 4. Death so defaceth all earthly things, as the most lovely things become loathsome.

Signe) Some outward sensible thing, whereby some other thing is brought to minde. *Matth.* 16. 1, 2, 3, 4. *Desiring him to shew them a signe from Heaven. Can ye not discern the signes of the time? Gen.* 9. 13. *It shall be for a signe.* These be either naturall or civil. signes.

2 Some strange miraculous worke, which (as a signe) sheweth forth Christs divine, power. *Marke* 16. 20. *He confirmed the word with Miracles and signs.* These be miraculous signes. *Esa.* 7. 11. 2 Thes. 2. 9.

3 A Sacramentall token, to witnesse the Covenant of free Salvation by Christ. *Rom.* 4. 11. *The signe of Circumcision.* *Gen.* 17. 11. This is a mysticall signe.

4 Some outward declaration of Gods mercy or judgment, 1 Cor. 14. 22. *Strange tongues are for a signe.*

To binde as a Signe) To have a thing alwayes in sight, or ready in our remembrance. *Exod.* 13. 9. *Deut.* 6. 8. *Bind them as a signe to thy hand.*

To give a Signe) To foretell a signe which should afterwarde come to passe, *Deut.* 13. 1, 2.

To make one a Signet) To have one alwayes before him on his hand, and in his eye

eye, (as a Signet) to care for him, and delightfully to rest in him, as God doth in Christ and all his people. Hag. 2. 24. *I will make her for a signet.*

Silence) Quietnesse, submission, or subjection, rebellious affections; being tamed and subdued, Psalme 62. 1. *My soule keeps silence.* See Psalme 4. 4. By silence and stillnesse is often meant in Scripture, a modest quietnesse of the mind, troublous affections being allaid, as Psal. 131. 2. & Lament 3. 26. 1 Tim. 2. 11.

2 A cutting off, or destruction, Psalme 31. 17. and 49. 12. *Man is like to beasts, which are silenced;* so it is read in the originall, by judgement of the learned; for the Hebrew word signifies silence or stillnesse, not onely in voyce, but in motion, as the Sunne was still and silent when it moved not, Joshua 10. 12, 13. And people destroyed, are said to be silenced, Esay 15. 1. Also the Grave or Death, is called silence, Psalme 515. 17. And things without life, are in the Hebrew phrase, Dumb, or Silent. Hab. 2. 19.

Silber) A precious Metall, whereof money useth to be made.

2 The chiefeft and choicest persons in a Kingdom, as Princes, Rulers, and Priests. Efa. 1. 22, 23. *Thy Silber turned to drosse, thy Princes are rebellious.*

Not to regard Silber) Neither to crave it of the Babylonians, nor to receive it being offered by them as a ranfome for their life, but to kill all they meet with. Efa. 13. 17. *They shall not regard Silver, &c.*

Simple) One endowed with a ver meane and slender wit and capacity. Prov. 9. 1. *Who so is Simple, let him come hither, and he that is despitute of wisdom, &c.* Psal. 19. 7. *Giveth wisdom to be simple.*

It signifies not onely such as bee foolish and unwise, as all men naturally bee, but such as see and acknowledge the same, and bee ready to submit unto the word, as the elect doe at their conversion. 1 Cor. 3. 18.

Also Simple signifies foolish ignorant persons, being without any mixture of grace or heavenly wisdom in them. Prov. 1. 22.

One that hath a plaine heart, void of wiles and wrinkles, having not the wit and skill to contrive any mischief or harme to others. Rom. 16. 19. *As concerning evill, bee simple.*

This word [*Simple*] in the Hebrew meaneth, one that is easily perswaded and enticed,

one credulous and light of believe. Prov. 14. 15. Consequently it is used for [unskillfull] and applyed sometime to evill persons, Prov. 9. 6. and 21. 3. Sometime to the good, as Psalme 116. 6. The Greek often doth translate it a babe, and so Christ calleth such, Mat. 11. 25.

Similitude) Likenesse, when one thing is declared by another like it: as Matth. 20. verfe 1.

2 Forme, together with truth of the thing. Rom. 8. 2. *Made in the similitude of sinfull flesh.* Here is meant a true humane Nature, made unto the forme of our Nature.

Simplicity) Signifies these foure things: First, faithfulness without deceit, not coufening the needy; secondly, humility without pride, not seeking our own praise. Thirdly, gentlenesse without fiercenesse, not giving the poore ill language. Fourthly, uprightnesse without respect of persons, not preferring one before another, where necessity is equall. Rom. 12. 8. *Let him give with simplicity.* This word is here set against fraud, covetousnesse, morosity, vain-glory, malignity, partiality, and curiosity, by fishing and examining the poore too narrowly, seeking pretences and excuses, as if they had no need.

Sincere) That which is pure, and without mixture. See *Pure*.

Sincere faith) Unfeigned faith, which is without mixture of Hypocrisie, 1 Tim. 1. 4, 5. *Pure heart, good Conscience, Sincere faith, unfeigned.*

Sincere milke) The Doctrine of the word, as it is unmixt with errors, traditions, and heresies. 1 Pet. 2. 1. *Desire the sincere Milke of the word;* that is, such as there is no deceit in it.

Not sincerely) Without a sincere and pure minde, though the matter of their doctrine were pure. Phil. 1. 16.

Sincerity) Truth or uprightness, without counterfeiting. 1 Cor. 5. 8. *Keepe the feast of unleavened bread with Sincerity,* 1 Cor. 16. ver. last.

2 Immortality, incorruption, or life eternall. Ephes. 6. 24.

Single life) An unmarried life, or life of such as live out of marriage; which none stand bound to doe, unlesse they can forbear by speciall gift. 1 Cor. 7.

Single) True, or without guile; it is the same with sincere.

Singular) That which is not common and ordinary, but peculiar and proper to a godly

Silver Cord Eccl. 12. 6 By this commentators gently understand the pith or marrow of the Back Bone, which comes from the brain and runs thence to the very lowest end of the Back Bone, together with the nerves, and sinews which Anatomists say are nothing else but the production and continuation of the marrow."

godly person. Match. 5. 47. *What singular thing doe yee?* Here it is taken in good part: but in the evill part, it is put for one conceited and peevish, bent to his owne way and will, without reason.

2 That which is excellent and precious, 1 Thes. 5. 13. *That yee have them in singular love for their works sake.*

To Sing as an Harlot) That the Merchants of Tyre, should with faire speeches, and praise of their Merchandize and Ware draw another to bargain with and buy of them, as harlots for their lucre doe entice with their pleasant songs, young men to come in to them. Eſay 23. 15.

Sinne) The transgression of Gods Law, 1 John 3. 4. *Sinne is the transgression of the Law.* The word in Hebrew which is translated sinne, signifieth properly misdoings, or missing of the marke or way: as in Judges 20. 16. *Men could sling stones at an haires breadth, and not sin,* that is, not misse. Also Prov. 19. 2. *He that is hasty with his Foot sinneth,* that is, misseth, or swerveth. In Religion Gods Law is our marke or way, from which when wee sweave, wee sinne: therefore sinne is defined to bee transgression of the Law, or unlawfulnessse. 1 Iohn 3. 4.

3 The guilt of sinne, making us subject unto, and worthy of punishment. Romans 5. verse 12. *By one man sinne entered into the world, in whom all have sinned.*

3 The punishment due to sinne, Gen. 4. 7. 13. *Sinne lyeth at the doore: and my sinne is greater then I can beare,* verse 13. Eſay 24. 20. 1 Pet. 2. 24.

4 Both guilt and punishment, Gen. 26. 10. *Thou shouldst have brought sinne upon us.* Psalme 32. verse 1. *Blessed is the man whose sinne is covered.* Matth. 9. 2.

5 Original corruption, or the pravity and naughtiness of our corrupt nature, being prone to all evill. Romans 6. 11, 12. *Let not sinne raigne.* Rom. 7. 8. And so throughout that Chapter, Psalme 51. 5. Rom. 3. 9. 23.

6 Actuell sinne, when evill thoughts are consented unto, and performed in outward deeds. James 1. 15. *Lust when it hath conceived, bringeth forth sinne.*

7 Any sinfull act or deed. Rom. 5. 13. *By sinne death entered.* Also false doctrine, or error in doctrine, Joh. 8. 46. by a Synecdoche.

8 A continuall course of sinning, or a constant service of sinne, Rom. 5. 15. Rom. 6. 15. *Shall wee sinne, that grace may abound?* Also Rom. 6. 1. *Shall wee continue in sinne?*

9 A Sacrifice offered, to make attonement

for sinne, 2 Cor. 5. 21. *Hee hath made him to bee sinne for us.* Exodus, Chapter 29. 14. Exod. 30. 10. Psal. 40. 6. and often elsewhere, it signifieth unbeliefe, as the Mother sinne. John Chap. 16. Verse 19.

10 It signifieth false doctrine. Iohn 8. 46.

10 Infidelitie, the roote of sinne: and therefore sinne, Iohn 16. 9.

11 Errour, untruth, fallitie, Iohn 8. 46.

12 A sinne extraordinarily great, or made greater by circumstance, Iohn 15. 22. 24. or a greater measure of sinne, Iam. 4. 17.

13 The remission of sinne. Rom. 5. 16.

14 A bribe or gift given by a wicked people to buy out the punishment of sin, Hof. 4. 3.*

Not to hate Sinne) Not to have so great a Sinne, as contempt of Christ and his Doctrine. Iohn 15. 22. *Not have had sinne.*

To loose Sinne) To assure a repentant sinner for forgiveness by applying the promises of mercy in the publick Ministry. Matth. 16. 19. *Whosoever thou shalt loose, &c.* The Papists do build their indulgences upon this loosing, & their tyranny on binding.

Sinne to lie at the doore.) Three things. First, that his sin how closely soever done, yet should bee made manifest, as things which lye before the doore, where all men goe in and out.

2 Secondly, that howsoever his conscience might sleepe and bee quiet after his bloody sinne, yet as a sleeping dog lying at the doore, being awaked by such as tread on him, doth bite and vex, so should horror and biting of conscience continually molest him.

3 Thirdly, that the punishment of his murdering sinne should bee ready at hand to take hold of him, so as hee should not escape, though his paine for a time were deferred. The paine due to Hypocrites, is like a Ban-dog at the doore, which is easily irritated and provoked to flie in a mans face, and to teare his flesh; so the destruction of sinners shall quickly and certainly arrest & seize on them, Gen. 4. 7. *Sinne lyeth at the doore.*

Sinne to death) The blasphemy of the holy Spirit, which is capitall, without all recovery. 1 Iohn chap. 5. verse 16. *There is a sinne to death, for which yet shall not pray.* See Blasphemie.

Note. Sinne to death, is not a sinne which is committed in the houre of death, but which undoubtedly bringeth death: like to the phrase, Numb. 18. 23. but that which Moses speaketh of, is a bodily death; in S. Iohn, is carried to the death of the soule, and that which is eternall.

To Sinne) To break or transgresse some Commandements of God. 1 Iohn 1.8, 9, 10. Also to offend publicquely, 1 Tim. 3.20.

3 To follow sinne with pleasure, not studying to live holily. 1 Iohn 2. 1. *That yee sinne not.*

To commit Sinne) Willingly, with the whole will, to fulfill the desires of lust and sinne, 1 Iohn 3.8. *He that committeth sin is of the Devill.*

To continue in sinne, to live in sionne, to commit sinne, and to sinne, (sometime) to serve sinne, to obey sinne, bee *Synonyma* or of one signification and force, being spoken of unregenerate impenitent sinners, who in all things bee ruled by their owne sinfull motions, though not without the checke of conscience and reason; yet without any godly sorrow, or hatred of their Sinnes.

To Sinne no more) To increase our care and endeavour against our sinnes, that the force of them may bee weakned, and their number lessened, and occasions avoided, Iohn 5. 14. *Goe and sinne no more*, that is, resist and strive against thy sinnes, that they bee not such, nor so many as have beene: it is a comparative speech.

To destroy Sinne) To beat and keepe downe the power of sinne, that it reigne not. Romans 6. 6. *That the body of Sinne might be destroyed.*

2 To teach, that elect persons justified by Faith, are sanctified by the Spirit to bee able to kill the rage of sinne, as they are freed from guilt and punishment of it. Galatians 2. 18. *If I build againe the things (that is, Sinnes) which I have destroyed.* To build Sinne, is to teach that grace hath abounded, that men may live in sinne: to destroy sinne, is quite contrary, to teach, that such as are justified by grace, may not serve sinne.

Not to Sinne) To endeavor the cleansing our selves from sinne, following holinesse of life. 1 Iohn 3.6. *Sinners not.*

To walke in Sinne) To live securely in a sinfull course. Eph. 2. 2.

To Sinne against one) To give him occasion of sinne by our evill example, in word, or deed. Matth. 18. 15. *If thy brother Sinne, or trespassse against thee.*

To have cloake for Sinne) To have something to plead for excuse, Iohn 15. 22.

To Sinne) No such great sinne.

Sinner) Every man, being subject to

Sinne, and to the transgression of the Law. Luke 18. 13. *God bee mercifull unto mee a Sinner.* Thus all men bee sinners. Rom. 5.8. *When we were sinners.*

2 The Gentiles, which bee strangers from the Covenant of Gods. Galatians 2. verse 15. *And not sinners of the Gentiles.* Thus Heathens onely bee Sinners. In this respect, they which bee borne of God, bee said not to sinne. 1 Iohn. 3.9.

3 One that liveth in sinne, and maketh a trade of sinning, having sinne reigning and raging in him. Iohn 9. 31. *God heareth not sinners.* Matthew 11. 19. Psalm 51. 13. Psalm 1. 1. *That standeth not in the way of Sinners.* Romans 5. 7, 8. Thus wicked men onely are sinners. Which name is usually given to such as bee given to sinne, and have the course of their life sinfull, therefore Solomon opposeth good men and Sinners. Eccles. 9.2.

4 One wounded with a sense and feeling of Sinne, hungering after Gods mercies in Christ. Matthew Chapter 9. Verse 13. *I came to call sinners to Repentance.* Thus the godly be sinners.

To bee a sinner to one) To bee guilty as a violator of his faith and promise, and to be punished accordingly, Gen. 43. 9.

The causes of Sinne) God is no way to bee reckoned among the causes of sinne, hee is *causa defectiva* or rather *negativa*, *non efficiens peccati*, or rather *defectus Dei in nobis, est causa efficiens mali in nobis.*

The causes of sinne 1 Without us are reduced to three. The devill, the world, and the flesh.

2 Within us, (which is reducible to the flesh) there are three in generall.

1 Ignorance. 2 Infirmitie. 3. Evill will; or as Aristotle hath it, 1 Ignorance. 2 Passio vel infirmitas. 3 Electio seu deliberatio. Vel, 1 non nosse; 2 non posse; 3 non velle bonum: quae 3. privative sunt. Positiva vero sunt cause externi peccati haec 3. interna. 1 cogitare malum; 2 velle; 3. posse.*

Sinners of the Gentiles) Such as from their progenitors and birth were strangers from God his Covenant, being not borne of Gods people, but of Aliens from the Commonwealth (or Church) of Israel: as all the Gentiles were before the Resurrection of our Lord: Otherwise, even the Jewes were borne in sinne, and by Nature the children of Gods wrath, as well as others, Gal. 2. verse 15. *Not sinners of the Gentiles.*

Sinners

Sinners in the sight of the Lord) Such as sinne openly, declaring their sinnes impudently, without any reverence of divine Majesty, or of men in earth. Gen. 23. 13. *They were great Sinners in the sight of the Lord.* Thus Tremelius reads it. See Gen. 6. 11. *Corrupt in the sight of God,* that is, impudent offenders.

Sinfull Nation) A people addicted and given to sinne, daily sinning out of an habit, (not in some few acts) whereby they are wholly disposed to sinne, and can doe nothing but sinne, Isaiah 1. 4. *A sinfull nation.*

Sion, or Mount Sion) An hill in the City of Jerusalem, whereupon the Temple was built. Earthly Sion, as a Type and Figure of another Sion, Psalm 125. 1. Sion, was the name of an high mountaine in Jerusalem, on the top whereof, was a strong Fort, which the heathen Jebusites kept by force from Israel untill Davids dayes, Josh. 15. 63. 2 Sam. 5. 6. 7. but hee tooke it from them, fortified, and called it *David's City*, 1 Chron. 11. 4. 5. 7. Neere unto this was Mount *Moriah*, whereon *Salomon* did build the Temple, 2 Chron. 3. 1. whereupon Jerusalem was called the holy City, Nehem. 1. 18. Esa. 51. 1. and 58. 2. Marth. 4. 5. and Sion is named the Lords holy Mountaine which he loved, and where hee would dwell, and from which the Law should come forth; therefore was it a figure of Christ his Church, Joel 3. 17. Psalm 78. 60. Esa. 2. 3. Psalm 132. 13. 14.

2 The visible Church of God here on earth, Psalm 51. 20. *Be favourable to Sion,* and 129. 5. *As many as beare will to Sion.* Before the comming of Christ, the visible Church was onely among the Jewes, and was signified by Sion, as the most excellent place: where the Israelitish Church did use to assemble to worship GOD, Esay 39. 20.

3 The Celestiall City, heavenly Sion, most excellent for glory, and permanent for stabilitie, like to a Mountaine which is high and firme, Rev. 14. 1.

4 The company of beleevers here on earth, of what Country soever, Joel 2. verse 22.

Daughter of Sion) The Church which was wont to bee assembled in the Temple built upon Mount Sion, Joh. 12. 15.

2 The women which dwelt in Jerusalem, where Mount Sion was seated, whether single or married, Esay 3 verse 16.

Sir) A terme of reverence given to

Teachers and men of authority and wealth, John 12. 21. *Sir, we would faine see Jesus.* Thus *Sarah* called *Abraham* Sir, or Lord, 1 Pet. 3. 5.

Syries) Perillous places in the Sea, like unto whirl-pools, Act. 27. 17. *fearing lest they should have fallen into Syries.*

Syria) in Scripture is derived from Aram. and Assyria, from Ashur, Gen. 10.

Sister) A Daughter of the same father; so was *Mary* to *Martha* and *Lazarus*. Joh. 11. 1. *And her Sister Martha.* A Sister by nature.

Note. See Gen. 26. 7. A Sister signifies, a neece, as a nephew is meant by a brother. See Gen. 13. 8. and Gen. 20. 2. 12. shee was not *Abrahams* naturall Sister, nor of halfe blood as some doe thinke, but his brother *Harams* daughter, Sister unto *Lot*, called also *Iscah*, sister unto *Mileab*, Gen. 11. 29.

2 A Kinswoman, so was *Sarah* to *Abraham*, Gen. 12. 10. *Say thou art my Sister.* Also Matth. 13. 56. *His Sisters, are they not with us?* A Sister by affinity and consanguinity.

3 Every true Christian that doth the will of God, Matth. chapter 12. verse 50. *Hee that doth the will of my Father, is my Brother and Sister.* A Sister by profession, 1 Cor. 9. verse 5. One of the same religion.

4 Any thing that is deere unto us, and to which wee are neerely joyned in love, and affection, Proverb 7. 4. *Say unto wi, dame, Thou art my Sister.* A Sister by affection of love.

5 The Church, to be gathered out of the Gentiles, Cant. 8 8 *Wee have a little Sister.* A Sister by spirituall union with Christ.

Not to take a wife to her Sister) Not to take one wife to another, or not to have at once two wives. This sentence condemneth *Bigamie* and *Polyg-mie*, having two or more wives together, Levit. chapter 18. verse 18. *Neither shalt thou take a wife to her Sister to vex her:* that it is the true meaning of these words, (as I have rendred it) may appeare by these following reasons: first, because marriage with our wives Sister is by proportion forbid in verse 16. of this chapter. Secondly, to wrest the reasons added hereunto any purpose save monogamy or having one woman for wife at once, were violence to the Text. Thirdly, because elsewhere in some other place the second wife (when the first was living) is termed a vexer or provoker, (*angens seu amara*) 1 Sam. 1. 6.

Fourthly, if having of more wives than one at once, bee not prohibited in this Text, it should bee no where in Scripture forbid, save to the King. Deut. 17. 16. Lastly, Christ. Matth. 19. 5. *Paul*, 1 Cor. 6. 16. and 7. 1. Also Mal. 2. 15. & *Chalde Paraphrast*, on Ruth cha. 4. ver. 6. be most faithfull interpreters of this Law.

A Sister a woman) A Sister a wife, 1 Cor. 9. 5. The word Woman being placed after a Sister (as it is in all Greeke copies and *Syrian Paraphrast*) must signifie a wife, or else there were in the Apostles speech an absurdity.

To Sit) To rest after labour. John 4. 6. *Jesus being weary sate thus upon the Well.*

2 To have Dominion and Rule (whereof sitting is a token,) Mat. 19. 28. *And sit upon seats, and judge the twelve Tribes of Israel.* Rev. 20. 4.

Sitnah) Hatred, spitefulnesse, as *Azek*, in the former verse signifies contention or strife, Gen. 26. ver. 20. Of this word the Devill hath his name Satan.

To sit in the dust) To fall from high estate and degree, to the lowest and poorest condition. *Elay* 47. 1. *Come downe and Sit in the dust.*

To sit in Heavenly places) To possesse heaven in Christ our head, and by hope to looke to possesse it in their owne persons. Ephes. 2. 6. *And hath made us Sit in heavenly places.*

3 To be a co-partner and fellow of Gods sovereignty and power. Ephes. 1. 20.

To Sit at the right hand of God) To partake with God, in the fulnesse of his glory, Majesty and Rule, over all Creatures, as Christ onely doth. Psalme 110. 1. Ephes. 1. 20. *And set him at his right hand in heavenly places.*

Christ as touching his divine essence and majesty is in Heaven, but not locally shut up and enclosed there, onely because it is there most eminent & apparent: whereas his humanity is in heaven, as in the proper place, so as he is not here in earth; else were his body an imaginary, and no true body, which still holdeth naturall properties, (though it have cast off naturall infirmities) and then his ascension were a fiction, and no true and reall action.

2 To have part in the blessednesse and glory of heaven, with God, by his free mercy. Matth. 20. 23. *To sit on my right hand shall be given, &c.* Mat. 25. ver. 32. *To them on the right hand.*

3 To continue, dwell, and abide. Psalme

2. 4. and 132. 14. 101. 6, 7.

4 To company and have familiarity with one. Psal. 26. 4, 5.

To sit in the Temple of God) To rule and command in the Conscience or the Church, where God alone ought to sit as chiefe Ruler. 2 Thes. 2. 4. *Hee sits on God in the Temple of God.*

Sit troubles) Sundry and many afflictions, from all which God will deliver the upright man. Job 5. 19. *He shall deliver thee in six troubles.*

S

L.

Slacke) One, that lingereth and puts off to doe a thing beyond the appointed and due time. 2 Pet. 3. 9. *God is not slacke*; that is, hee is not one that neglecteth his season to come later than he should. God is not such a Slacke one.

To slander) To raise and give out an evill report of others, to their reproach. Psal. 15. 3. *Hee that slandereth not with his tongue.* Psal. 50. 20. One may slander his neighbour, in speaking the truth of him, if it bee done with a minde to disgrace and hurt his name, by discovering his faults.

To Slay a slaughter, or to kill beasts) Either to offer sacrifices or to make a feast, which is the generall meaning of this phrase, as Gen. 31. 54. 1 Kings 1. 9. Numb. 22. 40.

Sleepe) The binding of the senses, to give the body rest after labour. *Esher* 6. 1. *His sleep went from him.* Psalme 3. 5. *I slept, and rose againe.* Psalme 4. 8. This is Naturall sleepe, which is the rest of the body in the bed.

2 Sinne, ruling and over-ruling in mens hearts, which makes the soule secure and senselesse of God, as if it were asleepe. Rom. 13. 11. *It is now time wee should arise from Sleepe.* Ephes. 5. 14. *Awake thou that sleepest.* This is spirituall sleepe, which is the rest of the soule in sinne.

4 Negligence and carelesnesse, more or lesse. Matth. 13. 35. *While men slept.* Mat. 25. 5. *While they slept.* This is also the Sleepe of the Christian soule, overtaken with some security, through abundance of peace and pleasures. It is a sleep of ease, security and prosperity.

4 Death, or dissolution of the soule from the body. Dan. 12. 2. Acts 7. 60. and 13. 36. John 11. 11, 14. 1 Cor. 11. 30. 1 Thes. 4. 14. *And some sleep.* This is mortall sleep, the rest of the body in the grave. It signifies quietnesse

nesse and rest of minde, void of carking care. Psal. 127. 2.

To sleep) To rest; Secondly, to sinne and live securely. Thirdly, to dye. Thus men sleep, as before is shewed.

2 To bee slow, and put off long to helpe one out of trouble. Psalme 44. 23. *Why sleepest thou, O Lord?* Thus God is said to sleep.

Sleight of men) The cunning and craftinesse of corrupt Teachers and heretiques, like unto that sleight and cogging whereby Dice-players use to deceive such as they play withall. Ephes. 4. 14. *By the sleight of men.* Mr. Beza judgeth, that the Apostle here doth borrow his speech from Gamesters and Dice-players, yet hee referreth it unto the uncertaine cases, whereby both false Teachers, and their followers are unconstantly tossed, finding no stay for their mind to rest on: like boats tossed up and downe with waves, and like to the uncertaine caits at Dice, and doubtfull event of Dice-players, who are ever unsure what chance they shall have, or what will be the issue of their game: even so unstable and restless are false Teachers.

To slip) To faile in some duty towards GOD, or our Neighbour, or our selfe. Psalme 73. verse 2. *My foot had well-nigh slipped.*

Slow to anger) One loath to punish deferring his vengeance. Psalm. 103. 8. *The Lord is slow to anger.*

Sluggard) One that is idle, loving ease and bodily rest. Prov. chap. 6. verse 6. *Go to the Pismire, O Sluggard.*

2 One that is careless and negligent in the duties of godlinesse. Prov. 23. 13. *The Sluggard saith there is a Lyon in the way.*

S.

M.

To Create Clouds and Smoke) To raise up unlooked for helps and ayds for defence of his owne people in *Babylon*, as sometime he did protect them in the wilderness, by a cloud in the day, and fire in the night. Esay 4. 5. *The Lord will create a cloud, &c.* See Exodus 13. Verse 21. and Chapter 14. verse 19, 24. Gods protection whereby hee defendeth his owne in affliction and dangers, is elegantly set forth by many Metaphors, of Cloud, Smoake, flaming fire, shadow, place of refuge, covering, Esay 4. 5. 6. by Tower, Buckler, Shield, Fortresse, Horne, &c. Psalme 18. 1, 2. and Psalme 144.

1, 2. by such heaping up of words, the All-sufficiency of Gods protection is signified.

To smocking firebrands) The two Kings, one of Syria, the other of Israel, so called, because Fire-brands quickly are put out, and can doe no great hurt; so the anger of these two Kings against Judah should bee vaine and short. Esay 7. verse 4. *Are not the two tails of these Smocking Fire brands.*

To Smell) To accept and take favourably. Gen. 8. verse 23. *GOD smelled a savour of Rest.*

To Smite) To strike one with the hand, or with a Rod. Matth. 26. 27. *They smote him with a Rod.* And to chastise, Jer. 5. 3. Esay 5. verse 25.

2 To witnesse soule grieve and sorrow for sinne. Jer. 31. 19. *And Ephraim smote his Thigh.*

3 To kill. Gen. 32. 11. *Left bee will come to smite me.* Gen. 14. 5. 17. and Exod. 2. 12. It signifieth to oppresse Tyrant-like. Esa. 10. 20, 4.

To Smite with blindness) To strike and plague men with darkness, not of bodily eyes onely, but of minde, so troubling their wits, and dazeling their sight. Gen. 19. 11. *And hee smote them with blindness.*

Smoake) The reeke and vapour arising out of the fire, being hurtfull unto the eyes and sodainly vanishing to nothing.

2 The unstable and vanishing condition of the Wicked. Psalme 37. 20. *Even with the Smoake shall they consume away.*

3 A sloathfull Messenger, who is as irksome and grievous to him that sendeth him, as Smoake is to the eye. Prov. 10. 26. *As Smoake to the eyes, so is a Sloathfull man to him that sends him.* Also a mighty King, *Hzekiah*, bitter as Smoake. Esay 14. 31.

4 The hot and fiery anger of God, against the Wicked. Psal. 18. 8. *Smoake went out at his Nostrills.* Esay 6. 4. *Filled with Smoake*; that is, the great wrath of God was abundantly declared.

5 A visible signe and token of Gods presence. Esay 4. verse 5. *A Cloud and Smoake by day.*

S.

N.

Snares) A Gime or Trap, to catch something in privily.

2 Some secret assault of an enemy. Psalme 91. 3. *From the Snare of the hunter.*

G g 2

3 Sinfull

3 Sinfull temptations of Satan and worldly lusts, wherein sinners are entrapt and held fast, as birds in a snare, 1 Tim. 6. 9. *They that will bee rich fall into temptations and snares,* 2 Tim. 2. 26. *And come out of the snare of the devill.* Also reproachfull words, 1 Tim. 3. 7.

4 Worldly riches and pleasures, which to the wicked, (through their owne fault) prove snares, by Gods iust judgement. Psal. 69. 23. *Let their Table be made a snare.*

5 The hurt and ruine which cometh from Christ, to such as doe not beleve his promises. Esay chap. 8. verse 14, and 15.

6 Some secret and unexpected judgement of God on the wicked, which they shall not prevent by wit, nor breake by strength, nor escape by flight. Ezek. 12. verse 13. Psalme 11. 6. Hosea chapter 7. verse 12.

7 The day of judgement generall, which shall bee secret, sodaine, sure. Luke 21. 35.*

Fear, Pit, and Snare.) All manner of evils, fearefull, and dangerous, the feare thereof is worse then the things feared: sodaine and unlooked for mischiefe, as the falling into a pit, whereof one is not aware: and such calamities out of which a man shall not escape, as there is no getting out of a snare. Esay 24. 17. *Feare, and the Pit, and the Snare are put upon thee, &c.*

80) In such sort, or such wise. Matth. 20. 26. *But it shall not bee so among you,* that is, not in such sort and fashion, as it is with earthly Princes.

2 Likenesse, or unlikenesse, when it is a note of comparison, Luke 17. 26. *So shall it bee in the dayes of the Sonnes of man.*

3 A condition to bee performed, Rom. 8. 18. *If so bee yee suffer with him.*

Sobriety) A power or gift, enabling men to use moderately all lawfull pleasures of this life, and to refraine from all unlawfull. Titus 2. 22. *To live soberly, justly, and godly.* 1 Peter 5. verse 8. *Watch and bee sober.*

2 The moderation of the minde in the use of inward gifts without pride or swelling against others. Rom. 12. 5. *Be wise unto Sobriety.* Acts 26. 25. *I speake the words of truth and Sobriety.*

Sojourner or forreiner) Properly one that dwels in a strange Countrey, and hath no possession of his owne there, as A-

bram, Gen. 23. 4. Also Heb. 11. 13, 14, 15. But by a figure every one of Gods people bee so, though they have possessions: so David acknowledgeth, 1 Chron. 29. 16. Psalme 39. 13. and the Law taught men so much, Leviticus 25. 23. and the Gospell teacheth us the same for our estate on earth, 1 Peter 2. 11. for here wee have no abiding Citie, but looke for one above. Hebrewes 11. and 13. Thus saith *Basil*, that sojourning is our temporary abode, signifying not a seled life, but our translating and passing on to a better. Psalme 15. vers. 1.

Sold) That which passeth over to the possession of another; who with his money hath purchased the propertie and use of it. Acts 5. 1. *Sold a possession.*

Sold under sinne) A bondman, or one in bondage to sinne, as a slave bought with money, is bond to his Lord: Regenerate persons are such in part. Rom. 7. 14. *I am carnall, Solde under sinne.* But the wicked are such wholly. 1 Kings 20. 21. *Thou hast sold thy selfe to doe wickednesse.* *Abah* was a voluntary bond-man unto sinne, fulfilling the lusts of it with greedinesse. *Paul* was involuntary, being forced to doe the will of sinne; for hee did the evill which hee hated and would not have done, because he was regenerate in part. Romans 7. verse 15, 16.

Some) The greater number or more part. Romans 3. 3. *What though some did not believe.*

Spiritual Songs) Such Songs or ditties as are not like carnall songs of drunkards, but spirituall for the matter as well as for the affection of the fingers. Ephes. 5. 19. *With Psalmes, Hymnes, and spirituall Songs.* Psalmes bee such holy things as beside the voyce, are sung with the instrument, as Harpe, Lute, &c. Hymnes bee Songs containing the laud and praise of God onely, and are sung either by voyce alone, or by instrument also. Songs containe beside praises of God, doctrines, propheties, exhortations, thanksgiving. The use of musicke is to bee allowed even publicly in Churches, so as these three apostolicall conditions bee well observed: First, that men sing with the heart. Secondly, spiritually. Thirdly, to the Lord: that is, to edification in godlinesse, and unto Gods glory. Therefore popish abuse of Musick to the hinderance of edification, shutting out Sermons by long confused chaunting, and in a strange tongue, cannot bee defended by

by this place of *Paul*. In *Esay* 12. 2. and *Exod.* 15. 2. Song is put for matter and argument of Song.

Song of degrees) A Song of ascensions, or of heights; that is, a Psalm to be sung with an high voice, as the Levites are said to praise God with a great voice on high. 2 *Chron.* 20. 19. Or this phrase and title noteth the excellency of the Song, for grave, pithy sentences. Sundry other wayes is this title understood, as of the staires or steps (which by degrees) went up into the house of the Lord, whereon the Singers should stand: or for coming up from *Babylon*, *Ezra* 7. 9. Fiftene Psalmes together are thus entituled, from the 120. unto the 135.

Song of his beloved) A Song purposefully made and written by the Prophet unto the honour of Christ, the Husband and Bride-groome of the Church, whose friends the Prophets were especially, *Esay* 5. 1. *John* 3. 29. *John* 15. 14.

Sonne) Any man-child begotten in lawfull marriage: as *Isaac* to *Abraham*. *Gen.* 22. 8. *My Sonne*.

2 A Nephew or a Grand-childe, *Gen.* 48. 7. *Gen.* 31. 43. *These sonnes are my sonnes*, 2 *Sam.* 19. 24. *Mephibosheth* the sonne of *Saul*.

3 One that lineally descendeth from the loynes of another. *Matthew* 1. 1. *The Sonne of David*: that is, one of his posteritie.

4 A childe, either Sonne or Daughter. *Rom.* 8. 17. *That wee are the Sonnes (or Children) of God*. Also verse 18, *Rev.* 21. 7. *And he shall be my Sonne*.

5 One spiritually begotten by the preaching of the Gospell. *Titus* 1. 3. *Titus my naturall Son*, 1 *Tim.* 1. 2, 3. *So every true Christian may be called the Sonne of his Pastor, which begot him to God*. It noteth three things; first the age of *Titus*, a young man. Secondly, *Pauls* fatherly affection. Thirdly, the effect of the Gospell regenerating *Titus* and *Timothy*.

6. One that hath the affection of a Sonne, and submitteth himselfe to another, as a Sonne to his Father, *Phil.* 3. 22. *Hee hath bene with me, as a sonne with his father*. *Prov.* 3. 1. *Hearken my Sonne*. So is every good subject a Sonne to his Ruler. *Iosh.* 7. 19. Also Christ the Sonne of God, and *Mary*. *Esay* Chap. 9. Verse 6.

7 Some most excellent creature of God, as an Angell, or some other. *Cant.* 2. 3. *So is my beloved among the Sonnes*.

8 A Successor, one who succeedeth or commeth after another in government. Thus it is written, that *Jehojakim*, begat *Iechoniah*, and his brethren, *Matth.* 1. 11. A Legall, and not a Naturall Sonne. *Joseph* in *Luke* 3. verse 23. is named the sonne of *Heli*, that is, his sonne in law; for the kindred of Christ on the Mothers side, is by *Luke* rehearsed by ascending to *Adam*.

9 One which is so called *Ironie* in derision, because hee falsely boasted to be a Sonne, when hee was not. *Luke* 16. 25. *Sonne, remember that thou, &c.*

10 One of the Kings stocke and family, *Matth.* 17. 26.

In *Matth.* 17. verse 26. where Christ saith, that the sonnes or children are free from Tribute: if it bee meant of sacred Tribute due to the Temple, then it did belong to Christ as Lord of the Temple: if it bee taken of civill Tribute, which Romans as Lords of *Jury* by conquest did challenge, even this also did rather belong to Christ then to the Romans, because he was the Son of *David*, of the Kings lineage and race.

The cause why the Tribute is laid down for *Peter* alone, and not for any of the rest of the Apostles, was not to commend a myltery of *Peters* supremacy as chiefe in power over the rest, this is a popish fancy; but for that Saint *Peter* had an house and family in that Citie wherein Christ abode, so had not the rest. Moreover, paying of Tribute was a Token not of superioritie, but of subjection. Lastly, it should be considered how unlike unto *Peter*, the Pope of *Rome* his fained successor is; for hee exacteth Tributes of Kings and people, but payeth none; thus the weapons which Popery hath to defend it selfe, doe rather fight against it, then ought maintaine it.

Sonne of David) Christ who was promised to *David*, and was to come out of his loynes, lineage, and stocke, as *Matth.* 20. 31. and often elsewhere. Christ first promised to come of *Adam*, then of *Abraham*, then of *Isaac*, then of *Judah*, lastly of *David*, whose person and kingdome was a type and figure of Christ and his kingdome, so Psalm 2. throughout.

One like the Sonne of Man) One in the figure of Christ, God and man in one person. *Daniel* 10. 13. *One like the Sonne of Man came from the Clouds, &c.* This coming from the Clouds, signifieth his God-head, and his man-hood is signified by his name [the Son of Man:] he is said to come to the Ancient of dayes, when hee ascended to his

Father, at whose right hand sitting hee received glory, dominion, and a kingdome everlasting, not perishing and fading like the earthly Kingdomes, verse 14.

Sonne of God) One begotten of the substance of God, by an unfearchable and eternall generation. Matthew, chapter 3. verse 17. *This is my well-beloved Sonne.* John, chapter 1. verse 14. *As the glory of the only begotten Sonne of God.* This is a Sonne by Nature; and thus Christ alone is the Son of God, according to his Divine Nature: other bee Sonnes by adoption and favour. *Arrians* deny this, most falsly and impudently.

2 The man Christ, or the Man-hood of Christ, which is the Sonne of God by the grace of personall union, being united unseparably to the person of the Sonne of God, Luke, chapter 1. 35. *That holy thing which is borne of thee, shall bee called the Sonne of God.* A Sonne by grace of personall union.

3 One that is taken of favour to bee a Sonne, being by nature a Child of wrath. John 1. 12. Galatians 4. 5. Romans 8. 14. *As many as are led by the Spirit, they are the Sonnes of God.* Thus every true beleever is a Sonne, by grace of adoption.

4 One framed and made after the Image of God, in perfect righteousness and holiness. Luke 3. verse last, *Adam the Sonne of God.* Thus Adam was the sonne of God, a sonne by Creation. In this sense also, the Angels are the Sonnes of God, Psal. 89. 6.

5 One that comes of godly Parents; and is a worshipper of the true God outwardly, though not in truth. Gen. 6. 1. *The sonnes of God saw, &c.* This is a Sonne by profession only.

Creatures are the sonnes of God commonly, the Saints bee his sonnes specially, but Christ is his Sonne singularly.

Like the Sonne of God) One of excellent and as it were divine favour and beauty. Daniel 3. 25. *Like the Sonne of God:* that is, as an Angell: for Angels were called the Sonnes of God; thus our Geneva note, but the former is better: The latter seemeth right by the verse 28.

God hath given his Sonne.) That God most freely out of his favour and eternall mercy (without all respect of our workes and merits) hath bestowed his Sonne upon us, to bee our Saviour. Romans chapter 8. verse 32. *God spared not his Sonne, but gave him for us.*

Note. Sonne is called branch in Scrip-

ture, Gen. 49. 22. because hee springs from his father, as a branch from a tree: and so young, small and tender branches are called daughters, Gen. 49. 22.

Sonne of man:

1 A Avaine and wicked person, by God in contempt so called, because hee boasteth of his petigree, which is but man, Psalme 4. 2.

2 A godly and gracious person, such as God called the Prophets, Ezek. 2. 1. 3. 6. 8.

So called of God in love, because God reckoneth of and delighteth in such a one, as a father in his owne Sonne.

3 Christ Jesus himselfe, who so calleth himselfe, Matth. 16. 13. To shew 1 His true love to men: and 2 to shew his true humanitie, both of them for us to beleieve.

3 His true humility for us to follow.

4 To shew that hee is descended of them in whom hee was promised.

5 To honour them of whom hee is descended.*

Sonnes of Death) Persons appointed to die, or worthy to die, Psalme 79. 11. 1 Samuel 20. 31. Deut. Chap. 25. Verse 2. Psalme 102. 21. And sonne of perdition, 2 Thess. 2. 3.

This word Sonne in Scripture, beside other sign. is put for every yong thing, as for a young Vine, Psalme 80. 15. and for young Lambes, Psalme 114. 4. 6. It is Sonnes in the Hebrew, and 147. 9. Sonnes in the original, which wee translate young Ravens.

Sonnes of my people) Citizens.

Sonnes of Men) The posteritie of Cain, so called, for that they favoured more the things of men then the things of God, and were more industrious in humane inventions, then religious devotions.

Sorrow) A naturall affliction, whereby the heart is grieved, in respect of some evil thing which troubleth us, Gen. 37. 34. *And sorrowed for his Sonne a long season,* Gen. 42. 38. *Ye shall bring my gray head with sorrow to the Grave.* This is a naturall Sorrow.

2 A griefe arising out of the feare of punishment, breeding desperation unto death, 2 Cor. 7. 10. *Worldly sorrow causeth death.* This is worldly Sorrow. Also it signifies sinne, which bringeth sorrow, Eccle. 11. 10.

3 The griefe and displeasure of mind, which we feele for offending God our mercifull Father, by our sins, 2 Cor. 7. 10. *Godly sorrow causeth repentance to life.* This is godly Sorrow.

4 Misery, which is cause of Sorrow, Rev. 21. 4. *No more crying, nor sorrow.* A Metonymie of the effect for the cause.

☞ Notethat sorrow is diversly named according to the diversity of the matters whereon it is set.

1 Being set on, or exercised in evils that are our owne, it is called, generally, repentance: the sorrow for our misery or punishment, is called Attrition, for our fault, Contrition.

2 Sorrow for anothers evils is called commiseration, or pity and mercy.

3 Sorrow for, at the good of another, is called envy.*

Sorrow of death) A death full of sorrow, both of body and mind, Acts 2. 24 *Hee loosed the sorrowes of death.* Deadly sorrowes, such as a Woman is tormented within her travail: these were loosed by Christs victory over, and deliverance from death, which for a time held downe Christ, as one oppressed by those deadly sorrowes.

Sonne younger) Gen. 9. 24. signifies not Canaan, as Theoderet thinketh, but Cham the father of Canaan, who is called younger, not in manners, as Ambrose, nor comparatively, in regard of Sem, (as Peterism) nor for that hee lost his eldership by sinne, (as Chrysostome writeth) but in yeares; for he was borne after Japhet and Shem, who is named first, as Gen. 5. 32, 6, 10. to note his dignity, being the child of God, type of Christ, and father of holy Kings, &c.

Soothsayers) Certaine Diviners or Magicians, which by observation of the starres, take upon them to foretell the events of humane matters, Esay 2. 6. *They are Soothsayers.* Some derive this word of [Hassan] which signifies a Cloud, because these kinde of men by the chattering and flight of birds in the Clouds and ayre, doe make what things will happen unto men. Others fetch it from the Hebrew word *Hasjia*, [an eye] to signifie Astrologers, which observe seasonable times for doing of matters without either divine or naturall cause: see the punishment appointed to such, Levit. 20. 6. The greatnesse of the paine shewes it to bee no light crime.

Souldier) One that fighteth in war against a worldly enemy, Acts 10. 7. Luke 7. 8. *I have souldiers under me.*

2 A spirituall Warriour under Christ, against sinne and Satan, 2 Tim. 2. 3, 4. *Suffer affliction as the Souldier of Jesus Christ.* Such is every Christian, but especially the Ministers Christ.

Soule) That spirituall and best part of man (which is distinguished from the body) whereby wee understand and discourse of things, Gen. 2. 7. Mat. 10. 28. *Which is able to destroy body and soule.*

2 The whole man, consisting of body and soule, Rom. 13. 1. *Let every soule be subject,* &c. Ezek. 18. 20. *The Soule that sinneth shall dye:* by a Synecdoche of the part for the whole, Gen. 46. 26, 27. Gen. 27. 4. Also 1 Pet. 1. 9. and 1 Pet. 2. ver. latt, *Bishop of your soules.* Deut. 4. 15. Luke 12. 19. Gen. 14. 21. Psal. 107. 9. 1 Pet. 3. 20. Act 7. 10. Prov. 27. 7. and 15. verse 15. Jan. 1. 21. Psal. 19. 7. Note that the soule is named, because 1. therein properly is the Image of God; 2. it is first converted; 3. and first glorified.

3 The will and affections, whereof the soule is the seate, Luke 1. 46, 47. *My soule doth magnifie the Lord,* 1 Sam 18. 1. *The Soule of Jonathan was knit to the Soule of David.* 1 Thes. 5. 23. Gen. 34. 8. A Synecdoche of the whole for a part, Heb. 4. 12.

4 Life, Psalme 16. 10. *Thou wilt not leave my soule in hell;* that is, suffer my life to bee alwayes oppressed with death, Psal. 7. 2. *Left he devoure my soule.* And often elsewhere in the Psalmes, Soule is put for Life, for a mans person and selfe: by a Metonymie of the cause: the soule being cause of life. Job 2. 6. Matth. 2. 20. Proverbs 12. 10. 1 Kings 19. 10. Psalme 63. 10. Exod. 4. 19. Gen. 12. 13. and 14. 21. Gen. 27. 4, 5. and 44. 30.

5 The breath which men breath in and out, Acts 20. 10. *His Soule is in him.* It signifieth also the corps of a person deceased, Levit. 21. 1. 11. Numb. 5. 1. Also 9. 10.

Soule in Greeke, hath the name of breathing and respiring, and therefore sometime is used for the breath, Job 41. 12. It is the vitall spirit that all quicke things move by: therefore beasts, birds, fishes, and creeping things, are called in Gen. 1. 20, 24. *Living soules.* And this soule is sometime called the Blood, because it is in the blood of quicke things, Gen. 9. 4. Levit. 17. 11. It is also often put for the life of the creatures, so for ones selfe, person, and whole man.

6 God himselfe, Prov. 6. 16. *Yea, his soule abhorreth seven.*

7 A sensible and reasonable creature, such as man is, Gen. 2. 7.

Soule (in the Hebrew and Greek tongue) is often found to signifie the carcase or dead body of a man; also any living thing: as in Levit.

Levit. 19. 28. and 21. 11. Rev. 16. 3.

To lift up the soule signifies To desire, and covet, as Psal. 24. 4. and Jer. 22. 27. or to behold a thing diligently and attentively, Psal. 123. 2.

Soule and flesh) Chiefe Governour and Captaines which be the soule and life of an Army: Also the common Souldiers, which which be as the body thereof, Esay 10. 18.

To smite in soule) signifieth, To smite one dead, so as to take away life, Gen. 37. 21. The like phrase in Jeremy 40. 14. Deut. 19. 6, 11. in Numb. 35. 11. 15. it is said, *Smite a soule*: and in Levit. 24. 17, 18. where soule is put for life of man or beast, and (smiting is used for killing, Gen. 4. 15.

South) Dry and barren places, through the extreame heat of the Sunne, in such Regions as lye South, being parched and scorched with the great ardent heat of the Sunne, and the rivers dried up, and all left desert and desolate; such were Gods people in their captivity, and therefore deliverance was as welcome and gratefull to them, as to see Rivers runne fr. shly in desert waste Countries, and as easie to God as to send store of waters into dry soyle, Psalms 126. 4. *As the streames in the South. so Quern of the South.*

To Sow) To scatter seed in the earth, that it may grow and bring forth fruit. Match. 13. verse 3. *The Sower went out to Sow.*

2 To disperse worldly goods among the poore, 2 Cor. 9. 6. *He that soweth sparingly, shall reape sparingly.*

3 To distribute the word by preaching, Luke 8. 5. *And as he sowed, &c.*

4 To bury a dead body, 1 Cor. 15. 42, 43. Buriall places bee the seed-plots which will yeeld a joyfull harvest at the resurrection.

To Sow iniquity) To performe and doe wicked workes with diligence and pleasure, Prov. 22. 8. *Hee that soweth Iniquity shall reape affliction.*

To sow to the Spirit) To do good workes by the helpe and aide of the Spirit; or to bring forth the fruits of the Spirit, Gal. 6. 8. *If ye Sow to the Spirit*: that is, if ye do wisely and carefully give your selves to spiritual exercises, that ye may bring forth fruites of the Spirit, to which end you are to spare no cost upon your Teachers.

To Sow in teares) To serve God through afflictions and heavinesse, Psal. 126. 5. *They which sow with teares, doe reape with joy.*

To Sow, and to Reape.) To declare the promises concerning Christ to come, and

exhort men to beleve in the Messiah, which should bee sent into the world: thus the Prophets did like Seed-men: also to perswade men to receive this promised Messiah, being already come and given to the world: thus did the Apostles collect into the Christian Church, and gather to Christ (like reapers) such as by the seede of the Prophets Doctrine had bene entred into some knowledge of Christ, John 4. 36, 37, 38. *That both hee which soweth, and hee which reapeth, may rejoyce together.* Such as were somewhat instructed about Christ, by the doctrine of the Prophets, were brought to maturity and ripenesse by the more cleere and full manifestation of Christ by the Apostles, who as they were much holpen by the precedent labours of the Prophets, who had plowed, broken up, and sowed the field to their hands: so now the Ministers of Christ in this age are greatly furthered by the labors of the Apostles; wee reape what they sowed. Note further, the Apostles to bee called Reapers, in respect of the Jewes, but sowers or seed-men, in respect of the Gentiles, who had never before heard the Gospell and name of Christ, 1 Cor. 9. 11. 1 Cor. 3. 6. Rom. 15. verse 10.

Sower) An Husbandman, which soweth and manureth his ground.

2 A Minister who disperseth the seede of the word, Mat. 13. ver. 7. *The Sower went out to Sow.*

Span-long) A short time or small continuance. Psal 139. 6. *Thou hast made my dayes as a hand-breadth, or Span-long.*

To Spare) To forbear such as have sinned with offence to others, not censuring them; 2 Cor. 13. 2. *If I come, I will not spare.* Thus man spareth man.

2 To hold backe correction from sinners, Lament. 3. 42. *Thou hast not spared.* Thus God spareth man.

To speake not of himselfe) In the doctrine of salvation, to teach nothing but what his Father had before spoken in the Scriptures of the Law and the Prophets, John 14. 10. *I speake not of my selfe.* In like sense it is written by the holy Ghost, that hee shall speake nothing of himselfe, John 16. 13. Because hee should teach nothing to the Christian Church after Christs ascension, but what Christ himselfe had first taught in the Scriptures of the Evangelists and Prophets; therefore Christ saith, hee shall receive of mine,

mine, and shew to you. How honestly then doth the Church of Rome pretend to speak by the Spirit, when shee speakes contrary to Christ?

To Speake things earthly and heavenly) To teach the doctrine of the Gospell by comparifons taken from earthly things, such as bee best knowne unto us, and not nakedly and barely in a subline and lofty stile, John Chap. 3. verse 12. *If I speake unto you earthly things, &c.* Here is no comparison of the things themselves, for Christ alwayes taught things divine and heavenly, which belong to the Kingdome of God; but of the manner of teaching these things, which in Christ was done familiarly in our owne word and phrase, by similitudes taken from matters wherewith wee are best acquainted: whereas hee had beene able to have fetch'd resemblances from the height above, and depth below, yet hee tooke them from things terrene and in common use, as water, winde, fire, salt, seede, plough, leaven, &c. A good patterne for teachers; for Christs forme of teaching was best, fittest to breed understanding and belief.

To Speake) To utter some word with our mouth, thereby to expresse the inward thought, Genesis 34. 2. *And hee spake kindly to the Maide.*

2 To declare, witnesse, and signifie ones minde by another, Psalme 62. 12. *God spake once or twice.* Jeremy, 10. 1. *Exod. 20. 1. God spake these words, &c.* Thus God speakes by his Angels, Ministers, Word, Workes, and Signes.

God speakes not Grammaticall words onely (bare sounds) but true subsisting things. That which with us the speech foundeth, the same with God is a substantiall thing: it was Light, Sunne, Moone, Earth, Sea, Fishes, Peter, Paul, &c. when God spake and said, *Let them bee.* Our Grammar is to give names to things already created. God his Grammar is to create and make to bee, what hee doth once name or speake of. If hee say, Receive thy sight, believe, repent, the blind see, the infidell beleeve, the sinner turneth. Therefore Gods speech is not naked words, but reall essentiall things.

3 To utter some weighty thing with deliberation, Psalme 49. 3. *My mouth shall speake of wisdom.*

4 To preach, Acts 14. 1. *He so spake as many believed,* Acts Chapter 11. Verse 20. *They spake to the Gracians, and preached the Lord Jesus.*

5 To confesse with our tongue before men, what wee beleve with our heart before God, Psalme 116. 26. *I beleved, therefore I spake,* 2 Corin. 4. 13. *Wee beleved, therefore wee spake.* It is used also for confession of sinne, and knowledge of feare and infirmities, Gen. 45. 15. *Exod. 19. 19.*

6 To entreate or pray God for ourselves or others, 1 Sam. 1. 12, 13. *For Anna spake in her heart, and verse 19. Of the abundance of my griefe, have I spoken hitherto.*

7 To thinke or muse upon a thing. The thought of the heart is an inward speech; and the word of the mouth, is as a thought outward or uttered, Marke 5. 28. *For shee said, If I may but touch, &c.* Matth. 9. 3. *They said or spake within themselves.*

8 To worke and effect something, Hebrews 12. 24. *The blood of Christ speaketh better things.*

9 To bid, enioyne, and command as an Apottle; by the authoritie which Christ hath given mee, Romans 12. Verse 3. *For I say.*

10 To declare and make plaine something which was said before, Gal. 4. 1. *Now I say, &c.* That is, what I did speake before of Moses Law, being our Schoolemaster to Christ, I doe thus understand and desire more to manifest unto you by a new name, and a new similitude of a Tutor or Governour.

To Speake of himselfe) To bee author of that which hee speaketh; such an one will glory in his owne invention, as if hee see more then another, John 7. 18.

He saith in Osee) God spake by the mouth of Osee the Prophet: as it is written, that God spake in the mouth of all his holy Prophets, Luke 1. 70. and in Matth. 22. 43. *David in spirit called him LORD.* It is then the Spirit speaketh in the Prophets and Apostles, Rom. 9. 25. *For he saith in Osee:* See the like, Rom. 9. 15. 17. Gal. 3. 22. Romans 11. 32. Marke then that Scriptures are of divine authoritie, and doe not receive their authoritie from the Church, whose office is, faithfully to enterpret them, and to preserve them from corruption. Secondly, that they have a voyce, and are able to judge and determine controversies, not being dumbe, as Iesuites cavill.

To Speake or Judge) To reprehend, accuse, condemne, punish. John 8. 26.

Thou sayest it) It is so, or I am hee: compare Matthew, Chapter 26. Verse 64. with Marke 14. Verse 62. Thus Christ gave example of modesty, how to answer, when

when without arrogancy wee cannot speake directly.

Speed) Successe, good or ill, 2 John 10. *Neither bid him good Speed.*

To Spew) To distaste, loath, and detest: or with loathing to reject one, Rev. 3. 16. *I shall spew thee out of my mouth.* A speech borrowed from a stomach evill affected, which perbreakes and calleth up that thing which offends it, and is loathsome to it.

Spices) The graces and fruites of the Spirit mentioned in Galatians 5 Which for their comfortable taste and delight, are likened unto Spices, Cant. 4. 16. *That the Spices may flow out.*

Spiders web) A vaine or trifling thing, which is of no value or strength, Esay 59. verse 5. *And we see the Spiders web.*

Spirit) The winde or aire, breathing or blowing upon us with might, and secretly, John 3. 8. *The wind or Spirit bloweth where it listeth.*

2 The whole essence of the God-head, as it is common to all the three Persons, John 4. 24. *God is a Spirit.* Romans, Chapter 1. Verse 5. 1 Tim. 2. Verse last. 1 Peter 3. 18. Hebrewes, Chapter 9. Verse 4. John 6. 63. Here the Spirit signifieth the divinitie of Christ, and consubstantiall essence with his Father: but in the latter end of this verse it signifieth the manner how to eat Christ his flesh, to wit, by the Spirit given into our hearts; and namely by faith, which is the first fruits of the hearts of Gods children: The word Life which is joynd to Spirit, noteth out the end of such spirituall feeding; namely, that they might not alwayes here as they imagin'd live, but a life indeed everlasting in the Heavens.

3 The third person in the Trinity, 1 Joh. 5. 6. *This Spirit is truth:* and verse 7. *Inspiring all good thoughts in our hearts,* Matthew 28. 19.

The third person in Trinitie is called Spirit, either being breathed (as it were) and proceeding from the Father and the Sonne, who breath and move our hearts by it: or by a *Metonymie* of the effect; or because he breatheth where hee listeth; or because hee stirreth up spirituall motions in the hearts of beleevers, purifying and quickning them, Luke Chapter 1. verse 35. Or because hee is a spirituall, invisible, and incorporeall Essence. Also hee is called (Holy) because hee is so by nature most holy. Secondly, by effect, the Sanctifier and worker of all holinesse in the creature. Againe, hee is called a Person, because what-

soever belongeth to a person, as to understand, to will, to give, to call, to doe, to subsist of himselfe, doth agree to the Spirit, who appeareth in visible shape. Luke Chapter 3. verse 22. Acts Chapter 2. verse 3. Gave the Apostles sundry tongues, Acts 2. verse 11. Hath will and power to worke and bestow in the Church, the gift of Tongues, of interpreting Tongues, of Miracles, of Faith, of healing, of Prophecie, &c. 1 Corinthians, Chapter 12. verse 8, 9, 10, 11, 12. which cannot bee attributed to any quality or motion created. Lastly, it is called the third Person, not in order of time, or dignitie of nature, but in order and manner of subsisting, Matthew Chapter 5. Verse 7.

4 The gifts and graces of the Spirit, Luke 1. 15. *John was filled with the Spirit.* Also Acts Chapter 6. vers. 5. and 2. 18. 1 Cor. 14. 32. Gal. 3. 2. *Received you the Spirit?* And else where often. A *Metonymie* of the cause for the effect, 2 Kings 2. 9. Numb. 11. verse 17.

5 The worke of the Spirit; to wit, the new quality of holinesse, created by the Spirit in the hearts of the elect. Gal. 5. 17. *The Flesh lusts against the Spirit.* Also Verse 25. *If we live in the Spirit, let us walke in the Spirit,* Rom. 8. 1. This is a supream work of the Spirit, peculiar to the elect. Also it signifieth the vertue of the Spirit or divine power quickning the flesh and manhood of Christ, and all beleevers which spiritually feede on his flesh by faith, Iohn 6. verse 83. It is the spirit which quickneth, the flesh (by it selfe or alone without the operation of the holy Ghost.) &c. In the latter end of this verse, Spirit signifieth the organ or instrument whereby the Spirit giveth life, also spirituall.

6 An excellent and most singular efficacy and working of the Spirit unto the sanctification of Christs humane nature, filling it with holinesse above measure, Rom. 8. 2. *The Law of the Spirit of life, which is in Christ Jesus;* that is, the worke of perfect holinesse wrought in the manhood of Christ, by his owne lively quickning Spirit, which is like a Law, mightily governing and moderating.

7 The spirituall workes of the Gospel, being set against the carnall shadowish Ceremonies of Moses Law, Galatians 3. 3. *That after you have begun in the Spirit.*

8 An inferiour worke of the Spirit; generally, and slightly enlightening and reforming

forming the reprobate, 1 Sam. 10. 10. *The Spirit of God came upon him.* 1 Thes. 5. 19. *Quench not the Spirit.* Heb. 6. 4. *And were made partakers of the Holy Ghost.* This is an inferior worke of the Spirit, common to the elect, with many reprobates.

9 The motions of the minde stirred up by the Spirit, Psalme 51. 11. *Renew a right Spirit within mee,* Rom. 8. 14. Luke 9. 55. Iudg. 3. 10. *And the Spirit of the Lord came upon him;* that is, hee was stirred up, or moved by the Spirit, to doe that he did.

10 Good or wicked instigation or inspiration of the Spirit, Matthew, Chap. 22. Ver. 43. *How did David in the Spirit?* Acts, 28. Ver. 25. Luke 21. 26. *It was declared to him by the holy Ghost,* 1 Corinthians, Chapter 14. Ver. 14, 15, 16. Ephesians 2. Ver. 2.

11 That which is spirituall or pure, Joh. 3. 6. *That which is borne of the Spirit, is Spirit;* that is, cleane, holy, and pure; like to the cause whereof it springeth.

12 Revelation of the Spirit, 1 Cor. 2. 12. *By the Spirit wee know what things are given us of God. For the Spirit reveales the hidden things of God,* Ver. 10. Also Revelation pretended to come from the Spirit, 2 Thes. 2. 2.

13 An holy Angell, Heb. 1. 14. *Are they not all ministering Spirits?* Also it signifies a wicked Angell; to wit, the Devill, Luke 11. Ver. 26. *Hee tooke seven other spirits.*

14 The soule of man, Luke 23. 46. *Father, into thy hands I commend my Spirit,* 1 Pet. 3. 19. *And preached to the spirits that are in Prison;* that is, to the soules which were in the Prison of Hell, now at this time, when Peter wrote this Epistle; but were alive, at what time the Sonne of God did preach unto them by his servant Noab. For in Hell there is no place of preaching or repentance.

From this place of Peter the Papiſts gather, that Jesus Christ after his death descended into hell in his soule, by his preaching to deliver from thence such as were shut up in that part of hell called *Limbus Patrum*, as in a prison, also to release divers out of the paines of Purgatory. This Collection, howsoever backed by antiquity and authority of some of the Fathers, (as Saint Augustine namely) yet it is erroneous and false, as will appear by these reasons following. For first, here is (in Peter) no mention of Christ his soule, or of his de-

scending, but of his Spirit; whereby cannot bee meant his soule, because the Apostle speaks of the Spirit of Christ whereby hee was quickned and raised up from the dead, ver. 18. But that Spirit which raised Jesus from the dead, was his divine power and Godhead, or divine nature, here set against his flesh, which signifieth his humane nature. Indeed none is restored from death to life, but his soule must be joynted to his body, yet can the soule no more conjoyne it selfe to the body, than at first it could create it selfe. Wherefore that which made Christ alive againe, was not his humane soule, but his divine power, as it is written, *Him God raised up,* Acts 2. Also Rom. 1. 4. Againe, what sense is there to restraine Christ his preaching in Hell unto the dayes of Noab? Were they onely in *Limbus* or Purgatory? 3. This Text of Peter doth speake of disobedient soules, not of godly ones. 4. Here is no one syllable at all of their deliverance; and truth is, they of whom Peter spake, are yet kept in the prison of hell for their obstinacy. Fifthly, in all the Scriptures, prison is not found to signifie a place to containe the godly in. Sixty and lastly, all that is written by Peter, is no more but that Christ of old time, went and preached through his Spirit or Godhead by Noab his servant to the Spirits or soules which are now in hell, but were alive at what time Noab did preach unto them. This sense of the place is so cleare, as divers Popish Divines doe yeeld to it. Thomas Aquinas rejecting their opinion, which say, Christ preached in hell, telleth us, it is better expounded of the Operation of Christ his Godhead, from the beginning of the world. Of this mind are the ordinary glosse, Lyrarum and Andradius too, as Learned Reimolds affirmeth. Beda also, with Athanasius, interpret this Text of Christ his preaching to them who were unbelievers, before the flood, as Dr. Fulke writeth in his answer to the Rhemists, on this Text.

16 That high and noble faculty of mans soule, called the understanding or minde, with the most inward cogitations thereof, Luke 1. 47. *My Spirit rejoiceth,* Rom. 12. ver. 2. *Be renewed in the Spirit of your minde,* 1 Thes. 5. Ver. 23. 1 Cor. 2. Ver. 11. And in all places where Spirit and soule are mentioned together. An unregenerate person hath but a soule and a body: but a spirituall man borne from above, hath a Spirit, soule and body.

Not

Not that any new part is added to the soule of a new borne child of God, but a new spirituall quality is wrought in it, John 3.6.

17 Purpose, thought, will, and consent. 1 Cor. 3. 3. *But present in Spirit.* Also verse 4.

18 With all the heart, or with a true affection. Rom. 1.9. *Whom I serve in my spirit,* that is, cheerefully, and with a good will, not for gaine or vaine glory, but from his heart. Math. 5.3. It is put for opinion or affection.

19 The conscience sanctified and renewed by the Spirit, Rom. 8. 16. *Gods Spirit beareth witness with our spirit,* that is, to our sanctified conscience.

20 The dreames and devices of men, covered and cloaked with pretence of spirituall revelation. 2 Thess. 2.2. *Nor be troubled, neither by Spirit, nor word.*

21 The spirituall and sincere worship of God, void of carnall ceremonies and hypocrisie, Joh. 4.24. *Must worship him in spirit and truth,* Phil. 3.3.

22 The Gospell, 2 Cor. 3.6. *Hath made us able Ministers of the Spirit.*

23 One that pretendeth to have the gift of the Spirit to doe the office of a Prophet and Teacher, yet indeed hath it not, 1 John 4. 1. *Believe not every spirit.*

24 Doctrine, delivered by him, which is endued with the gift of the Spirit, for instruction of the Church. 1 John 4.2. *Every spirit which confesseth that Jesus is come in the flesh, is of God.* Here is meant, both doctrine and person that brings it.

25 Spirituall exercises, of Prayer, Meditation, Hearing, &c. Gal. 6.8. *Hee that sowes to the spirit,* that is, hee that exerciseth himselfe in spirituall duties.

26 Skill of working in Gold, Silver, Iron, and Brasse, Exod. 31.3. *Whom I filled with the Spirit of God.*

27 Livelinesse, quicknesse, and greater zeale of godlinesse than in other men, to the end they may bee examples to lead others in the way, 1 Tim. 4.12.

28 A Strange tongue by the gift of the Spirit, 1 Cor. 14.15. They do erre which interpret this either of voyce, or breath, or blind intentions.

Spirits) The most inward and secret conceptions and thoughts of the Soule, 1 Cor. chapter 12. verse 10. *To another discerning of spirits.*

Evill Spirits) Fury, rage, and madnesse, stirred by some devill sent of God, to vex wicked *Saul* for his disobedience, 1 Sam. 16.14.

Spirit of adoption) An effect of the holy Spirit, to write, a witnessing unto the believers that God hath adopted them, and taken them for his Children, Rom. 8.15. *Ye have received the Spirit of Adoption,* that is, the spirit which witnesseth unto you your adoption to be Gods children.

Spirit prayeth) That it teacheth or causeth the faithfull to pray, suggesting good desires and motions, and stirring up assistance and servency in calling on God, Rom. 8.27.

To be borne after the Spirit) To be borne into this elementary world, by the vertue of Gods promise, and after a spirituall manner, and not by ordinary course of nature, Cal. 4.29. *Persecuted him that was borne after the Spirit,* that is, *Isaac* and the children of the true Church.

Borne of the Spirit) One regenerate and borne into the Christian world by the holy Spirit, the author of our New-birth, John 3.6. *That which is borne of the Spirit.*

Carnest of the Spirit) See Zeale and Carnest.

Spirit of feare) An effect of the Spirit, to wit, feare and terror wrought in the hearts of men by the holy Spirit, in the ministry and preaching of the Law, revealing our sinnes, and Gods wrath due unto them, Rom. 8. 15. *Ye have not received the spirit of feare againe,* 2 Tim. 1.7. This is the worke of the Spirit in unregenerate men.

Thus the Spirit of a sound minde, the Spirit of wisdom and meeknesse, the Spirit of knowledge, the Spirit of grace and prayer, the Spirit of Prophecie, and such like, signifie severall effects, workes, and gifts, together with the authour and cause, which is the holy Spirit infusing them: and on the other side, the Spirit of Pride, Covetousnesse, fury, uncleannesse, and the like doe signifie these vices, and the devill that wicked Spirit the author of them.

To grow or be strengthened in Spirit) By little and little (as other children) to attaine the use of reason, that he might be like us, Luk. 2.40. *He was strengthened in the Spirit,* E. say 7.15.

Spirit of the Son) Not the giving of the holy Ghost to the Son, but the breathing and proceeding of the Spirit from the essence of the Son, as well as from the Fathers, also that the Son giveth the Spirit, John 16.7.

14

To beginne in the Spirit) By the spirituall efficacie

efficacie of the Gospell to enter upon the service and pleasing of GOD; such as had done thus, were not to looke for perfection by outward ceremonies, and naturall strength endeavouring to keepe the Law, Gal. 3. 3. *Having begunne in the Spirit,* &c.

Fervent in the Spirit) A Christian soule, made earnest in duties of Christianity through the powerable motion of the holy spirit stirring us up to vehement and zealous endeavours, Rom. 12. 11. *Fervens in Spirit.* When as any matter concerning Gods glory, or the salvation of our selves and others is in hand, wee may not then behave our selves sloathfully or coldly. Revel. 3. 16.

One Body, and one Spirit) Our being conjoynd into a most straight corporation by one spirit knitting many members in one. Ephes. 4. 4. *There is one body and one Spirit.* That which is one, may not bee divided by hatred, discord, schisms, heresie.

This word [Spirit] when it is opposed unto the [Flesh] it signifieth one quality, to wit, the grace of regeneration, or whatsoever is in man renewed by the holy Ghost: Gal. 5. 17. and when it is set against the Letter, it signifieth another quality, to wit, the operation and efficacie of the holy Ghost, engraving and writing in mens hearts, the Doctrine of the Gospell and Law, 2 Cor. 3. verse 6. and sometime it noteth the Vertue, truth, and end of some outward signe which severed from such end, is called the Letter, Rom. Chap. 2. verse 27.

Spirit of the Gods) A Divine force and vertue, Gen. 41. verse 37. *In whom is the Spirit of Gods.*

Holy Spirit) That Spirit of God, which in himself is most holy, and worker of holinesse in all others, Ephes. 1. 13. *Ye were sealed with the holy spirit.*

To bee led by the Spirit) To follow the direction of the spirit, having his good motions for the guide and governour of our whole life, Rom. 8. 14. *They that are led by the Spirit are the sonnes of God.*

Note. The Spirit is said in holy Scripture, as Jud. 6. 14. and 14. 6. to come upon one, when hee doth some noble, rare, and worthy act: even as the wicked spirit is said to enter into Judas when hee did some notable and excessive wickednesse, John 13. 17.

To live in the Spirit) To be quickned (having beene dead in sinnes) with the Spirit

to Godward, to bee able in some measure to please him by an holy life, Gal. 5. 2. *If ye live in the spirit.* Whereas some use to demand whether the Spirit bee in the faithfull onely, as touching his gift and operation, or also by his essence and substance; I doe judge, that seeing hee never leaveth his owne gifts but is ever present with his owne workes, to preserve and continue them, it is said, hee doth continue with the faithfull for ever, therefore his owne person, not his graces alone, is with and in the godly.

Spirit lusting against the flesh. See Lust.

Ministring of the Spirit) The preaching of the Gospell, whereby God giveth his quickning Spirit, working the life of Grace in the Elect, 2 Cor. 3. 8. *How shall not the Ministry of the Spirit bee glorious?*

Spirit of Grace) The work of the Spirit, making the elect partakers of that Grace, which Christ hath purchased, Zach. Ch. pter 12. ver. 10. *And I will powre upon the house of David and upon the Inhabitants of Jerusalem, the Spirit of Grace.*

Meaning of the Spirit) Inward sighes, and earnest desires, proceeding from the instinct of the Spirit Rom. cha 8 27. *Know the meaning of the Spirit,*

Newnesse of the Spirit) Such a new life, as becomes them whom the Spirit hath renewed; or a new and holy life wrought by the Spirit of God, Rom. 7. verse 6. *That wee should serve God in Newnesse of Spirit.*

Spirit of Promise) That Spirit which brings not the Law to terrifie us, but the promise of free adoption to confirme and comfort us, and by his speciall gifts to seal up the promise in our minds, Ephes. 1. 13. *The holy Spirit of promise.*

God promised his Spirit, Joel 2. 28. Esa. 44. 3. and eternall life promised, is assured to the faithfull by the Spirit, thence called Spirit of Promise.

Promise of the Spirit) The Spirit promised, or the blessing of a spirituall life, which commeth to beleivers by promise and free gift of God, Galat. Chap. 3. verse 14. *That wee might receive the promise of the Spirit.*

Spirits of the Prophets) The doctrine which the Prophets bring in through the inspiration of the holy Spirit, 1 Cor. 14. 32. *The Spirits of the Prophets are subject to the Prophets.*

To receive the Spirit) To feele the efficacy
H h and

and power of the Spirit working in us, faith, hope, love, joy, feare, griefe, and such like graces and affections, Rom. 8. 14. *They have not received the spirit of bondage, but ye have received the spirit of adoption.*

To send the Spirit) Not to remove the holy Spirit from heaven to earth, in respect of his divine essence, (which being infinite, and fulfilling all places, therefore doth not change place) but to worke effectually and and forcibly (as Kings effect matters by their Legats) by the decree of GOD in the hearts of the Elect, to gather them to Christ out of the world, and to endow their hearts with full confidence in him, giving thereby witness to their spirits, that they be children of God, Gal. 4. 6. *God hath sent forth the Spirit of his Son, &c.* Seeing it is here called both the Spirit of the Father, and of the Sonne, and it is said to be sent out from both, in John 14. and 16. therefore rashly did the *Arrians* teach the inequality of the Father, and of Christ, as touching the God-head, which is hereby proved to be equally belonging to them both, because the Sonne as well as the Father sendeth the Spirit, who is said to be the Spirit of them both.

Spirituall slumber) Spiritual slumber and blindness, caused by the wicked spirit, Esay 29. 10. *The Lord hath covered you with the Spirit of slumber.*

Spirit of Soothsaying) Such an evil spirit as can tell things past, and guesse at things to come, Act. 16. 16. *Having a spirit of soothsaying or divination.*

Sword of the Spirit) The word of God, which is a spiritual sword, to defend us, and offend Satan, Ephes. 6. 17. *Take to you the sword of the Spirit.*

In the Spirit) By such prayers as proceed from the Spirit and the most inward parts of the soule: as Rom. 8. 26, 27. Ephes. 6. 18.

Spirit of truth) The holy Spirit being himselfe most true, even truth it selfe, also the Author and Teacher of truth to all others, Joh. 15. 17. *Even the Spirit of truth.*

Through the Spirit) Through faith wrought in the Elect by the grace and vertue of the holy Ghost, or by the holy Ghost begetting faith, Gal. 4. ver. 5. *Whereby the Spirit, &c.*

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Note. Here is meant that the worship of God under the Gospel, should especially consist in the minde and heart of man, and not so much in bodily services, as in washings, anointings, garments, place, times, as it was under the Law, as appeareth by the next verse. As by worship in truth, is meant that it should not be in signes and shadows, as under the Law. Hereby, it is not Christs meaning to shut forth all services bodily, as kneeling, lifting up of hands, nor earthly meanes of his worship, who appointed Water, Bread and Wine; but that corporall services now should be fewer.

In Spirit) Spiritually, not in carnall rites, Phil. 3. 3.

Spiritual) That which is most pure, being given not to our bodies onely, but to our very spirits, and secret thoughts. Rom. 7. 14. *The Law is spiritual.*

2 Persons endued with great measure of godly knowledge and spirituall graces. 1 Cor. 3. 1. *I cannot speake unto you, as unto spiritual.*

3 One mightily ruled and governed by the Spirit. Gal. 6. 1. *You that are spiritual, restore such an one.*

4 One that hath the true sense and interpretation of the word in his heart, by which hee can trie all Doctrines, 1 Cor. 2. 16. *The spiritual man discerneth all things.* The Papists appropriate this terme [*Spiritual*] to the Clergy, which of all other men, are most carnall every way.

Note. *Paul* calleth him a spirituall man here, which hath the sense and mind of God in the Scripture, taught by the Spirit; and such an one as he is to be judged of no man, so far as he is spirituall, no more than God himselfe, whose minde he hath. 1 Cor. 2. ver. 15.

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awaked out of the sleep of sinne, with any prickings of the word. Rom. 11.8. *I will give them the Spirit of slumber.* The word [*Spirit*] though it signifie the minde, as Ezra 1.1. yet here it signifieth somewhat more, namely, the evill spirit Satan, sent of God into the mindes of the reprobate Jewes, to harden them in their unbeliefe till they became past feeling. And note it generally, that where good or bad Epithets are added to this word [*Spirit*] they doe imply the effects and workes of Gods grace, inclining the godly to good things: or of his wrath, inclining and disposing (as a righteous Judge) the wicked to evill things.

Spiritually) By the vertue and special enlightning of the Spirit. 1 Cor. chap. 2. 24. *Because they are spiritually discerned.*

Spiritual meate) Manna in the Wilderness, which was food not onely for the belly, but represented our true soule-food, even Christ, which is the bread that came down from heaven, whereof he that eateth shall live for ever: this bread or meat promised to the Fathers, now exhibited to us, received and eaten by the Spirit and Faith, was figured in Manna; therefore called the spiritual Meate. 1 Cor. 10. 3. 4.

Spiritual things) The matter of doctrine, and the words whereby it is delivered and taught, both being spiritual and heavenly. *Comparing spiritual things with spiritual things.*

Sporting) Some token or signe of marriage-love, Gen. 26. 8. *Hee saw Isaac sporting with Rebecca.*

Note. It is the word whereof Isaac himself had his name. Gen. 17. 17. and 21. 6. and it signifies, laughing, playing, rejoycing. *Salomon saith, Rejoyce with the wife of thy youth, Prov. 5. 18, 19.*

Without Spot) That after the resurrection (as now there is none by imputation) so in the body of the Church, shall not sticke the least sinne nor staine of old Adam, not so much as is a small spot in a garment, or a wrinkle in the face, because all shall be most pure and glorious, there being a celestiall brightnesse in the Church triumphant, with blessed immortality and most perfect knowledge of God, accompanied with perfect holinesse. Ephes. 5. verse 27. *Not having spot or wrinkle.*

Sprinkling of the blood of Jesus Christ) The purifying and cleansing of our Consciences from the guilt and filthinesse of sinne, by the merit of Christs blood-shedding, effectually applyed through the Spirit & Faith.

1 Pet. 1. 2. *Through the Sprinkling of the blood of Jesus Christ.*

Spread abroad) To encrease greatly and suddenly to bee enlarged, Gen. 28. 14. in Exod. 1. 12. Gen. 30. 30, 43. 1 Chron. 4. 38. the word is so used: it foretellet the spreading of the Church throughout the world.

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To Stablish) To set up, or reare a thing or a person which is weake and unable to stand up, without support. Rom. chapter 14. verse 4. *Hee shall bee established;* that is, made to stand, or held up, that he do not fall downe flat and perish, Rom. chapter 10. ver. 3. *Going about to stablish their owne righteousness.* Justiciaries, which attribute righteousness to their owne workes, doe like little children, which make babbies of clouts, and set them up on their feet, though they can by no meanes stand. So in vaine doe merit-mongers, Pharisees heretofore, and Papists now, seeke to reare up their righteousness of workes, which cannot possibly stand before the most severe Judge of the world, no more than a bed-rid person, or dead car-casse, or puppet can be erected and caused to stand upon their feet.

2 To continue in strength, and firme estate, something already lifted up, and wel settled. Psal. 90. 7. *Stablish the thing, O Lord, which thou hast wrought.*

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and power of the Spirit working in us, faith, hope, love, joy, feare, grieve, and such like graces and affections, Rom. 8. 14. *Ye have not received the spirit of bondage, but ye have received the spirit of adoption.*

To send the Spirit) Not to remove the holy Spirit from heaven to earth, in respect of his divine essence, (which being infinite, and fulfilling all places, therefore doth not change place) but to worke effectually and and forcibly (as Kings effect matters by their Legats) by the decree of GOD in the hearts of the Elect, to gather them to Christ out of the world, and to endow their hearts with full confidence in him, giving thereby witness to their spirits, that they be children of God, Gal. 4. 6. *God hath sent forth the Spirit of his Son, &c.* Seeing it is here called both the Spirit of the Father, and of the Sonne, and it is said to be sent out from both, in John 14. and 16. therefore rashly did the *Arrians* teach the inequality of the Father, and of Christ, as touching the God-head, which is hereby proved to be equally belonging to them both, because the Sonne as well as the Father sendeth the Spirit, who is said to be the Spirit of them both.

Spirituall slumber) Spirituall slumber and blindness, caused by the wicked spirit, Esay 29. 10. *The Lord hath covered you with the Spirit of slumber.*

Spirit of Soothsaying) Such an evill spirit as can tell things past, and guesse at things to come, Act. 16. 16. *Having a spirit of soothsaying or divination.*

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accept or condemne: therefore it is a lawfull presumption for any Christian to judge the actions of another, in things of an indifferent nature. By standing or falling, some understand the profit or danger of our actions; but the former exposition is to be preferred, because of our doings (bee they done rightly or not) there commeth neither commodity nor losse unto the Lord.

To stand before the Lord To make prayer to him, Jer. 15. 1. Marke 11. 25. So the Chaldee translateth, Gen. 18. 22. and 19. 27.

To stand in Grace To persevere and continue in the state of Grace. Rom. 5. 2. *In which grace wee stand.* They erre, who thinke beleivers and justified persons can fall, either wholly for a time, or finally for ever, from the Grace of Reconciliation with God. It is one thing to stand, that is, firmly to beleieve (such fall not away:) another to thinke wee stand, that is, to have opinion of faith, which may and doe fall from God.

To stand in the liberty of Christ To setle the affections of our heart fast in our Christian liberty, as it were, in a station wherein Christ our Captaine hath placed us, Gal. 5. 1. *Stand fast in. be liberty, &c.*

Star A bright creature sit in the firmament, to adorne it, and give light to us here below. Genes. 1. 15. Job 25. 5. and 38. 31.

2 A Minister of the Gospell, shining as a starre, by his pure and cleare doctrine and good life. Revel. 1. 20. *The seven Starres, are the Angels of the seven Churches.*

3 Worldly Princes excelling in dignity, Dan 8. 10.

Or it signifies, as *Junius* thinks, the chiefe professors, whereof some were driven by the cruelty of *Antiochus Epiphanius* to forsake the faith, and other put to death and torment, because they did stick to their religion, as the mother with her seven children. See Revelations.

To shine as the Stars To be clothed with heavenly glory. Dan. 12. 3. *And they that turne many unto righteousness shall shine as the Stars, for ever and ever.*

Day Starre The cleere doctrine of the Gospell, 2 Pet. 1. 19. *The Day-starre arise in your hearts.* How then doe the Papists well to keepe the Scriptures from the people of God, under pretence of obscurity and darkness.

To make a nest among the Stars Proud-

ly, to presume of safety, as if they were out of reach and gun-shot, being amongst Starres, far above mens heads. Obad. 4. *Make thy nest above the Starres.*

Starres of God Most beautiful, bright, and glorious Starres. Esa. 14. 12. *Above the Starres of God.*

Statutes The word of God, because hee hath appointed us to walke in it, and to frame all our thoughts, affections, words and workes by it; and because all statutes, decrees, constitutions of Church and Kingdomes ought to be ordered by it, Psalme 19. 8.

The stay and staffe All the Props, helps, and aides of the Common-wealth, both small and great, whereof the kindes are particularly rehearsed untill the 5. verse Esa. 3. 1. *The Lord doth take away the stay and staffe.*

To lift up his staffe To be and stand for the defence and safeguard of his people of *Indab*, as when at their coming out of Egypt, *Moses* lifted up his staffe to divide the Sea. Esa. 10. 24.

To steale To convey himself away without the knowledge and consent of *Laban*. Gen. 31. 20.

Stem of Jesse The royall Family of *David* sonne of *Jesse*: now deprived of kingly power and authority, and brought to poverty, as in *Joseph* and *Mary*, both of this family, and both needy persons, appeareth. Esay 11. 1. *A rod of the Stem of Jesse.* Marke 6. 3, 4. Luke 2. 24. In this 1. verse of chapter 11. of Esay, the nativity and person of Christ; in the 2. and 3. his manifold graces; in the other three verses, his office and kingly administration bee described.

Wandering Star An unstable man, or one of an unconstant mind. Jude 13. *They are wandering Stars.*

Steward An Officer in a great family, put in trust with dispensing and laying out of his Masters goods. Luke 16. 1. *A certaine man had a Steward, &c.*

2 Every Christian which hath received a calling and gifts from God, but especially the Ministers of the Gospell, trusted with the Mysteries of Christ to dispose and disperse them to the people. Luk. 16. 2. *For thou maist be no longer Steward.* And 12. 42. *Who is a faithful Steward and wise?*

To stirre up To foster and keep burning the fire of Gods Grace, which Satan and the flesh goe about to put out and quench. 2 Tim. 1. 6. *That thou stirre up the gift of God which*

which is in thee. Hag. 1. 14. A Metaphor from a sparkle hid in the ashes, and by gentle blatts quickned.

1 To bring one into the world, advance him to authority, and to harden him in his sinne, as a punishment of his former lusts. Rom. 9. 17. *For this same purpose have I stirred thee up.*

Lo Stinke) To become loathsome. Gen. 34. 30. The like is spoken, 1 Sam. 13. 4. and 27. 12. 1 Chron. 19. 6. Exod. 5. 21.

Stone) A creature so called, being strong, hard, and stiffe, wherof there bee many kindes.

2 Hardnesse of heart, or a stiffe and unyeelding heart, Ezek. 36. 26. *I will take from you your hearts of stone.*

3 Christ which is likened to a Stone, because hee beares up the whole building of the Church, and joynes together Jewes and Gentiles, as two wals in one, Gen. 49. 24. Esay 28. 16. Hence hee is called the Head-stone, or the Corner-stone, Matth. 21. 42. And because this stone is not set up by man, but sent by God, therefore hee is said to be a Stone cut out of the Mountains without hands. Dan. 2. 45. And because unbelievers refuse to bee laid upon this Stone, and so perisb; therefore it is called *A stone of offence.* Esay 8. 14, 15. 1 Pet. 2. 8. *A Stone to stumble at, and a Rocke of offence.* Moreover, because hee is of exceeding great value, and excellency, thence hee is called an elect and precious Stone. 1 Pet. 2. vers 6. *Behold, I put in Sion a chiefe Corner-Stone, elect and precious.* Whereunto adde this, that hee is tearmed a living Stone, because by his ever-living vertue, hee preserves in life of grace all the faithfull, till hee bring them to the life of glory. 1 Pet. 2. 4. *To whom wee come, as to a living Stone.* Lastly, because the most perfect providence of God watcheth over the Church, and every faithfull person built upon this Stone: therefore it is said, that seven eyes shall bee upon it. Zach. 3. 9. *Upon one Stone shall bee seven eyes.* Zach. 4. 10.

Stone of Israel) God, who was the strength and refuge of Israels people. Gen. 49. 24. *By the Stone of Israel.*

Lively Stones) All true beleevers which by the Doctrine of the Gospell, are quickned with the life of God, being founded upon Christ the Head-Stone. 1 Pet. Chapter 2. ver. 5. *As lively Stones are made a spiritual House.*

White Stones) A Stone of this colour, given in old time to witnesse the acquiting or

absolution of one from some crime, unjustly laid to him.

2 Absolution of sinners, which do beleeve in Christ, from guilt and punishment of all their sinnes. Rev. 2. 17. *I will give him a white Stone.*

Straight of times, or **troublesome times**) That for the space of 67. weeks of yeares, (which is 434. yeers) great calamities should come upon, and continually presse and vex the Jewes in *Jerusalem*, which did beginne upon the departure or returne of *Nebemiah* to the King of Babylon, Dan. 9. 25. *Even in troublesome times.* Of these times fore-spake *Nebemiah*, chap. 13. 6. but *Ezekiel* more fully, in chapter 38. and 39. And by the books of *Esra*, *Nebemiah*, and *Machabees*, it appears to have fallen out as *Daniel* here prophesied, and elsewhere.

Straight gate) Mortification of our evill lusts, or deniall of our selves, when our reason and will are made subject unto Gods Word, Matth. 7. 13. *Enter in at the straight gate.*

A Stranger and Sojourner) One that was born in another country, and hath no possession of his owne in that strange place where he dwelleth; this is the proper signification. Gen. 23. 4. Heb. 11. 13.

Stranger) One that is not a Jew, but of some other Nation, Matth. 27. 7. *To bury strangers in.* Esay 14. 1. it signifies elect Gentiles.

1 One that comes to us from another Country, though hee be a Jew, Heb. 13. 2. *See not forgetfull to entertaine Strangers.*

2 A woman that is not a mans owne wife. Prov. 5. 20. *Why shouldst thou embrace the bosome of a Stranger?*

3 One that useth this world as if he used it not, setting his minde upon his country which above. 1 Pet. 2. 11. *I beseech you as Pilgrims and Strangers.* Heb. 11. 13. *Confessed they were Strangers and Pilgrims upon earth.*

4 Uncircumcised Gentiles, who had nothing to do with the Covenant of Salvation by Christ, Ephe. 2. 12. *And were Strangers from the Covenant of Promise.*

5 One which is not of the Kings stock and family. Mat. 17. 25, 26.

6 One which loseth his dignity and liberty, passing into the power of another. Obad. vers 12.

7 Every infidell and prophane person. Jo. 3. 17. Rev. 21. 27.

8 A wicked person, who having a good profession like ours, and otherwise neere us, yet is of strange ill manners, and useth us as

if he were a stranger or enemy. So the *Zi-phims* being Israelites were to *David*, *Psalmic* 54.3. A stranger to humanity.

10 A finfull lust, 2 Sam. 12.4. a stranger to reason and to chastity.

Stumbling blocke) 1 A naturall or artificiall impediment in ones way. 2 Any sinne inward or outward, as that which hindereth our confidence in our prayer to God, and his mercy towards us, Ezek. 14. 32. also hindereth the power of Gods Word, and mans conversion.

Children of Strangers) Either children which are begotten in marriage with Infidels, or (which is better) the rites, customes, inventions, and manners of strangers, which are called children by Similitude. Esay 2.6. *They rest in the Children of Strangers.*

Strength) Strong praise, *Psalmic* 8.2. and 29.1. and 86.7. and 118.14.

2 Kingdome, *Psalmic* 20.6. Also the Arke of God, *Psalmic* 78.61.

3 Naturall and vitall joyce, which makes things strong. Genesis 9.12. *Psalmic* 22. 16. and 33.76. *Joshua* 14.15. Gen. 4.3.

Strugled together) Bruised one another by strugling. Gen. 25. 22. This did preface the contrariety that should be between *Esau* and *Jacob*; also betweene the children of this world and of God.

Subjection, or Submission) The placing and setting one thing under another in a due order, as the water under the earth, and earth under the aire, the aire under the Firmament, and this under the third heaven, Children under Fathers, Servants under Masters, Subjects under Princes, &c.

2 That obedience that all creatures yeeld unto their Sovereigne Christ, either voluntarily or unvoluntarily, Ephes. 1. 22. *Hee hath made all things subject under his feet.* Phil. 2. 10. *That in the name of Jesus every knee should bow.*

3 Reverence and obedience towards God. Hebrews 12.9. *Be in Subjection to the Father of spirits.*

4 The willing obedience yeelded in word or deed, by doing and suffering, from inferiours towards their superiours. Rom. 13.1. Ephes. 22. *Wives submit your selves to your Husbands.*

5 Inordinate and preposterous yeelding unto the wicked desires of others, or to the bondage of such things, as ought not to rule over our consciences, Gal. Chap. 2.v.5.

To whom wee gave no place by subjection, 1 Cor. 6.12. *I will not bee brought under the power of any thing.*

To Stumble) Properly, to trip as men doe usually in the night to the danger of falling. Iohn 11.10. figuratively, to sin of ignorance and infirmities, as the Saints doe. James 3.2.

To Submit) To yeeld obedience to all lawfull Governours, with a willing acknowledgement of their just authority over us. Col. 3. 18. *Wives Submit your selves to your Husbands.*

To serve one another through love for Gods sake. Ephes. 5. 21. *Submitting your selves one to another in the feare of God.*

Subtilty) A singular wit, or naturall policy, wherewith Serpents were indued at their creation. Gen. 3.1. *And the Serpent was more subtile then any Beast of the field;* that is, more provident and wise: for Subtilty here is taken in good part, because the Serpent was thus made of God, and God made every thing good, but Satan abused this good quality to a bad end.

2 Craft and wicked wiliness, whereby men are made fit to deceive others. Acts 13. 10. *Of full of all Subilty and mischiefe.* Here the word (Subilty) is taken in ill part for guile and deceit.

As it seemeth also to bee used for guile, Gen. 27. 35. where the indirect meanes which *Jacob* used are blamed, for none should doe evil that good may come.

Subverted) One quite overturned in his judgement, as an house, whose Foundation is turned upward, hardly to bee built againe: so an Heretiques case is very desperate, as being damned of himselfe, oppugning and withstanding the truth against the light of his owne conscience, being bent to his errour obstinately, to maintaine it, and wilfully to stand in it: wherefore, worthy after admonition and publique conviction to bee rejected, and by excommunication cut off by the censure of the Church. Titus 3.10,11. *He that is such, is Subverted, being condemned of himselfe.*

To Suffer) To give leave to doe a thing or not to hinder when one may, Luke 9. 59. *Suffer mee first to goe bury my Father.* 1 Cor. 10.13. *Psalmic* 105.14.

2 To endure paine with patience, 2 Tim. 2.3. *Suffer Affliction as a good Soldier, &c.*

To Suffer for the Kingdome of God) Not to thinke to demerit heavenly felicity by suffering affliction, but to endure

dure under hope to enjoy it at the length, because affliction is the way unto the kingdome. 2 Theſ. 1.5.

Not to Suffer) To forbid or interdict. 1 Tim. 2.12.

To Suffer in the fleſh) To die a painefull death, according to his humane nature. 1 Pet. 4. 1. *For as much as Chriſt hath ſuffered in the fleſh,*

2 To mortifie our ſinfull corruption, which is ſo painefull a thing, as may well bee called a ſuffering. 1 Peter 4. 1. *Hee that hath ſuffered in the fleſh, hath ceaſed from ſinne.* By degrees wee ought to crucifie our corrupt nature, till it bee utterly aboliſhed.

To Suffer with Chriſt) Either to bee a companion with Chriſt in ſuffering, or to endure patiently painefull things for his ſake, Rom. 8. Verſe 18. *If ſo bee ye ſuffer with me.*

Sufferings of Chriſt) All the painefull and reproachfull afflictions which Chriſt felt in his owne perſon for our Redemption; or which his Members, to wit, the faithfull, doe feele for exerciſe and tryall of their faith, patience, and love. Coloffians, Chap. 1. verſe 24. *Fuſill the reſt of the Sufferings or afflictions of Chriſt.* 1 Pet. 1.11. See Paſſion and affliction.

To Suffer violence) To preſſe upon the heavenly treaſure with earneſt and zealous affection ſtirred up by the preaching of the Goſpel, which both offereth this Coeleſtiall treaſure, and forcibly through the Spirit, cauſeth the hearts of the elect, to receive it by Faith. Matthew, Chapter 11. verſe 12. *The Kingdome of heaven ſuffereth violence.* See Luke 16. verſ. 16.

Summer) The hotteſt ſeaſon in the yeere, Genefis, Chap. 8. verſe 22. *And Summer and Winter.*

2 Opportunitie and fit time to doe things in. Prov. 6. 8. *Prepareth her meate in Summer.*

Drought in Summer) Extreame drieſſe, Pſal. 32. 4. *My moiſture was conſumed into the drought of Summer.*

Sunne) That great Light, which giveth light by day, a moſt pure, bright, and glorious creature. Gen. 1. 16. *The Sunne to rule the day.* In Hebrew it commeth of a word, which ſignifieth a Miniſter or Servant. Deut. 4.19.

2 Chriſt Jeſus, the Sunne and light of the world, John 1. 5. *And that light ſhineth in darkneſſe.*

3 The bright and glorious preſence of

God, Revel. 21. 23. *This City hath no need of the Sunne, for the glory of God did light it, or was Sunne to it.*

4 Wordly proſperity. Job Chapter 31. verſ. 26. *I did not regard the ſhining of the Sunne.*

5 The inward beauty and purity of the Church of God. Cant. 6. 9. *Pure as the Sunne.*

Sunne and Moone confounded, &c.) That ſuch ſhall bee the glory of Chriſt his Kingdome, when the Jewes ſhall bee called by the Goſpell toward the end of the world, as in compariſon thereof Sunne and Moon ſhall looſe their light. Eſa. 24. 23. *The Moone ſhall bee aſhamed, and the Sunne confounded.* Or haply by Sunne and Moone may bee meant the Churches of the Gentiles, who ſhall bluſh to ſee their zeale and piety eclipsed by a farre more excellent ſhining light ſet up amongſt the Jewes.

Sunne, Moone, Light, not darkened) When hee was yet in his young flouriſhing age, and in proſperitie, which by the light is noted oſten in Scripture, as adverſitie and all kinde of miſery is ſignified by darkneſſe. Eccleſ. 12. 2.

To behold the Sunne) To reſt and ſatisfie a mans ſelfe in the ſweet pleaſures of this life void of care, and without conſideration, either of mortality, (called here the dayes of darkneſſe) or of the worlds vanity, Eccleſ. 11. 7. 8.

Sunne not to fall doſtore) Quickly to expell the immoderate affections of anger, ere it be night. Ephel. 4. 26.

Supererogation) A worke of counſell done by perfect ones, being more then they were bound unto, by any precept of the Law of God. [Popiſh.]

Superſcription) A title written over ones head, ſhewing the cauſe of his death, Luke 23. 38. *This ſuperſcription was written over him.*

2 A Title engraven in coyne to ſhew whoſe it is. Matth. 22. 21. *Whoſe Image or Superſcription is this?*

Superſtition) A forme of divine worſhip, deviſed by men, beſide or beyond the commandement of God, breeding in the followers of it, a ſervile feare, Acts 17. 22. *I perceive you are in all things too Superſtitious.*

2 True Religion, reproached and ſlandered with the name of ſuperſtition, Acts 25. 19. *About ſome words of their ſuperſtition.* Thus the Heathen man termed the Religion of Moſes.

Supremacy) That high and ſoveraigne power and authority which Kings and Princes have under and from God immedi- ately,

ately, as chiefe and supreme Governours over all persons, and in all causes temporall and ecclesiasticall, according to the Word of God, and good customes of severall Countries where they raigne. This doth that man of sinne, most falsly claime to himselfe, by vertue of succession to Peter the Apostle, who was subject to secular power in his life and death.

To Sup with Christ) To communicate in all the spirituall delicates of Christ (as they which Sup together, partake in bodily food) Rev. 3. 20. *Hee shall sup with me.*

Christ Supping with us) His chearing and delighting himselfe with his owne graces and gifts of his Spirit, bestowed upon us (as one that eateth sweet and pleasant meat.) Rev. 3. 23. *I will come and sup with him.*

Supper of the Lord) The Sacrament of Bread and Wine ordained by the Lord. 1 Cor. 11. 20. *This is not to eat the Lords Supper.* This Sacrament is called a Supper, because Christ ordained it at his last Supper. Secondly, because it is a spirituall banquet, or Soule-feast, Matth. 26. 26. *And as they did eat, Jesus tooke the bread, &c.* It is termed (by a part) breaking of bread. Acts 20. 7. & 2. 42.

The Lords Supper had sundry names given it by old writers, who called it *Synaxis*, also *Love* and *Eucharist*, of the end and use, which is thanksgiving; also [a Sacrifice] not propitiatory (for that is Christ onely, dying on the Crosse) but gratulatory, as a remembrance of Christ crucified: also [Oblation] of the offering of bread and wine, which the Church made toward the celebration: also [*Missa*] either of things sent by the rich, for the use of the poore: or of sending away *Catechumens*, or the dismissing the whole assembly; What helpe is here for setting up the Masse from this word [*Missa est?*]

To Sustaine or Support) To beare or hold up a thing, as a prop or shore, or keep it from falling.

2 To uphold one, either that hee take not a fall by sinne and calamity, or that hee take no hurt by such fals, Psalm. 3. 4. *The Lord sustained me.* Psalm. 23. 1, 3.

3 To hold or lift up one that is falling. Acts 20. 35. Luke 1. 54.

Sure) Certaine, firme, and constant. 2 Pet. 1. 19. *Wee have a most sure word of the Prophets,* verse 10. *Make your election sure;* that is, firme to your selves. Psalm. 19. 7.

Note. The Word of God sure in it selfe,

it is surer being confirmed with an oath, therefore will not faile and deceive any which rely upon it. Numb. 29. 19. Amos 8. 7. Heb. 6. 13.

Surety) One, that undertaketh for the debt of another man. Prov. 6. 1. *If thou be surety for thy Neighbour.*

2 Christ, who undertooke to answer the debt of our sins to Gods Justice, by his obedience to death. Heb. 7. 22. *Jesus is made surety.*

S.

W.

To Swallow) To destroy, or abolish. Psalm. 21. 9. *Will Swallow them in his anger.* See Psalm. 35. 25. and 52. 16. and 55. 10. Psalm. 27. 2. and 124. 3.

Note. The Scripture useth to note out the Tyger-like cruelty of Church enemies, by this Metaphor of Swallowing up, drawn from the likenesse of great Whales, or other great beasts which swallow things at once.

To Swear) To use the Name of God in an Oath, to witnesse some matter in Controversie, for the ending of strife. This may bee done either vainely and falsely, or reverently and truly, Matth. 5. 34. *Swear not at all.* Zach. 5. 3. Deut. 10. 20. Eccles. 9. 1.

2 To worship and serve God, whereof lawfull Swearing is a part. Deut. 6. 13. *Thou shalt Swear by my Name.* Synecdoche.

3 To make confession, or solemne profession by mouth, that God is onely searcher of hearts, to acknowledge him as the witnesse and rewarder of truth, but as a severe and just avenger of falsehood and perjury. Esay 45. 23. Rom. 14. 11. The latter place expounds the former; and albeit, that Prophesie of Esay cited and interpreted by Paul, be in part fulfilled now in this life, (for the wicked are forced sometime to confesse Christ to be a just and righteous God, whom the faithfull willingly acknowledge to bee so) yet it shall not fully bee accomplished, untill Christ come in the Clouds, and all appeare before him, when will, they will they, they shall bee driven to acknowledge him their Judge. Now because none can bee the universall Iudge of the world save he which is essentially God, therefore Paul aptly citeth that Text out of Esay, to prove that the glory of the Godhead doth belong to Christ, to whom all must give an account, and before whom all knees must bow.

Note. That Swearing is alwayes expressed in Hebrew in the forme passive, because it is with a passion of minde, and is occasioned or offered by another

ther: it hath also the signification of seven, because it is confirmed by the seven, that is, many witnesses, Genesis 31. 31. seven a mystical number, Gen. 2. 2.

To Swear unto the Lord) By solemn Oath, to binde our selves wholly unto God, to serve him onely with a pure heart. 2 Chron. 14. 15. *And they swore unto the Lord.* Also verse 15. *Isay 19. 18.*

To Swear in truth, judgement and righteousness) To take an Oath neither falsly to confirme a lie, nor breaking what is truly affirmed or promised; not lightly and vainly, without good ground and just cause, concerning Gods glory, our neighbours good (spirituall or bodily, or our owne name, when truth without an Oath cannot bee knowne; nor lewdly and wickedly, against Religion, or right, as *Herods* and the *Jewes* Oath. Marke 6. Acts 23. Jerom. 4. 2. *Thou shalt Swear in truth, &c.*

To Swear by the Lord) To call upon the Name of the Lord, as a witness and judge against us, if wee doe not deale and speake truly, *Iosh. 2. 12.*

To Swear by Spalchem) To halt betwene the service of the God and Idols. *Zeph. 1. 5.*

Sweat of Face) Great labour and hard pains, such as cause sweate and wearinesse. Gen. 3. 19. *Thou shalt eat thy bread in the sweate of thy face.*

Sweet) Gratefull, acceptable. *Levit. 1. 9. An Offering of Sweete odours unto the Lord.* Here it is taken in good part.

2 Pleasant and delightfull. Thus is wickednesse Sweet unto the mouth of a wicked man. *Job 20. 12.* (Here it is taken in ill part) and Gods Statutes to the soule of a righteous man. *Psal. 19. 10.*

Swine) Obstinate and desperate sinners, which scorne and deride the Word of admonition, rowling and tumbling with pleasure, in the mire of their old, filthy, and rotten conversation. *Matth. 7. 6. Cast not Pearles before Swine.*

Sword) A sharpe Instrument of iron, made for defence and offence. *Luke 22. 49. Shall we smite with the Sword?*

2 The word of God. *Ephes. 6. 17. The Sword of the Spirit, &c.* *Heb. 4. 12. For the Word of God, is lively, and mightie in operation, and sharper then any two-edged Sword.*

3 An instrument of Justice, or ensigne of publique authority, *Rom. 13. 3. They beare not the Sword in vaine.* Also the power to draw out the Sword to punish offenders.

4 The judgement of warre. *Levit. 26. 25. I will send a Sword.*

5 The sharpe Justice and vengeance of God, hewing downe Sinners, *Deut. 32. 41. and 43. I will whet my glittering Sword, and my sword shall eat their flesh.*

6 Death executed by the Sword. *Exod. 18. 1. And delivered mee from the Sword of Pharaoh.*

7 Bloody warre, strife, and deadly contention. *Matth. 10. 34.*

To live by the Sword) To leade a restless life, being driven to maintaine his owne by warre. *Gen. 27. 42. He shall live by the Sword.*

A flaming Sword) A Sword of fire, or like a flame of fire, or rather by a Synecdoche of the part for the whole, many fiery Swords held in the hands of the Cherubs or Angels, shaking and turning them to and fro in terrible manner, to affright Adam and Eve, that they should bee afraid to enter againe into Paradise, out of which God for ever had in Justice driven them, *Gen. 3. 24.*

To live by the Sword) With warres and troubles to defend his country, and not with peace as *Jacob* did, *Gen. 23. 40. Deut. 33. 27. 28. Sword is opposed to peace, Matth. 10. 34.*

Sweet Cinnamon) It is the barke a tree, used for sweet odors, and signifies spirituall grace. *Prov. 7. 17. Cant. 4. 14. Exod. 30. 23.*

T.

A.

A **Tabernacle**) Properly signifies a Tent in warre, and the sitting habitations of warfaring men; or a military mansion and portable house which hath no fixed and seled place and seat.

Tabernacle) A place purposely built and appointed under the Law, therein to doe Sacrifice, and to serve God openly, as afterward was done in the Temple, and as wee now use to doe in our Churches. It was made like a Tent, to remove to and fro as occasion required; it had in it but one roome, called the Holiest of all, wherein the High-Priest entred once a yeere: and another Roome called the holy Place. Heb. 9. 2, 3, 4. *For the first Tabernacle was made, wherein was the Candlestick: and after the second was the Tabernacle, which is called the holiest of all.* This was the publike Tabernacle, for publike uses of divine service.

The Tabernacle set up, and put together by joynts, figured the mysticall body of Christ; to wit, his Church knit and coupled together by joynts, by the power of Christ, working within them inwardly, as Ephes. 4. 16.

2 A place or Tent to dwell in, Matth. 17. 4. *Make us here three Tabernacles,* Psal. 132. 3. This was a private Tabernacle for private use of humane life.

3 Christs humane Nature, which is the true incorruptible Tabernacle, conceived by the holy Ghost, not made with hands, wherein the Sonne of God dwelt substantially. Heb. 9. 11. and 8. 2. *And is a Minister of the Sanctuary, and of the true Tabernacle which the Lord pitcheth, and not man.*

4 Our naturall body, wherein our soule dwelleth for a time as in a fraile brittle Tabernacle. 2 Cor. 5. 1. *When our earthly Tabernacles be dissolved.* 2 Pet. 1. 13.

5 Heaven which is appointed to bee the everlasting Tabernacle and habitation for the Saints to dwell in. Revel. 21. 3. *Behold the Tabernacle of God is with men, bee will dwell with them.* Psal. 104. 2. Luke 16. 9.

6 The visible Militant Church, way-faring as a Pilgrime here upon earth. Psalme

15. 1. *Lord who shall dwell in thy Tabernacle?* The Church is called a Tabernacle, because of many mutations and changes it is subject unto, and because it hath here no abiding place.

Tabernacles) The severall places where the Tabernacle was fixed. Psalme 43. verses 3. Though the Tabernacle was but one, yet (till Solomon built the Temple) it hadundry stations and places of residence, wherein Gods ordinary worship was exercised and preserved. As first in the Citie of *Kiriath-Ibharim*, whence *David* carried it into his Citie, 1 Chron. 15. and 16. In the reigne of *Saul*, the place was at *Nob*, 1 Sam. 21. 2. 3. where many Priests did abide to minister unto the Lord. Another place was at *Gibbon*, in the first dayes of *Sauls* reigne. 1 Kings 3. 4, 5. Lastly, the Temple being built, the Arke (being a visible token of Gods most holy presence) did there rest a long time. This multiplicitie of places caused the Prophet in the plurall number to say, *Leade me to thy Tabernacles.*

Tabernacle of Congregation) That part of the Tabernacle, whither the people resorted and gathered together at an appointed time; or else, whither God resorted to speake with *Moses* and his successors. Exodus 27. 21. Numb. 7. 8. 9. *When Moses should enter into the Tabernacle of the Congregation to talke with God.* This part was called the Sanctuary.

Note. It was the place where God met with his people, Exod. 25. 22. and 30. 36. Elsewhere it is named the Tent of the Testimony or Tabernacle of Witness, Numbers 9. 15. and 17. 7. Act. 7. 44. Revel. 15. 5, because the tables of Testimony were kept in the Arke therein. The covering of the Tabernacle with a Tent, signifieth Gods Church by his providence protected and covered. Exod. 26. 7.

Tabernacle of David) The Kingdome and Church of our Lord Jesus Christ, which is as a Tabernacle or place of refuge to the godly, howsoever it bee contemptible in the eyes of the World. Amos 6. 11. *In that day I will raise up the Tabernacle of David which is fallen.*

Feast of Tabernacles) That feast, at which the Jewes dwelt seven dayes in Tents, to put them in remembrance, that God made their Fathers to dwell in tents, when hee brought them out of Egypt, and that here they had no abiding place. John 7. 2. *Now the Feast of Tabernacles drew neare.* Levit. 23.

Table) A frame of wood, made to eat meate upon.

2 All earthly benefits, serving for necessities, or honest delight and ornament, Psalme 23. verse 5. *Thou hast prepared a Table for me*, Psalme 69. vers. 22.

Because men come to the Table, there to bee merry, and to be refreshed, also doe furnish their Table with the best meates and delicacies; therefore (by a *Synecdoche*) Table signifieth all acceptable, pleasing, prosperous, and happy things, even whatsoever useth to give contentment to our minde, be they blessings spirituall, as Scriptures, Sacrifices, Temples, &c. or temporall, as Health, Strength, Riches, Friends, Prosperity, Peace, publike State, Lawes, Magistracy, Credit, &c. All which (though good in themselves, and good unto good men; yet to the wicked which bee without Christ, and Gods enemies) they bee all turned to their hurt and destruction: which *Paul* setteth forth by three similitudes: first, of a snare made to take birds when they seeke their food. Secondly, of a trap or net, wherein wilde beasts are caught. Thirdly, of a stone or block, whereat blind men, drunkards, and heedlesse persons use to stumble and to fall: so all healthfull things shall prove hurtfull to malicious sinners, as it happened unto the obstinate Jewes.

3 That which is upon the Table, (Bread and Wine) also that which is represented thereby, Christ and his benefits, 1 Cor. 10. 21.

Table of Devils) Fellowship with Devils, by being present at the Sacrifices offered unto Idols, 1 Corinth. 10. 20, 21. *These things which the Gentiles sacrifice, they sacrifice to Devils. Ye cannot bee partakers of the Lords Table, and the Table of Devils.*

To eat and to drinke at Christs Table) To communicate and have fellowship with Christ in heavenly joyes, Luke 22. 30. *That yee may drinke at my Table, in my Kingdom.*

The Table of the Lord) The company of Gods people, assembled to partake in the Lords Supper, 1 Cor. 10. 21. *Ye cannot partake of the Lords Table; that is, yee cannot have society and fellowship with Christ and his members in the Sacrament of the Lord Supper, if you partake of the Table of Devils.* What reason have Papists to scoffe at our Communion-Tables, seeing Scriptures beare out this name? Have not wee cause rather to abhorre their sacrificing Altars?

To serve Tables) To take charge and care of the poore Saints, to provide for them by distribution of the Church goods or almes, for their needfull suitenance at their eating together, as Act. 2. 46. Acts 6. 2. *And serve Tables.*

To sit or bee at Table) To partake or have society with others, in eating and drinking, Joh. 13. 28. *But none of them that were at the Table, knew for what cause he spake it unto him.*

Table of Shittim Wood) The standing Table of Wood and Sacraments, where God keepeth open house (as one would say) to refresh and feast his people in Christ, Exodus Chap. 25. verse 23. and Chap. 26. verse 35. To this figure alludeth *Salomon*, Proverbs 9. 2. and *David*, Psalme 36. 9. and 65. 5. Also Christ, Revelation 3. 20. Secondly, it represented the fulnesse of joy that is in Gods presence, and the pleasures which are at his right hand for evermore, Psal. 16. 11. Which hee hath prepared for the elect, *That they might eat with him*, Luke 22. 16.

To spread, or prepare a Table) To make liberall provision of meat and drinke, and of other necessities for this life, Psal. 78. 19. *Can God prepare a Table in the Wilderness?*

2 To set in due order Dishes upon the Table, Esa. 21. 5.

Tables of Testimony) The two stones (as two Tables) wherein the Law was written, which bare testimony of Gods will, Exod. 32. 15. *And Moses returning, descended from the Mountaine, with the two Tables of testimony in his hand.*

To Take) Not onely to receive a thing of another: but sometime to give a thing to one, Gen. 24. 22. As taking in Psalme 68. 19. is expounded, giving, Ephes. 4. 8. Exod. 18. 12. and 25. 2.

To take up the cloud, or to let it abide) To rest or to goe on at the voyce of Christ, as the Israelites journeyed, or lay still, as the cloud abode on the Tabernacle, or was taken up, Numb. 9. 16, 17. Thus expounded John 10. 33, 4.

To take the cup of Salvation) To offer and give unto God the sacrifice of praise and thanksgiving, and afterward he would make a solemne feast to the people in remembrance of his manifold deliverances, according to the custome of the Law when they tooke some part of the sacrifice to make a banquet, in token of rejoycing when they rendred solemne thanksgiving unto God,

God, Psalme 116. vers. 13. See 1 Chron. 16. 1, 2, 3.

To take in ill part) To wrest words and actions to an ill purpose, when they might bee taken well, Rom. 1. 29. *Taking all things in evil part.*

To take the armour of God) To put on all our spirituall harnesse, fitting it close unto our hearts, and using it for our defence and safety against sinne and Satan, Ephes. 6. 11, 13. *For this cause take to you the whole Armour of God.*

To take hold of Gods arme or strength) By true Repentance and acknowledgement of him, with hearty prayer for pardon, to hold God (as it were) by the arme, and stay him from striking, Esay 27. 5. *Let him take hold of my strength.*

To take the Foxes) To remove, or take out of the way whatsoever hurteth the Church in doctrine or manners, Cant. 2. 15. *Take the Foxes.*

To take away sinne) Sometime to abolish all instruments and means of sinne, namely, of false worship and Idolatry, Esay 27. 9. *To take away sinne*, that is, the stones of the Altar, Images, and Groves, as it followes in that verse.

To take heed) To bee wary or watchfull for the preventing of some sinne or danger, Ephes. 5. 15. Luke 12. 28. *Take heed and beware of Covetousnesse.*

To take thought) To vex and disquiet the heart with feare and griefe, Luke 12. 15. 26. *Why take you thought for the Remnant?*

To take in vaine) To abuse a thing, by using it rashly or to wicked purpose. Exod. 20. 7. *Thou shalt not take the name of the Lord thy God in vaine*; that is, either lightly, or wickedly.

To take away sinne) To deliver (not onely from temporall captivitie or calamitie, brought for sinne upon the Jewes) but from guilt and eternall punishment by free remission; and from the tyranny of sinne by sanctification of the Spirit, Esay 27. 9. Rom. 11. 26, 27. This promise was made not to Gentiles, but peculiarly to the Jewes, as appears by the two words of *Sion* and *Jacob*, in ver. 26. of Rom. 11. Not to some one or a few Jewes, but to the whole people; not for their deliverance from Babylon, and that by Christ the deliverer of the Jewes, (*Ipso propinquitatis jure*) comming of them according to the flesh. But as yet wee see not this people so delivered and converted to Christ: therefore they must bee delivered and saved by him before the

end of the world; to which purpose *Paul* citeth that Text of Esay 27. 9. *Whereas* John 1. 29. the *Baptist* saith of Christ in the present time, that hee taketh away, (purging sinne by his blood, and abolishing it at length by his Spirit) it is to signifie a continuall act; for the force of Christ his death, to expiate & extirpe sin out of mans nature, is perpetuall: and mentioning [*Sinne*] in the singular number, hee chiefly meaneth that (*peccatum peccatis*) originall corruption the root of all, together yet with all the fruits thereof, which are usually called sinnes in the plurall number: Lastly, under [*World*] hee comprehendeth both Jewes and Gentiles, as it is written, 1 John 2. 2. Finally, the *Baptist* propoundeth him to his Disciples, as a Lambe and Sacrifice even before his sufferings and death, sometimes to pluck out that common error of the Jewes, wherewith even Christs owne Disciples were infected, that the Messiah should bee an earthly King, to rule with outward pompe and glory, Acts, Chap. 1. verse 6.

To take to one) To prophesie or say, that hee was like to a man who had taken to him such a woman, and such children, 1 Cor. 1. 2. this was done in type, not in truth: Also to take, fig. to give, Gen. 24. 22. and taking, Psal. 68. 19. is expounded given, Eph. 4. 8.

Talc-bearer) One that goeth about (as a Pedler with wares) with reports and tales, Levit. 19. 16. Prov. 20. 19.

Talent) A certaine piece of Gold, which weighed sixty pound, as the common Talent did; or 120. pound, as did the Talent of the Temple, 2 Sam. Chap. 12. verse 30. Exod. 25. 39. *Of a Talent of pure Gold thou shalt make it.*

2 A free and franke gift of God, bestowed on men, in a certaine portion and measure, to be used to his owne glory, and the profit of others, Matth. 25. 25. *And to one hee gave five Talents.* There is no man but hath some Talent committed to him, whereof hee must make use here, and account hereafter.

Tares) A kind of graine in the East-Countries, so like to Wheate (whiles it is in the blade) as hardly the one can be discerned from the other, being also a very hurtfull thing.

2 The children of this world, but especially Hypocrites, Matth. 13. 16. *The Tares are the children of that wicked one.*

3 All offences in manners and doctrine, being

being so coloured and disguised, as hardly can vertues beeknowne from vices, and errors from truth. Matthew 13. Verse 25. *And sowed Tares among the Wheate.* False doctrine when it is disguised, is sily signified by Tares, both because it is the root and seed of wicked men: Also for that it doth besot theminde, as Tares (being taken in drinke or bread) doe make giddy the braine.

Tarlish) The Ocean or maine Sea. Psalme 48. Verse 9. *Breake the Shippes of Tarshish.* Tarlish was the name of the sonne of *Javan*, the sonne of *Japheth*, the sonne of *Noah*, Gen. 10. 4. Of whom, *Tarsus* a City of *Cilicia* in *Syria*, had the name, 21. 34. From whence they went by shipping into farre Countries; *Africa*, *Judea*, *Ophir*, &c. 1 Kings 22. 48. and 10. 22. Hereupon that Sea was called Tarlish, and generally the name is applied to every Ocean.

To taste) To take some slender triall of meates or drinckes, how good they bee, before wee receive them into our bodies.

2 Slightly to know and beleve generally, the doctrine and promise of Christ, as a man that tasteth of a cup and drinckes not; or as a Cooke, who tasteth the meat, and eateth it not: or lastly, as a sick man, who doth taste meate, which hee doth pirke backe or cast up againe, Heb. 6. 4, 5. *For it is impossible that they which were once enlightened, and have tasted of the Heavenly gift.*

3 To take experience of a thing, having indeed tried it, Psalme 34. Verse 9. *Taste and see, how good the Lord is,* 1 Peter 2. 3. It signifies that joy which they have which earnestly imbrace Christ, out of knowledge of him.

To Taste Death) To die, or to feele death, Matth. 16. 28. *There be some here that shall not taste of death.*

Tackemaster) Exactour, properly, and generally such as exact or require either money, 2 Kings 23. 35. or any debt, Deut. 15. 2. or otherwise doe oppose any, Esay 53. 7.

T.

E.

To Teach) To cause to learne; which God doth effectually, by enlightning the heart unto knowledge and faith of the word: and men inintrumentally, by interpreting the word, and by lively voyce familiarly propounding instructions to the outward eare, Jer. 31. 34. *They shall bee all*

taught of God. Psal. 119. 26. *Teach mee thy Statutes,* Acts 20. 21. *Matth. 28. 9. Goe, Teach all Nations.* Teaching is by publike and private persons; by words, workes, signes, and creatures, &c. Galat. 6. 6. even by afflictions also.

Note. Teaching hath in it interpretation, doctrine and application. See Luke 4. 18. Acts 8. 32. 33. Psalme 94. 12. Gods Law Teacheth both cheerfully to beare the Crosse; and how to profit by them to amendment, as also from whom they come, to what end, and for what cause.

Teacher) A publike Minister, which by wholesome doctrine instructeth the Church, beating downe errors, Ephes. 4. 11. *He gave some to bee Teachers.*

Such as by private instruction helpe others to know the things of God, Titus 2. 3. *Teachers of honest things.* Thus Parents, and Masters, and common Christians are Teachers: the former by publick, the latter by private authority.

As a Treee, or an Oke) That as these trees which lose their leafe and beauty in Winter, yet keeping their substance in the Root, doe flourish againe in the Spring, when the Sunne draweth out the sappe into the branches: so should that people of *Judah* bee, though spoiled of their honor and glory, being carried captive into *Babylon*, yet in the holy seed, a substance should remaine, the elect reserved, when the reprobates were fallen like leaves from a tree in the Autumne. Esay 6. Verse 3. *As a Treee, and as an Oke shall the holy seed be.*

Teare) A water issuing out of the eye from the moistnesse of the braine, as witnesse of some inward griefe, Psal. 6. 6. *I water my couch with Teares:* and 42. 3. *My teares are,* &c.

2 Sorrow and afflictions, the cause of teares, Revel. 21. 4. *All teares shall be wiped from their eyes,* Psal. 126. 5. *If yet sow in Teares,* &c.

To wipe off all Teares of all faces) To remove all inward heavinesse, and outward calamities which cause teares, Esay 25. 8. This to bee fulfilled in the restitution of the Jewes, to the Kingdome of Christ, when Turkes and Popish rout being rooted out and subdued, there should be no power and tyrant to oppresse the truth of the Gospel, & the professors of it, as it was wont to be under Antichrist and the Turke: See Rev. 21. 4.

Temple of Idols) An house erected for the service of Idols, 1 Cor. 8. 10. *Sit at Table in the Idols Temple.*

To tempt) To make proove of a thing by question, or otherwise, for knowledge sake: for that is the end of Temptation, to gaine knowledge thereby.

2 To make tryall and proove of our faith, patience, and love towards God, Gen. 22. 1. *God tempted Abraham.* This temptation is commonly by prosperity or affliction: and the end of it is to make it knowne to our selves what is in us, either good or bad, Deut. 8. 2. *Tempting thee, that bee might know what is in thy heart;* that is, make it knowne to thy selfe, for the all-seeing God cannot be ignorant what is in us. Thus God is said to Tempt.

3 To sift us by subtil suggestions, that all grace may bee shaken out of our hearts, and nothing left but the Branne or Chaffe of corruption, 1 Thess. 3. verse 5. *Left the Tempter had tempted you in any sort.* Thus Satan Tempteth not to try, but to destroy.

4 To entice and move one to sinne, Jam. 1. 14. And every man is Tempted when hee is drawne aside of his owne concupiscence. Thus Lust tempteth; but God tempteth not thus, Gal. 6. 1.

5 To make tryall of Gods power and justice, whether he can and will helpe or hurt, Exod. 17. 2. *Wherefore doe yee tempt the Lord?* Thus men tempt God through distrust.

6 To forsake the ordinary meanes of our good, presuming too much upon Gods helpe. Matth. 4. 7. *Thou shalt not tempt the Lord thy God.* Thus men tempt God by curi-osity and presumption, to try whether God will use any way to succour them, other then is appointed: When men will not beleeve that God can helpe them without a miracle, Esay 7. 12. Deut. 6. 16. Luke 11. 16.

7 To seeke matter and occasion against other men, for which to reprehend and accuse them, Matth. 16. 1. *Then came the Pharisees to tempt him.* Thus Man tempteth Man, by captious and by subtile questions.

Note. Tempting by the Originall word in the Hebrew sign. lifting up as for a signe, or assaying of somethings, as God tempteth men, when hee requireth some great or high experiment of their faith, love, obedience, as Genes. 22. 1. Exod. 15. 26. Deut. 8. 2. and 13. 3. And the end of Gods temptation is alwayes to doe us good in the end, Deut. 18. 16. 1 Cor. 10. 13. Whereas the temptation of Satan, Matthew 4. 1. 4. and of our owne corruption, James 1. 13. alwayes tendeth to evill, being a soliciting of us to sinne.

Temptation.) Probation, tryall or proof, of any thing or person, to get the true knowledge of it, for knowledge is the end of Temptation.

2 Afflictions and crosses, by which men are tryed, James 1. 2. 14. *Count it exceeding joy when yee fall into sundry Temptations.* This is Temptation of probation, serving to manifest what is in us, unto our selves and others.

3 Inward suggestions of Satan, or outward prosperity of life, as baits and snares to catch us, Matth. 6. 13. *Leade us not into temptation,* Matth. 26. 41. *Pray lest yee fall into temptation,* Luke 4. 13. *When hee had ended his temptation:* that is, Temptation to perdition.

To fall into temptation.) To be overcome, when through weaknesse wee yeeld unto wicked motions and affections, and unto occasions of evill, Matth. 26. 41. *Lest yee fall into temptation, for the flesh is weak.*

Humane Temptation.) Some tryall, wherein doth appeare great weaknesse, such as accompanies the Nature of man, 1 Cor. 10. 13. *No Temptation hath taken you, but such as is humane, or which pertaineth unto men.* The meaning is, that the Christians of Corinth, which for seare of giving offence to their idolatrous Neighbours, went into their Temples of Idols, there to eat meat sacrificed to Idols, had herein shewed themselves men, yeelding to humane frailty: and therefore it behoved them to bee more constant afterwards, that God might bee with them in all Temptations that should befall them, for the time to come.

To leade into temptation.) To put or bring one in the power of Satan the tempter, delivering him as a just Judge, to the will and pleasure of the devill to be carried captive of him, Matth. 6. 13. *Leade us not into temptation.* God puts one in the power of Satan, as a Judge doth put a malefactor over unto the Hang-man.

The Tempter.) The devill by his wicked suggestions proving and seeking whom hee may destroy, 1 Thessalonians 3. 5. *Left the Tempter had tempted you in any sort,* 1 Pet. 5. 8. Matth. 4. 3. *Then the Tempter came to him.*

Ten) sig. many; a distinct number, used for an indefinite, Job. 19. 3. Leviticus 26. Verse 26. Numb. 14. Verse 22. Genesis 30. 7.

Ten dayes) A certaine space of time (very short) wherein God would afflict his Church, Revel. 2. 10. *And yee shall have Tribu-*

tribulation ten dayes, Gen. 31. 7. Numb. 14. 22. Job 13. 3. *Ten times* put for *oftentimes*. A finite number for an indefinite number.

Ten Hornes) Many Kings and Provinces, which did give their authority, power, and force (meant by the Horns wherein lyeth the strength of Beasts) to erect, enlarge, and establish the tyranny of Ecclesiasticall Rome, Rev. 17. 12, 13. *And the ten Hornes which thou sawest, are Ten Kings.*

Ten Virgins) The visible Church, consisting of wise and foolish; that is, godly and wicked, Matth. 25. 1. *Then the kingdom of Heaven shall bee likened unto ten Virgins.*

Tenth) signifies a remnant left of a farre great numberer; or a very few of many, Esay 6. 17. *In it shall bee a tenth,* Amos 5. 3.

Tender mercies) Most inward feeling and affectionate compassions, like unto motherly pitifulnesse and kindenesse, which is hard to tell how tender and great it is, Luke 1. 78. *The tender mercies of our God.*

Tent) A place to dwell in, so made, as it might bee removed and carried to and fro, Num. 5. 3. Gen. 4. 20. *Jubal was the father of such as dwell in Tents,* Exod. 18. 17. See **Tabernacle**.

God caused an habitation to be made in the wilderness, wherein hee dwelt among men, Exod. 26. Psal. 78. 60. That Mansion made of ten Curtaines hee called a **Tabernacle**, Exo. 26. 2. Pl. 26. 8. Over this other Curtaines were made and cast as a covering, called a tent or covering, Exod. 6. 2. 7. Hereupon the whole place is sometime called sometime a Tent, & sometime a Tabernacle, Psal. 15. 1. To this Tent (till the Temple was built by Salomon) all Gods people were wont to come to worship, Levit. 17. 4. 5. Deut. 12. 5. 6. It was a moveable place, and so differed from an house or settled habitation, 2 Sam. 7. 1. 6. 1 Chr. 17. 5. yet for the use, was sometime called an house.

Tents of wickednes.) A place without the Church of God, wherein dwells no goodnesse nor holinesse, Psal. 84. 10. *I want to dwell in the Tents of wickednesse;* that is, among Infidels and wicked men.

Tents of Shem) The visible and publique meetings of the Church of God, (which was in families untill the birth of Enoch, Gen. 4. 26. and after in great assemblies) Gen. 9. 26. 27. *To dwell in the Tents of Shem.* Hee speaks after the custome of those times, which was to dwell in Tents like Pilgrimes, which had no permanent City, but looked for one in Heaven.

A Tenth) The small number of the Jewes, which shall be saved from spirituall and bodily calamity, which are called the Tenth, because both for their paucity and fewnesse; also because they are sacred and holy to God, as the Tenth were, Lev. ch. 27. Esa. 6. ver. 13. *Ten in it shall be a Tenth.*

To live in Tents) To exercise the trade of a Sepheard. Gen. 25. 27. *Jacob dwelt in Tents.*

2 To looke unto household affaires, that they bee well governed. Gen. 4. 20. *Jubal was the father of those which dwell (or live) in Tents.*

Terephims) Gen. 31. 19. were Images in the shape of men, as may be gathered, 1 Sam. 19. 13. 16. And that they were Images and representations used in divine worship; See for that Judges 17. 5. and 18. 14, 17, 20. Hosea 3. 4. And by Ezekiel 51. 21. Zach. 10. 2. it seemeth that Idolaters contuined with their gods by them, and had Oracles.

Testament) That which we commonly call a mans will, and appointment for the bestowing of his goods amongst his Children, or kindred and friends, Gal. 3. 15. *Though it bee but a mans Testament,* Heb. 9. 15, 17.

2 An appointment or agreement between God and Man, touching free salvation by faith in Christ. Matth. 26. 28. *For this is my blood of the New Testament.* This is called a Testament, because it was ratified and confirmed by the dea h and blood-shed of him, who made the Covenant or agreement with us; to wit, of Christ, and containeth (as it were) his last will written downe.

3 The Booke or Tables wherein the Testament is written, 2 Cor. 3. 14.

Old Testament) The agreement or covenant of God, which is called [*Old*] in regard of the first dispensation of it by *Moses*, toward the Jewes, in many figures and shadowes of Rites and Sacrifices, and with other obscure and darke Revelations by Prophecies; which dispensation is now ended, Heb. 8. 13. *In that hee saith, a New Testament, he hath abrogated the old.*

New Testament) The Covenant of God, in regard of the dispensation of it under the Gospell, by Christ, towards Christian people, without such Types and Prophecies. Also with few Ceremonies, and with much more cleerenesse and fuller revelation of the truth, and more plentifull graces of the Spirit, to endure alwayes new, and the same, to the end of the world, Jer. 31. 33, 34. Acts 2. 17, 18. This diverse

manner of administration and delivery of the Covenant or Testament, causeth it, that being but one substance, (to wit, salvation by faith in Christ) yet it is called Olde and New Testament, as if it were two. Heb. Chap. 8. Verses 9. 10. See Covenantant.

Two Testaments) Two types, and figures to shadow forth in some sort, and to represent the two Covenants of grace and workes, Gal. 4. 22. *For these are the two Testaments, the one, &c. Agar* which with her sonne *Ismael* was abiding in *Arabia*, doth represent the Legall Covenant, (or of the Law) which was published in *Sinai* a mountaine of *Arabia*, and striketh the hearts of sinners with servile feare, because none can keepe it, and it threatneth eternall death to all that breake it. Therefore such as trusted in the Ceremonies and workes of the Law, done by their owne strength, are lyable to the curse, and cast out of the family or Church of God; (as *Agar* and *Ismael* out of *Abrahams* house) that they never enjoy the inheritance of the life which is eternall. But *Sarah*, who not by naturall strength that shee lacked, but by vertue of Gods promise, bore *Isaac* of *Abraham*, shee represents the Evangelicall covenant, or promise of grace, wherein, such as freely be begotten of the Spirit, doe put their trust, and are thereby justified and become inheritours of heaven, as *Isaac* the Sonne of the promise, enjoyed his Fathers inheritance. These two Covenants being weighed in the ballance of false Apostles, who ascribed part of salvation to the workes of the Law, or of the Pharisees, who embraced the Law instead of Christ; then these Covenants are not only two, but flat contrary to themselves: whence ariseth the conclusion set downe by the Apostle, Gal. 5. 2. 4. *Christ profiteth you nothing; yee are fallen from grace, if you bee justified by the Law, &c.*

New Testament hath commonly one of these three acceptions: first, Reconciliation of all elect sinners with God, through the blood of Christ. Secondly, the doctrine which teacheth agreement, either by voyce or writing. Thirdly, the Cup in the Lords Supper, which sealeth this reconcilement, Matth. Chap. 26. vers. 26. 27. 2 Cor. Chap. 3. vers. 6.

In Testaments divine and humane, there bee examples of unproper and figurative speeches. See Gen. 17. 11. 13. Matth. 26. 26. 27. Gen. 49. Deut. 33. 2 Sam. 23.

1 Kings 2. 1. Matth. 2. Tob. 4.

To testifie) To beare witness of any person or thing, by word or worke, 1 Ioh. 5. 9. *Which be testified of by Sonne.*

Testimony.) The whole Scripture or Word of God. Psal. 19. 7. *The testimony of the Lord is sure, and giveth wisdom unto the simple.* The Word of GOD is called a Testimony, because it containeth Articles of the Testament or Covenant, both on Gods part and ours; witnessing his good will to us, and our duty to him, what good hee meanes us, and what dutie wee should doe to him. Sometime this word (*Testimony*) signifies doctrine, agreeable to the word, 2 Thes. 1. 10. Gods Law hath this name not for the former reason onely, but also for the confirmation and earnest charge concerning it: And also, because it testifieth the wisdom, power, goodness of God more plentifully then the booke of Gods workes doe, Psal. 19. 7.

2 The word of precepts and commandments, which are witnesses of Gods will, what hee would have us doe, Psal. 119. 2. *Blessed are they which keepe his testimonies*, Psal. 25. 9.

3 The Arke, because the Testimonies were kept in it, Exod. 16. 34. *Aaron laid it before the Testimony*, Numb. 7. 89. Exod. 25. 21. Also it signifieth the Tabernacle wherein the Arke was.

4 A good report from others, witnessing well, 2 Tim. 1. 8. Acts 16. 2. Either Christ, or his Gospell, which testifieth of him. 1 Tim. 2. 6.

5 The two Tables of Stone wherein the Law was written, Exod. 40. 20. *And hee tooke and put the testimony in the Arke*, Exod. 25. 16. 21. and 31. 18.

To bind the testimony.) To wrap and fold up the volume and roule wherein was written, as verse 2. 3. the testimony of God touching his defence of *Judah*, against the two Kings of *Syria* and *Israel*, lest it should be any more in the sight of a people which made but a mocke and scorne at it, Esay 8. 16.

Arke of testimony.) A Chest, wherein were put the two Tables of Stone containing the Law, which is the Testimony of his will, Exod. 30. 6. *After thou shalt set it before the vails, that is neere the Arke of the Testimony.* Also God did there use to give his people visible Testimonies of his presence. The putting of the Testimony or two Tables of the Covenant into the Arke, Exod. 25. 21. this signified that Christ was the end of the

the Law, Rom. 10. 4. And had testimony from it, Rom. 3. 21, 22, 23. And that God will not accept of any our obedience of the Law, unlesse the blemishes of our sinnes, and the wants of our obedience bee hid and purged by Christ, whereupon he is called the propitiation of our sinnes, 1 John 2. 2. Whereas without the Arke (yet before it) were put and set a golden pot, Heb. 9. 4. which had the hidden Manna, Exod. 16. 33. 34. and Aarons rod which had budded, Numb. 17. 8. 10. The former signifieth the glory of eternall life hidden in Christ, as Revel. 2. 18. The latter, that they were daily to bee destroyed for their rebellions, unlesse they were forgiven and covered by Christ.

T.

H.

Thanksgiving) An acknowledging and confessing with gladnesse, of the benefits and deliverances of God, both towards our selves and others, to the praise of his name, 1 Tim. 2. 2. *Let supplication, and prayer, and thanksgiving, be made for all men,* 1 Theff. 1. 4. Thanksgiving hath in it, 1. Remembrance of the good done to us. 2. Mention of it. 3. Confessing God to bee the Author and giver of it. 4. Cheerefulnesse, being glad of an occasion to praise him, and doing it gladly, with joy.

To thanke) To acknowledge a benefit, and to recompence a gift freely given, Luke 17. 9. *Doth he thanke that serveth?* In thankfulness unto men, there must bee truth in confessing a kindnesse received, and justice in requiting it as we may.

That) The excellency of some particular person or thing good or evill, as That light, That Sonne of God, That Lambe of God, That life, That Antichrist, &c. That notable adversary of Christ, 2 Theff. 2. 3. *That man of sinne*; that is, That most notorious sinner, exceeding all other in sinne. Oftentime [*That*] is read without any Emphasis, onely to note some ordinary thing, or some person. See Romans 9. verse 10, 11. and Philip. 1. 6, 9, 10. where both the matter and end is meant.

Note further of (That or The) it sometime hath the force of noting some speciall thing; as sometime it is demonstrative, and other-while hath no power at all, but a boundeth.

This particule (*That*) doth often signifie the impulsive or finall cause of Gods counsels and workes, or of mens purposes, and

doings, as Romans 2. 4. and Chapter 9. 23. and Chapter 11. 32. and Chapter 9. 17. In these places the end or marke propounded unto the actions of God, are pointed at. Also Rom. 10. 1. *That they might bee saved.* Not the event, but the end and scope at which *Paul* his prayers aymed, is declared: but sometime [*That*] noteth the scope of Gods purpose and the event, and what falleth out, or followeth of some foregoing matter, by the course of Gods providence, as Rom. 11. 11. *Have they stumbled that they should fall?* and Rom. 11. 31. *That they also may obtaine mercy:* Of these texts the meaning is, that the Gentiles being called to Christ, this event by Gods appointment, will follow of it at the length, even the vocation of the Jewes; being provoked to desire and seeke the like grace by emulation of the believing Gentiles. Lastly, even the meanes leading to the end, are in this particule [*That*] designed, as Ephes. 1. 4. *Chosen that we should be holy.* If this observation bee well heeded, it will helpe to the due interpretation of many places of Scripture, and give light to many weighty matters.

In Thee) sig. In thy seed, Genes. 12. 3. compared with Genes. 22. 18. *And in thy seed shall all Nations, &c.* that is, in Christ by faith, Gal. 3. 8. and 16. So then *Abraham* is not onely a forme or patterne of eternall blessednesse (consisting in remission of sins, deliverance from Satan; regeneration, justification, sanctification, and glorification) but a cause of it, not in and from himselfe, but by and from his seed included in his loynes, and by none other seed of his then Christ, who dying, freed all beleevers from the curse of the Law, Gal. 3. 13. 14.

Theft, or Stealing.) The with-holding of that which is another mans, against the owners will; the drawing unto us other mens goods by injury, or not distributing that which is our owne when need requires, Hos. 4. 2. *By swearing and lying, killing and Stealing, Exod. 20. 15. Thou shalt not Steale.* All manner of wrong done to our selves, in respect of our owne substance, or to the substance of others, is stealing.

Theefe) One that taketh to himselfe the goods of other men, without the privy of the owner, Prov. 6. 30. *Moor doe not despise a Theefe which stealeth to satisfy his soule.*

3 One, that dealeth unrighteously in his owne Temporall goods, or spirituall gifts, by keeping in and hiding them from such, to whom wee owe them

by vertue of our calling: or one who behaves himselfe unjustly in other mens goodes, impairing them, either by deceit or violence, as John chapter 12. verse 6. 1 Cor. chapter 6. verse 10. *Theeves, extortioners.*

3 A Seducer, which by corrupt glosses, and false interpretations, steales from the Church of God the true meaning and doctrine of the Scripture; so spoyleing soules, as Theeves spoile mens bodies. John 10. 8. *All which came before me, are Theeves, &c.* Hof. 6. 9.

4 Hypocrites, which under shew of piety, seeke their owne gain with the losse of others. Matth. 22. 13. *Ye have made it a den of Theeves.*

Note. Theeves bee such as enter not by lawfull calling, or which teach lyes, and not Christ.

Theeves) One of them. Matth. 27. 41. Luke 23. 39, 40. This change of number is often in the Hebrew: as Gen. 19. 29. 46, 23, 7. 1 Sam. 9. 2. 2 Chron. 6. 14. Gen. 21. 7. Zach. 9. Matth. 21. 5. and 7. Marke 11. 17.

As a Theefe) Suddenly, as Theeves use to doe, comming at such an houre as they are not looked for. 1 Thes. 5. 24. *As a Theefe in the Night.* This pertaineth to the wicked, not unto the godly, who are watchfull continually, looking and preparing for that great day. See Mat. 24. 42, 43, 44. Luke 12. 39, 40. and 21. 34, 35.

Then) That a thing is so, or seeing it is so. Rom. 6. 1. Also 7. verse 7. *What shall we say Then?*

2 Some certaine time wherein something was done. Mat. 4. 1. *Then was Jesus led aside.* And elsewhere often it is thus taken, for to note a certaine time.

3 Therefore; and it is a note of an inference or conclusion, gathered from some premises. Rom. 8. 1. *Now then there is no condemnation.*

Therefore) Sometime a precedent cause of that which is inferred. Rom. 8. 1. Rom. 3. 28. Rom. 2. 1. In these and such like places this particle is argumentative, and interreth the effect from the cause.

2 The end, order, and sequel of a matter. 2 Kings 22. 19, 20. Gen. 22. 16. Phil. 2. 9. Rom. 4. 19. *Therefore* [or to this end] *Christ dyed, &c.* Here is noted onely the consequent, or what in order did follow the humiliation and death of Christ, to wit, his exaltation, and manifestation of his God-head, also his dominion over his Church, as is

plainly to bee seene by Luke 24. 46. 1 Pet. 1. 11. They doe erre then, which would by these and such like places conclude, that Christ merited in his obedience and passion, something to and for himselfe, to whom all good was due, even from the time of his union: when his manhood at his conception, was knit unseparably unto the person of the Sonne of God, then was hee Lord of all, even as man, and had right to eternall glory. Also the Scripture cleerely proveth, that whatsoever Christ did or suffered, was for us, not for himselfe; for that had obscured his grace toward his members, if hee had come to deserve ought for himselfe.

Teraphim) An Image, made in the likeness of a man: and all instruments belonging to false religion. Judg. 17. 5. *Made an Ephod and Teraphim.*

More than these) More than his Ship, Nets, and other things. John 21. 16.

Thing) Some reall substance or quality, either good or evil. Ephes. chap. 1. verse 11. *Which doth worke all things after the Counsell of his Will.*

2 Some word spoken of God, touching that which was after to be done, Luk. 1. verse 37. *With God nothing shall be impossible.* In the Greeke Text it is read, No word shall be impossible.

3 The doctrine of the Gospell. Acts 17. 32. *We will heare thee againe of this thing.*

4 Elect men and women, Ephes. 1. 10. Col. 1. 20. Revel. 21. 27. *No uncleane thing, that is, person.*

To thinke any Thing) To conceive or have in our mindes a good thought, pertaining to salvation, 2 Cor. 3. 5. *Not that we are sufficient of our selves to thinke anything, as of our selves: where then is the naturall power of will to choose and embrace good things, seeing wee lacke power and will to thinke well?*

2 To judge, and certainly determine. 1 Cor. 7. verse last: *I thinke I have the Spirit of God.*

3 To make our Thoughts known by boasting and glorying. Mat. 3. 9. *Thinke not to say in your hearts.*

4 To devise or imagine. 1 Cor. 13. 5.

To thinke soberly) That all Christians must be modestly minded, not to take more upon them than they have graces and calling to answer and discharge. Rom. 12. 3.

These things) The finnes and punishments of the Isrelites living in the wilderness.

1 Corinthians, Chap. 10. Verse 6.

Great things) Very precious and excellent benefits, as freedome from all those evils, which the captivity in Babylon brought with it, liberty of body, goods, country, and conscience, being restored to the pure worship of God in his Temple, restitution of City and Temple, &c. Psal. 126. 2, 3. These were great things, not onely for the matter of the benefits, but for the manner of bestowing them, which was incredible and unwonted, as verse 1. and for the persons who were the receivers, being Wormes and miserable sinners, lesse then the least thing, and worse then the worst thing.

In all goods things) Of all his goods and substance, according to his owne ability, and the necessity of the Teacher. Gal. 6. 6.

To put the hand under ones thigh) Subjection and great fidelitie to him who gave the oath, by him who tooke it, Gen. 47. 29. and Gen. 24. 2. The Hebrews referre this to the mystery of circumcision, which was in a part of the thigh: others (as *Augustine*) referre it to the Messiah or Christ, who was to come out of *Abrahams* loynes or thigh, See Gen. 46. 26.

Thirst) To desire drink, out of a feeling of the want thereof by some naturall drought or driness, John Chapter 19. 28. *I Thirst.*

2 Very earnestly to desire and long for Christ and his spirituall graces, out of a sense of our sinnes and miseries, Matthew, Chapter 5. verse 6. John 7. verse 37. *If any man Thirst, &c. Esay 55. 1. Ho, every one that Thirsteth, come.*

To Thirst no more) To finde all contentment and satisfaction to our selves in Christ onely, without seeking further for it, then in him alone, John 6. 35. *Hee that beleeueth in me, shall thirst no more.*

Thou) Whosoever thou art, without difference of sex, condition, nation, &c. 20. 3, 4, 5, 7, 8, &c. Rom. 10. 10. *If thou beleeve, &c. Gal. 4. 7. Thou art no more a Seruant, &c.* And the like is often elsewhere, to teach that the commandements and promises of God belong not onely to the whole company of beleevers, and congregation of Gods people generally, but particularly to every one without exception. Which meeteth with that corruption too too common, to put and putt off from our selves to others, things commonly and universally spoken.

Thou) Thy selfe and thy succession. Daniel 2. 3. Jeremy 27. 7.

Thought) The least motion and stirring of our mind; which when it is by the holy Ghost made agreeable to Gods word, then it is a good thought; but if the motion be from our corrupt heart, and bee disagreeable from the word, then it is an evill thought, whatsoever good pretence it have. Matth. 15. 19. *For out of the heart comes evill Thoughts.*

2. Our counsels, touching matters to be done, or not done, Psal. 146. 4. *Then his Thoughts perish.*

3 The grieve of an afflicted minde, Psal. 94. 14. *Amidst the Thoughts of my heart, thy comforts have refreshed my soule.*

4 Reasoning inwardly in the soule. Luke 9. 46. 47. *When Jesus saw the Thoughts of their hearts.*

5 Purpose joyned with indeavour. Gen. 50. 20. *When you thought to doe me evil.*

6 Carking, or immoderate care, or care with anxiety. Matth. 10. 19. *Take no thought what ye shall speake.*

Referred to God.) 7 The will, counsell, purpose, or decree of God, touching all things which wee will doe, or not doe. Psal. 33. 11. *The Thoughts of his heart shall stand for ever.* It doth sometime signifie Gods disposition, when his purpose is executed and brought unto effect. As Genesis 50. 20. *But God thought, &c.* So Tremel. translated ti.

Thousand yeeres) The space of ten hundred yeeres.

2 An exceeding large space of time, a finite number being put for an indefinite, Psal. 90. 4. *A thousand yeeres is but a yesterday, when it is past.* 2 Peter 3. verse 8. *A thousand yeeres as one day.*

Through or by, in the doctrine of Justification) The chiefe efficient cause, to wit, the grace and free favour of God. Rom. 3. 24. *We are Justified freely, by, or through his grace.*

2 The outward meritorious cause, to wit, Christ Jesus our Redeemer, Romans 3. 24. *Through the Redemption which is in Christ Eph. 1. 17. Through his blood.*

3 The inward instrumentall cause, to wit, our Faith. Rom. 3. 28. *Wee are Justified through Faith, without the workes of the Law.* Verse 25. *Through faith in his blood.*

4 The signes and fruits of our justification, to wit, good workes. Iames 2. 22. *Was not Abraham Justified through Workes?*

Through all, and in you all) The supreme government over the whole Church, and reaching or passing through unto every member thereof, together with the most

neere conjunction, which the faithfull have with God by Christ: all which hee doth violate, whosoever violateth Christian charity and peace, Ephes. 4. 6. *Which is above you all, and through all, and in you all.*

Through tearing of Children) That in this condition of bearing, bringing forth, and bringing up Children (which by Gods owne sentence, Gen. 3. hath much bitter sorrow and paine joynd with it, as a fruite of the first sinne) yet there is this comfort left unto women to sweeten this misery and ease their heavy burthen, that it shall not hinder their salvation; if under such weight and punishment, like beleeving persons, their faith shine forth, resting on Gods promises, and shewing it by love to others, and by holy and modest behaviour in themselves. 1 Tim. 2. 15. *Through bearing of Children shee shall bee saved, if she, &c.* This relative particle [*They*] must be referred (as to the antecedent) not to Children, but to women, of whose duty hee speaketh generally, (it being usuall in Scriptures to change one number and person into another.)

Through the Law) By the workes of the Law as they are done by us: or upon condition of fulfilling the Law by our owne strength. Rom. 4. 13.

Through him) By his administration or powerfull government. Rom. 11. 36. *Through him are all things.*

Thorny ground) An heart Stuffed with the cares of this world, which choake the seed of the word, as thornes choake the Corne springing out of the ground. Mat. 13. 22. *That which fell amongst thornes, or thorny ground.*

Threatning) A denunciation of some Judgment, temporall or eternall, from God.

2 Hard and cruell speeches from one man to another. Acts 4. 17. *Let us threaten and charge them.* 1 Pet. 2. ver. 23. *When he suffered, he threatened not.*

To thresh) To beate Corne out of the huske with the stroakes of a flail, or other instrument made for that purpose, Lev. 26. 5. 1 Cor. 9. 10. Thus men thresh wheat, &c.

2 To punish Gods enemies with plagues and calamities, as it were with sore strokes of Gods revenging hand. Esay 25. verse 10. *Moun shall be threshed.* Thus God Thresheth in anger.

3 To exercise Gods people with chastisements and corrections for sinne, lifting and

trying them, as when corne is beating out of the huske by threshing. Esay 21. 10. *O Thou whom I do thresh, or, O thou my Threshing.* Thus God Thresheth in mercy.

4 To execute extreame cruelty towards Gods Church. Amos chap. 1. ver. 3. *They have threshed Gilead with instruments of Iron.* Such Instruments were wont to bee applyed for punishing obstinate Rebels, 2 Sam. 12. verse 31. Thus Tyrants thresh the godly.

To thresh the Mountaines) To destroy and afflict grievously, even strong and mighty enemies. Esay chapter 41. verse 15. *Thou shalt thresh the Mountaines, and bring them to powder.*

Throne) A high seate, full of Majesty and glory, fit for earthly Kings or Judges: As 1 Kings 10. ver. 18. *Then the King made a great Throne of Ivory, and the Throne had six steps.* Also it signifieth kingdoms and dominions. Dan. 7. 9.

2 Some visible token or representation of Gods power and Majesty. Revelations 4. 9. *They gave honour to him that sat on the Throne.* A Metaphor. Esay 6. verse 1. which is applyed unto Christ. Joh. 12. ver. 20, 39.

Thunder) A great noyse and sound caused in the clouds by the breaking out of hot and dry exhalations, beating against the edge of the Cloud. Psalme 18. verse 13. *The Lord thundered in the Heaven.* Exo. 19. 16. *There were Thunderings and Lightnings.* Thunder, is a witness of Gods power, and serveth to strike terrour and feare into men, that the godly may be humbled, and the better subdued unto God; and the wicked confounded and left without excuse.

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Time) Some certaine space, as houre, day, weeke, yeare, &c. Dan. 2. 21. *Hee changeth the Times and seasons. And let his portion be among the beasts, till seven Times passe over him;* that is, seven yeares, Exod. 2. ver. 23. Dan. 4. ver. 16. and 11. 13. Seven Times for seven yeares.

2 Tearme, period, and shutting up of ones life. Psalme 31. 15. *My times are in thy hands O Lord.*

3 Oppottunity, or fit and convenient season for to doe things in. John. 7. 6. *My time is not yet come.* Acts 1. 7. *The Times and seasons.*

4 The whole tearme or space which a man liveth. Psalme 90. verse 20. *The time of our life*

life in threescore yeares and ten, &c.

To obserue times) To place Religion, pleasing of God, merit of salvation in keeping holy dayes, moneths, yeares, times, prescribed in *Moses*, as though after the death and ascension of our Lord, (whereat their date expired) they were still in force, contrary to that which *Paul* had taught the Galatians, chapter 4. 10. *Ye obserue Times and yeares.*

To change times) To be the authour of the alteration of estates and kingdoms, which continue so long as GOD appoints. Dan. 2. 21.

Time and times, and part of time) Three yeares and ten dayes. Dan. 7. 25. *And they shal be given into his hands, untill a Time and times, and the dividing or part of Time.* See Mat. chap. 4. ver. 52.

Tithes) The tenth part of our goods. Deut. 14. 28. Heb. 7. verse 8. *Men thus did receive Tithes.*

Tithes, were a tenth part of all one had offered to God, and to his service, which *Jacob* vowed to doe, Gen. 28. 22. and *Abraham* paid to *Melchisedec*. Gen. 14. 20. Hereof some part at least was offered in Sacrifice, Numb. 18. 24. A shadow and figure, as other oblations were, figuring Christ. The equity is out of our goods to minister sufficiency to Pastors and poore. Gal. 6. 6. 1 Cor. 9. 11. Tithes (as first fruites of Corne and Cattle) the sanctifying of the rest to their use. Deut. chapter 26. verse 15. and secondly, a thankfull remembrance of Gods benefits. Gen. chapter 28. verse 22.

To) The meanes that leade to the end. Ephes. chapter 3. ver. 11. *Created to good works.* It signifieth by or through. 2 Tim. 2. verse 25.

2 The end and finall cause. Rom. 9. 22. *Prepared to destruction.* 1 Thes. 5. 9. *Appointed to salvation.* Ephes. 1. 6. *To the Praise of his grace.*

To himself) To the glory of his grace. Eph. chapter 1. verse 5. *Predestinated us to himselfe,* that is, to the praise of his glorious grace. This is the utmost finall cause of free election to life: as the salvation of the elect is the neere end thereof. See Ephes. 1. 6, 12, 14.

To day) All the time, that the doctrine of Grace is preached. Psal. 95. 7. *To day if ye will heare his voice.*

To the Lord) To the praise and glory of the Lord. Ephes. 5. 19. *Singing to the Lord.*

2 Sincerely, as one that hath to deale

with the Lord, the searcher of hearts and reines. Ephes. 5. 22. *Submit to your Husbands, as to the Lord,* that is, for his sake, with unfained hearts put your selves under the rule of your husbands, obeying them in such causes as he approveth.

To morrow) Time to come. Mat. chapter 6. verse 34. *Care not then for to morrow.*

Together) Alone, without other. Thus sometime the Hebrew [*Jachad*] signifieth, Job 34. 20. Ezra 4. 3.

2 Wholly, or every whit. Job 10. 8.

3 Together, or in one. Psalme 2. verse 2. All these significations agree to this word used in Psalme 33. verse 12. For God onely and wholly formeth every mans heart and spirit. Zach. 12. 1. Heb. 12. 9. Numb. chapter 16. 22.

Tongue) The principall instrument of speech. Psa. 45. 1. *My tongue is the pen of a ready Writer.* James chap. 3. 5. *The Tongue is a little member.*

2 Speech is selfe. James chapter 3. verse 6. *The Tongue is fire.* Jer. 18. 18. *Smite him with the Tongue.* A Metonymie of the cause for the effect.

3 Strange language, or the gift of speaking with a strange language. 1 Cor. chapter 14. verse 2. *Hee that speaketh a Tongue,* 1 Cor. 13. 8.

Tongue of fire) A flame, which is like a tongue in forme, and in effect, for it licketh up as a tongue doth; so Gods wrath shall consume the wicked. Esay 5. verse 24.

Deceitfull tongue) A tongue uttering crafty and guilefull words. Psal. 52. 4. *Thou lovest all words that may destroy.* O deceitfull Tongue, that is, a man speaking deceit with his Tongue.

Double tongued) Such as say one thing sitting, and another thing standing, Lyars which vary in their reports. 1 Tim. chap. 3. 8.

Tongue imagineth mischief) The Tongue to be the instrument to utter that mischief which the heart hath thought and imagined. Psalme 52. verse 2. *By Tongue imagineth mischief.*

Tongue of the Learned) That singular skill which Christ had in his own person, above measure, and which he gave to his Ministers (according to measure) that they might know how to comfort and pacifie afflicted consciences. Esay 50. 4. *The Lord hath given me a tongue of the Learned.*

Tongues of men and Angels) Such an excellent facultie of speech

speech, as might not onely become men, but even the Angels if they could speake: yet were it nothing worth unlesse it employed (through love) unto the edification of others. 1 Cor. 13. 1. *If I could speake with the Tongue of Men and Angels, and had not Love, I were as sounding Brasse, and tinkling Cymball.* An Hyperbole.

To smite with the tongue.) To utter malicious and slanderous words, which hurt a mans name (as blowes or stroakes hurts a mans body.) Jer. 18. 18. *Let us smite him with the tongue.* Metaphor.

To Touch) To feele a thing lightly with the finger. Luk. 8. 44. *She touched the hem of his Garment.*

2 To hurt or offer the least violence. Psal. 105. 15. *Touch not mine anointed, do my Prophets no harme.*

3 To refresh and strengthen one which is weak. Dan 8. 8. 1 King. 15. 5. 7.

Tophet) A large and wide place neere unto Hierusalem, where Jewish Idolaters, (after the manner of the Ammonites) burned their children, and offered them up unto the idol Moloch, set up in this **Tophet**, being in the valley of Hinnom: as wee may reade, 2 Kings 23. 10. Jer. 7. 31. Also Jer. 19. 2. 2 Chron. 28. 3. *King Achaz burnt his children in Tophet.*

2 A place appointed for destruction, where God would give a famous overthrow openly in the sight and knowledge of his Church unto the fierce and mighty King of Babel, for his exceeding cruelty against the people of God. Esay 30. 33. *Tophet is prepared of old.* Whereas some expound this of hell, it is not properly a description of hell, but by allusion: for **Tophet** carryeth a description of hell, in three things; 1. for the amplenesse or largenesse of the place: 2. and the horrible crying of burned and tormented children: 3. also for the sharpnesse of the paines.

To Touch a woman) To lye with her. Gen. 20. 6. 1 Cor. 7. Also to hurt or do injurie. Gen. 36. 11. 29. Iosh 9. 19. Ruth 2. 9. Job 1. 11. Psal. 105. 15. Zach. 2.

Tradition) A doctrine, first delivered from GOD by speech, and written downe afterwards in his booke for the use of the Church. 1 Cor. 11. 2. *And keepe the Ordinances (or Traditions) for so it is in the originall.* This is a written Tradition, wee are bound to beleeve this absolutely. Of such

Paul speaks, 2 Thes. 2. 15. and 3. 6.

2 An humane ordinance, not written in the word, but delivered from man to man. Matth. 15. 2. *The Tradition of the Elders.* Tradition so taken, is either good or evill, according to the subject, matter, and intention of men. This is an unwritten Tradition. This wee must beleeve conditionally, as it agreeth with the word, but Popish superstitions contrary to the word, are to bee abhorred of us.

Tradition of the Fathers) Such ordinances as his Ancestors had received from God, and imbraced; of the which, *Paul* was an earnest maintainer and follower, even while he was a Pharisee, but without repentance & faith in Christ. Phil. 3. 6. Gal. 1. 4. *Being zealous of the Tradition of their Fathers.*

Transgression) That which goes beyond, and exceeds due bounds and limits.

2 Every sinne, small and great. 1 John 3. 4. *Transgression of the Law is sinne.* Heb 2. 2. Sinne is called Transgression, because it exceeds the bounds and makes which God by his Law hath appointed unto us, for the moderating of our desires and actions.

3 The wickednesse of the Jews betraying and denying Christ before Pilate, and delivering him to be crucified. Esa. 53. ver. 8. Acts 2. 2. and 3. 13.

Because of Transgressions.) To shew and manifest our sinnes, and in the sight and feeling thereof to be driven to looke unto Christ, to be saved by his onely grace, and no otherwise. Gal. chapter 3. ver. 19. *It was added because of Transgressions.*

Travaile) Journeying or passing on foot, or by horse, from place to place.

2 The paine of childe-birth. 1 Thes. 5. 3. *As travaile upon a woman with childe.*

3 Troubles, dangers and evils, which happen in ones journey, Exodus 18. 8. *Hee told all the Travaile that happened unto them.*

To Travaile in birth againe) To seek, and with great griefe of heart (like to that of Women with travaile) to labour and strive to recover or revoke the Galatians to that truth of the Gospell, from which they were false since their first birth by *Paul* his preaching, Gal. 4. 19. A Metaphor from women great with child.

Treasure) Some earthly thing of price, which men make great account of, and therefore lay it up till afterward. Matth. 6. verse 19. 11. *Lay not up Treasure for your selfe in Earth.* Matth. 13. 44. An earthly treasure.

2 The wholesome precious doctrine of the word. 2 Cor. 4. 7. *We have this treasure in earthly vessels.* Metaphor. An heavenly treasure.

3 Everlasting life, with the graces and good workes that lead thither, and shall be there freely rewarded. Matth. 6. 20. *Lay up treasures for your selves in heaven.* When Christians doe carefully imploy their graces, studying to abound in good workes, they doe herein treasure and hoord up joyes, in life which is heavenly and everlasting.

Good and e vill treasures) The abundance, either of graces or vices, stored up in the hearts of men, good and evill, to be vented and uttered by their tongues, Luk. 6. 46. *A good man, out of the good treasure of his heart, bringeth forth good things, &c.*

To treasure up) To gather together into one heape. Rom. 2. 5. *Ye treasure up vengeance, against the day of vengeance.* The meaning is, that wicked men by continuing in sinne, heape and store up punishment, even as worldly men doe heape up and gather treasure.

Treasure) That part of the Temple wherein oblations and gifts for the widowes, fatherlesse, and other poore, were laid up and kept. John 8. 20, and Luk. 21. verse 1. Marke 12. 41.

Translated) Taken away from the conversation of men without sense of death, removed whole into heaven, as *Enoch* and *Elias* were. Heb. 11. verse 5. *By Faith Enoch was translated.* Gen. chapter 5. verse 24. *God tooke him.* Which phrase, though it bee sometime applied to the reception of the soule, as Ezek. 24. verse 16. Jonas 4. verse 3. yet it is fitted in Scripture to the assumption of the whole man from hence to Heaven. I see no more absurdity why the bodies of some may not bee received into heaven before Christ, than the soules of all the Saints which departed before his death. For whereas Christ is called the first fruites of them that sleep, it will not prove that Christ did first of all other in body ascend to heaven, but that his resurrection is the cause of ours to eternall life; as the blessing and use of the residue of fruites did depend upon the benediction of the first fruites. That place in the Hebrews, will teach onely this, that by his Flesh crucified, hee merited and purchased the opening of heaven to all that ever entred; not that his body came there before all other bodies. Sure it is, that both *Moses* and *Elias* were alive

in Mount *Tabor*, the translating of whose bodies was a comfortable pledge to all the holy Fathers of the future Resurrection of all the faithfull. If their bodies which rose at the Resurrection of Christ, were taken up into Heaven before his owne Ascension, why not those of *Enoch*, *Elias*, and *Moses*?

Transubstantiation) A change of one substance into another, as of Bread into the body of Christ; of Wine into the blood of Christ, according to that monstrous Doctrine of Popery, and contrary to the wholesome words of Christ, which teach, Sacraments to bee not the things themselves, whereof they be but Pledges and Seales.

Not to travaile) To bee deprived of all her people, wherein shee abounded. Esa. 23. 24.

Tree) A Plant, grown up to a great height and measure.

2 Every person, man or woman, good or bad. Matth. 3. 10. *Every man that bringeth not forth good Fruit.* Metaphor. Ezek. 17. 24. A good man is resembled to a good tree, and a bad man to a bad tree. Mat. 7. 17.

3 Souldiers of the King of *Assur*, Esay chap. 10. ver. 19.

Corrupt trees) Ungodly persons, that are unfruitfull and good for nothing, like to rotten and dead trees. Jud. 12. *Corrupt trees and without fruit.* Such as the fig tree was, Matth. 21.

Tree of knowledge of good and e vill) The miserable experience of good lost, and of evill which should come upon *Adam* and *Eve*, and all mankind, by breaking Gods commandment in eating of that tree, which was forbidden them to eate of. Gen. 2. 9. *The tree of knowledge of good and evill.*

To plant a tree) A plot of trees, Gen. 2. 33. It is usuall to put one for many: as Gen. 3. 2. and 4. 20. Psalme 78. 2. 25. 8. and 1 Kings 10. 22. 2 Kings 10. 11. Gen. 21. 35.

Many trees) A multitude of people to bee refreshed with the spirituall water of the word. Ezek. chap. 47. ver. 7. *At the brink of the River were very many trees.*

Tree of Life) That happy life that *Adam* received of God by Creation, wherein hee was to bee confirmed, by eating the tree of Life, which was appointed to be a Sacrament thereof. Gen. 2. 9. *And the tree of life in the middle of the Garden.*

2 Christ Jesus, who himselfe is the eternall life, and from whom the faithfull receive

ceive

ceive it, Rev. 22.2. *W^a the tree of life.*

Tree planted by the Rivers, &c.) A faithfull person, ingrafted into Christ, to bee made one with him by regeneration, and to become fruitfull in good works. Psal. 1. 3. *Hee shall be like to a tree planted by the Rivers of Water.*

Trees of Righteousnesse) Righteous Men and Women, who being justified by Faith in Christ, doe righteously, and bring forth much good fruit. Esay. 61. verse 3. *They may bee called the trees of righteousness.*

Note. As good trees bring forth fruit as an ornament to it selfe, and commodious to others; so beleeving persons are fruitfull to many.

Note. As all men generally are compared to trees, so Princes and great men are set forth by high and tall trees. Ezek. 17. 12. and 31. 1.

Trespasse) An hurt done to our Neighbour in his estate, name or person. Numb. 5. 6. Lev. 6. 24. Matth. 6. 15. *If you doe not forgive men their trespasses.*

2 Any sin or offence, either against God or man. Matth. 16. 15. *Neither will your Father forgive you your trespasses.* This word [Trespasse] according to the Hebrew word, signifieth seditions, iniquities, defections done purposely and disloyally, and therefore be hainous and criminall; it is more than sinne, as may bee gathered by Gen. 31. v. rse 36. Exod. chapter 34. verse 7. and Job 34. verse 37. Hee addeth trespasse to sinne. Psalme 5. 10.

Feare and trembling) Not that perplexed feare and horror of damnation, which Wicked men have; but the awe of sinning against God, and reverend dread of his Majesty, which holdeth the godly alwayes conversant in good workes, till they come to the end of their race, and attaine the goale of salvation. Philip. chap. 2. ver. 12. *Worke out or make an end of your salvation, with feare and with trembling.*

Hence there is no helpe at all for the Papists, against the infallible certainty of Salvation by faith, which doth well admit (as companion and a fruit) a godly feare and trembling at sin, (a feare of humility:) but quite shutteth out that servile feare of being damned, (a feare of distrust.) See 1 Joh. 4. 1. *Perfect love casts out feare.*

To try) To search, examine and prove every thing, to finde out what is good, what evill; what true, what false; that wee may embrace the one, and eschew the other.

1 Thes. 5. 21. *Try all things.* 1 John 4. 1. *Try the Spirit.*

2 To looke into one neerly, to take knowledge of him; and his cause. Psal. 26. 2. *Prove me, try me, O Lord.*

Tribes) The posterity of the twelve sons of Israel. Psalme 78. 55. These were called [Tribes] after the Roman name, where at first the whole multitude was divided into three parts, thereof called Tribes: but the Hebrew name signifies staves or roddees, as growing out of one stocke or tree: and these Tribes were 12. Numb. 13. 3. 5. 16.

Triall of Faith) Afflictions which are sent of GOD, for triall and proove of our faith, as Gold is tried in fire, 1 Pet. 1. 7. *The triall of your faith being much more precious than Gold.* Job 23. 10.

Fierie triall) Most sharpe, bitter, and grievous afflictions. 1 Pet. chapter 4. verse 12. *Thinke it not strange, concerning the fierie triall.*

Trite) Either strictly one of the twelve Tribes of Israel, Matth. 19. 28. Luk. 2. 36. Acts 13. 31. Phil. 3. 5. and elsewhere often: or more largely for all people dispersed in divers parts under heaven, as the Israelites were distributed into twelve Tribes, Revel. 7. 11. and 14. 6. and Matth. 24. 30. and often elsewhere.

Tried) One upon triall found faithfull. James chap. 1. verse 12.

Tribulation) A temporall affliction in this life, either inward to the soule, or outward to the body, Rom. 5. 4. *We rejoyce in Tribulation.* This sometime happeneth for triall, sometime is a fore-runner of Hell.

2 Part of that eternall paine and torment, reserved for the wicked in Hell. Rom. 2. *Tribulation and anguish shall be upon the soule of every man that doth evill.*

Tribute) A sum of money paid unto Princes (for their better maintenance) according to the proportion of mens substance. Rom. 13. 6. *For this cause ye pay tribute.*

Howsoever the two Greeke words, *Phoros*, and *Telos*, used by the Apostle, and englished by our Translators Tribute, and Custome, bee confounded by some learned men, as *Synonyms* and equivalent or of one signification and force, yet being here by a particle disjunctive distinguished, I judge with other judicious expositours, that they signifie two kindes of payments, one laid upon the person, which is properly *Telos*, or poll-mony (Custome here) because men were taxed by the poll, and paid man by man,

as Matthew 17. 25. The other laid upon mens substance, moveable, as Merchandise, or unmoveable, as Lands; that is *Phorus*, (Tribute) because men were wont to bring it into the Kings Treasure, or because it was payd of commodities brought in. Thus with us there bee two kinds of payments, the first cald Subsidies, Tenths, Fiftenees, laid upon men according to ability: the second is Impost, or Custome due for Trafficke, arising by exportation, and importation. Note further, that amongst the Romans, Tribute was paid to the *Questores*, or publike Treasurers: Custome to Publicans or Customers: feare was due to Officers of Justice, as Judges, Presidents, Serjeants, &c. Honour to the Emperor or King. 1 Peter 2. 17.

Twelve Tribes of Israel) The heads and authors of the twelve Tribes and kindreds which came of Israel. Gen. 49. 28. Also Gen. 35. 22. and 49. 16.

Trinity) The distinction of the Persons, in the unity of the God-head; one and the selfe-same God in Essence, being for substance three; to wit, the Father, the Son, and the Holy Ghost. 1 John 5. 7. *And these three are one.*

How three, remaining three, may yet bee one; and one abiding one, be three, and all this at once: This is a mystery, rather to be religiously adored than curiously searched into, requiring rather faith to beleieve, then reason to comprehend and judge it.

To Trouble) To drive or thrust one from his owne station or seat, and thereby disquiet him.

It further sig. with disquietnesse of minde, danger to be destroyed, Gen. 34. 30. So *Abraham* troubled Israel, and was himselfe destroyed, Joshua 6. 18. and 7. 25. Prov. 15. 6. 27. where it is opposed to life.

2 To transport and carry Christian professors from that inward tranquillity and rest which they find by staying upon Christ alone, by preaching of the Law, and joyning the observation of it with Christ, as necessary to salvation: whereupon ariseth restlesse feare in mens Consciences, troubled with privy and sense of their owne guilt and transgression. Gal. 5. verse 12. *They were cut off which trouble you.* To bee the cause through the sinne of Idolatry, of Iudgements, drought, and famine upon the Land, to the great disquiet thereof. 1 King. 18. 17, 18. *Art thou he which Troublest Israel? &c.*

Trumpet) An hollow Instrument, of Silver, Brasse, or some other Metall, giving

a great sound through the breath of a mans mouth, wherewith publike Magistrates are wont to proclaime their Lawes in the time of peace, Dan. 4. 2, 3, 4. after the example of God, Exod. 19. 16. *And the sound of the Trumpet exceeding loud.* Also Captaines were wont to encourage their Souldiers in the time of warre, after the example of Gideon, Iudg. 7. 18. And hypocriticall Pharisees did call the poore together, to receive their Almes, Matthew 6. 2. *When thou givest thine Almes, make not a Trumpet to bee blowne before thee.* This is a materiall Trumpet, whereof we reade in Scripture of three good uses, and of one abuse.

2 The Prophets, Apostles and Ministers of the word, which are commanded to publish the message and minde of Christ to his people, with great vehemency of voyce, Esay 58. 1. *Cry aloud, spare not, lift up thy voyce like a Trumpet.* Revel. 8. 2. *And to them were given seven Trumpets.* This is by some expounded of the Ministers of the Gospell, whereof there was a type and figure under the Law in the Silver Trumpets, by the noyse whereof, the people of God, were called to the Publique assemblies on Earth, as now by the Preachers of the Word, they are called unto the kingdome of heaven, Numb. 10. 2. *Make two Trumpets of Silver, for the assembling of the Congregation.* An immateriall and heavenly Trumpet, whereof there is direct use for salvation; also that notable shrill voyce of the sound of God, shaking all, and piercing the dead which have long lyen in the dust, that they may live againe. 1 Cor. 15. 52. 1 Thess. 4. 16. Iohn 5. 28. Note here, that fervour, zeale, and courage, ought to bee in the Ministers of the word in reprovng, admonishing, comforting, and stirring them up to spirituall warfare, was figured in the Trumpets.

The Trumpet of God) A most mighty noyse (like to the noyse of a Trumpet) made of God extraordinarily, for the quickning or raising up of the dead. 1 Thess. 4. 16. *The Lord shall come with the Trumpet of God.* 1 Cor. 15. 52. *The Trumpe shall blow, and the dead shall rise.* This is expounded to bee the voyce of Christ himselfe, Iohn 5. 28. *All that are in the Grave shall heare his voyce.*

To blow the great Trumpet) Either literally the Edict of *Cyrus*, to permit the Iewes to returne into their Country at the end of their Captivity in *Babylon*: Or spiritually, the mighty sound of the Gospell,

comming into all the parts to call unto Christ out of all countries his elect, both of Gentiles and Iewes. Esay 27. 13. *It shall come to passe the great trumpet shall blow : which shall bee one of the last signes, which shall goe before Christs comming to judgement, as in Matth. 24.*

There was among the Iewes a Feast of lesse solemnity, called [blowing of Trumpets:] it began the first day of the seventh moneth, and was celebratd with blowing of Trumpets. The signification of it was the spirituall joy and gladnesse which all our life long wee are to have by the comming of Christ, praying God for it with Odes and Hymnes: for thus the Prophet Esay expoundeth it, Esay 52.8. 9. and 35. 10. See Levit. 23. 24, 25.

To blow a Trumpet before us) To seeke fame and renowne of men, by doing of good things, Matth. 6. 2. *When thou givest thine Almes, thou shalt not make a Trumpet to be blowne before thee.*

Not to blow a Trumpet before us) To do the workes of mercy, and all other good workes as secretly as wee can, without seeking any vaine glory from man, or receiving it being proffered, Matth. 6. 2. *When thou givest thine almes, make not a trumpet to be blowne before thee.* There is the same meaning of that [*Let not thy left hand know what thy right hand doth.*]

Trust) The credit which one of us puts in another, in our mutuall worldly dealings. Proverbs 31. Verse 11. *The heart of her husband trusts in her.* This is a civill trust.

2 The affiance and confidence of our hearts, relying upon the mercifull and true promises, and most powerfull, wise, and good providence of God, both for the removing and keeping from us evil things, and for the giving and bestowing good things, Psal. 37. 3. *Trust thou in the Lord,* and 34. Verse 22. *None that trusts in him shall perish.* 1 Tim. 6. 17. This trust is religious, and cannot bee put in any creature without Idolatry. Hence wee are forbidden to trust in riches, in the arme of flesh, in Princes or in any Sonne of man, no not in Christ as man, or in any our good workes although proceeding from Grace.

3 The matter and object of our trust, or he in whom our trust is to be fixed, Psal. 40. 4. *Blessed is the man which makes the Lord his Trust.*

Truth) The most perfect essence of any thing, or the most absolute perfection it

selfe of any matter, Iohn 18. vers. 38. *What is truth?*

2 The most perfect divine essence, which is truth it selfe, and the Author of all Truth in his creatures, Psalme 31. 5. *Thou hast redeemed me, O Lord God of Truth,* Iohn 14. 6. *I am the Truth,* &c. Exodus 34. Verse 6.

3 The constancy of God, in keeping his promises, Rom. 3. 7. *If the Truth of GOD hath more abounded through my Lye.* The word [Truth] is taken in this sense in all places of Scripture, where Mercy and Truth are matched and mentioned together, Psalme 111. 2. and Psal. 43. 3. and often elsewhere.

4 The substance and body of that, that was shadowed under the Ceremonies of Moses Law, Iohn 4. 23. *The true worshippers shall worship the Father in Truth.* Also the impletion and performance of promises and prophesies concerning mans redemption, Iohn 1. 14.

Note. The word is Truth, both because from the beginning to the endings, it is wholly true: and also it is a rule of all truth, which is according to godlinesse, Titus, 1. 1.

5 The whole Word of God, both Law and Gospel, which is called [the Truth] because it containeth the firme and sure doctrine, which teacheth the true way how to attaine eternall salvation, Iohn 17. 17. *Thy word is Truth,* Iohn 8. 31, 32. Coloss. 1. 5. *Whereof you have heard before by the Word of truth which is the Gospel,* Gal. 5. 7.

The Doctrines of false Apostles, teaching righteousness to come by the Workes of the Law: also the opinions of all sorts of Heretiques, and whatsoever Precepts and Traditions of men, in the cause of Religion and Salvation, (being not grounded on the Word of Truth) are to bee held for meere fables, yea for lies and falshood.

6 Christ and his Doctrine, 2 Iohn 1. *But also all that have knowne the Truth.* 1 Tim. 2. 4. This is the meane whereby salvation cometh to men.

7 The true understanding of things necessary to salvation, Iohn Chap. 17. Verse 17. *Sanctifie them with thy truth.*

8 That light of Nature left in man since his fall, to helpe him to know God, so farre as to leave him without excuse (but not so farre as is needfull to salvation,) Romans 1. Verse 18. *Which withhold the truth in unrighteousnesse,* Romans, Chap. 2. Verse 8.

9 True Religion, taught and contained in the Gospell, Gal. 3. 1. *What hath bewitched you, that you should not obey the truth?* Titus 1. 1.

10 Integrity of life, or uprightness and sincerity, voyd of deceit and counterfeiting. 1 Cor. 5. 8. *With the unleavened bread of sincerity and truth*, Ephes. 4. 24. Esay 38. 3. *I have walked before thee in truth.*

11 Justice or righteousness, as it is contrary to iniquity, 1 Cor. 13. 6. *It rejoiceth not in Iniquitie, but in truth*, 1 Salme 51. 6. *Thou lovest truth in the inward parts*. It is a part of the Image of God, See Eph. 4. 24. John 3. 21. and 3 John verse 12. Truth signifieth just deeds, truly and uprightly done.

12 Fidelity and faithfulness between man and man, in keeping just covenants, promises, and bargains, Jerem. 5. 1. 3. *O Lord are not thine eyes set upon truth?*

13 A just and true sentence pronounced by a Magistrate in cases of justice, Prov. 20. Verse 28. *Many and truth preferre the King.*

14 Plainnesse and simplicitie of speech, when things are uttered as they bee, without fraud and falsehood, Psalme 15. 2. *He that speaketh the truth from his heart*, Ephes. 4. 25. *Speake truth one to another.*

15 Most true, and farre from all deceit, Psalme 19. 9. *The judgments of the Lord are Truth.*

16 In deed, and in good earnest; when the inward beleefe and obedience of the heart doth answer the outward profession, Ephesians 4. 21. *And have bene taught in him, as the truth is in Jesus*, that is, the true and sincere instruction in Christ. Also Phil. 1. 18. Truth signifieth sincerity from the heart, with assent of the minde, as one truly purposeth.

(Girdle of Truth) The true doctrine of the Gospell, which is unto the soule to strengthen it, as a girdle is unto the body of a Souldier in warre, Ephes. 6. 14. *Your Loynes girt about with truth.*

Paul that holy Apostle, hath very elegantly described the complete armour of a Christian Souldier, allotting his loynes the (Doctrine of Truth) for a Girdle, his breast (a good Conscience) for a Breastplate; his Legges and Feete (a prompt and ready minde to confesse and preach the Gospell of peace and atonement with God) as bootes and shooes; confidence in Christ (as a Shield) in the left hand, and in the right hand the word of God for a Sword: and

finally, the hope of salvation by Christ, for an Helmet to cover the head. Thus the is whole man armed throughout at all points (none being allowed the backe, teaching thereby unto us, that a Christian is never to thinke of saving himself by flight) against all the Temptations of the spirituall Enemies, to be made able to withstand and overcome them through the power of Iesus Christ, their Generall and grand Captaine: from whom both the weapons themselves, and the skill with ability to use them aright, also the successe and victory after the Combat must bee begged by faithfull and earnest prayer: see Ephesians, 6. from verse 14. till 20.

(Word of Truth) The Gospell, preached and published by the true Ministers thereof, being the truly saving truth, 2 Cor. 6. 7. *By the word of Truth*, Col. 1. 5. *Whereof ye have heard by the word of Truth*; that is, the Gospell, Ephes. 1. 13.

(True) That which is perfect, faithfull, sound, and sure, not counterfeit nor false, Psal. 119. 151. *Thy Commandments are true*, Rom. 3. 4. *Let God be True &c.* Also one which is faithfull, John 8. 26. 2 Tim. 2. 11.

2 That which is most excellent in that kind with which no other can bee compared for worthinesse, John 1. 9. *This is that true Light*, John 6. 32. also 15. 1. In which places [True] is not set against False, but is a note of difference, to distinguish degrees and kindes of things, signifying as much, as truly divine and heavenly, farre exceeding other things so named.

This word (True or Truth) is contrary sometime to that which is counterfeit and false, and sometime to that which is a shadow, as John 1. 17. Thirdly, true is as much as naturall, not made, as John 7. 13. *Know thee the only true God, &c.* In all these senses, Christ is the true Light.

(Truely) Sincerely and uprightly, without lies and deceit, Matth. 22. 16. *Thou teachest the way of God, Truely*; that is, true doctrine for the matter; 1 John 1. 6. *They lye, and doe not truly*; that is, they play the hypocrites.

(To doe Truth) To deale truly and sincerely, leading an honest life, voyd of all craft and deceiving, John 3. 21. *He that doth Truth, comes to the light.*

(Full of Truth) One full of the very substance of truth; to wit, Christ, being the perfection and accomplishment of all Legall Ceremonies, John 1. 14. *Full of Grace and Truth.*

Truth of the Gospell) The true and sincere doctrine of the Gospell, Gal. 2. 5. *That the truth of the Gospell might continue in you.*

To hold the Truth in unrighteousnesse.) To suppress the light of knowledge, naturally shining in mens hearts, forcibly keeping it back from shewing it selfe, in words and deeds, as it desires to doe, Rom. 1. 18. *Wrath of God is revealed from heaven upon men, which hold the Truth in unrighteousnesse.*

Words of Truth) Words worthy to be received for their certainty: being for use, like goads to incite us to our duty, being both lull; and as nailes, to containe us in our duty, Eccles. 12. 11.

To tell the whole Truth.) To declare and lay open the whole matter, as it was done, Marke 5. 23. *Shee told him the whole Truth.*

Rightly to divide the Word of Truth) Skillfully and very wisely to distribute and apply the Gospell (which is by excellency the word of truth) unto the capacities and uses of the hearers, 2 Tim. 2. 15. *Rightly dividing the word of truth.* It is a Metaphor taken from the Rite of the Leviticall Priests, whose use what it was, see Levit. 1. 15. 17. To cleave the Bird with the wings in even parts, which signifieth both the death of Christ, without breaking any bone, and the skill which should be in Ministers, to cut the word.

To walke in Truth) To live uprightly, without hypocrisie, 1 Kings 2. 4. *That they walke before me in Truth.*

To worship God in Truth) To serve God with an inward pure worship, and without such Ceremonies as were under the Law, John 4. 24. *And will be worshipped in Spirit and Truth.*

According to Truth) Not after appearance and shewes, as man doe judge, 1 Sam. 16. 7. Neither unjustly and partially, but righteously and equally, as becommeth the Judge of the world, and the searcher of hearts, Rom. 2. 2. *The Iudgement of God is according unto Truth.*

T.

U.

To Turne) To call one backe that erreth, into the right way, James 5. 19. *He that turneth a sinner, saveth a soule.* Thus Ministers and Christians turne one another.

2 To endeavour our selves to leave the by-path of sinne, and to turne to God by repentance, Acts 3. 19. *Turne, that your sinnes may be put away.* Thus are men said to turne themselves, Jonas 3. 10. *They tur-*

ned from their evil wayes.

3 To change mans heart from evill to good, by putting into it the grace of repentance, Jer. 31. 18. *Turne in O Lord, and wee will returne.* Thus God alone turneth Sinners, Acts 26. 18. 2 Cor. 3. 16. *When their hearts shall bee Turned to the Lord.*

4 To give some mercy after some judgement, as if God did turne and change his minde, Psalme 80. 7. *Turne us againe,* Lam. 3. 21. Jonas 3. 9. In these and many other places, the word (*Turne*) signifies, to restore such as bee in calamitie, shewing some new favour after some affliction.

Turtle) A Bird so called, being of Doves the least, a lovely, delightfull, harmlesse, simple, and chaste fowle, Jer. 8. 7. *Even the Turtle and the Swallow observe their times.* The Prophet hereby accuseth the Jewes of great blockishnesse, having lesse understanding in heavenly matters, then Birds and Beasts, in discerning their seasons of heat, cold &c.

2 The Church of God in earth, being like a Turtle, Psalme 74. 19. *Give not the soule of thy Turtle, &c.* A Metaphor. As the Turtle, so the true Church of God on earth is small, weake, unarmed, exposed to many dangers from beastly ravenous men; yet remaineth meeke and innocent, both by imputed and inherent innocency, whereby she is still amiable to Christ her husband, and all her Children, though hated and persecuted of the world.

T.

W.

Two) The least number, consisting of Two Unities, or Two ones, Luke 10. 1. *Hee sent them out Two by Two.*

2 Many joyned together in society, Eccles. 4. 9. *Two are better then one:* that is, society is better then a solitary life, though this bee especially meant of marriage society.

They Two shall be one.) The strait & most neer conjunction between Man and Wife, by the band of marriage, which maketh Two to be (as it were) one person, Matth. 19. 5. *They Two, shall be one flesh.*

Two witnesses) A competent or sufficient number of witnesses, to testifie any truth, Humane or Divine, Civill or Religious; Deut. 19. 15. *In the mouth of two witnesses shall the matter be stablished.* Revel. 11. 3. *I will give power to my two witnesses.* Which the Remonstrants doe falsely expound, of Hemo and Elisabeth, preaching and striving against Antichrist, & by him to be martyred, &c. All meere forgeries

geries, without warrant of Scripture. Whereas by two is meant a few, yet sufficient to call the elect, and convince others.

Twelve houres in the day) That the artificiall day in *Indes* by their custome, consisted of twelve unequalled houres, which in Winter were shorter, and in Sommer longer, but all the yeere long but twelve houres a day, John 11. 9. In the equinoctiall it is so in this Iland, not so in the rest of the yeere, as there it usually was.

V.

A.

Vagabonds) Such Companions, as doe nothing but walke the streets; which commonly be called the Rascals and Dung-hill knaves of all Townes and Cities, Acts 17.

5. *The Jewes tooke unto them certaine Vagabonds.* Also unstable men, who have no certaine dwelling for the body, or quietnesse of minde, being full of feare and trembling, Gen. 4. 12. Psal. 109. 10.

Vaile) A certaine cloth, hanged before the light, to hide it from our eyes, or put upon womens heads for a Covert, in token of subjection to their husbands, Gen. 24. 65. *So shee tooke a Vaile and covered her.*

Note. The covering of a womans face or eyes with a vaile, was a signe of womanly modesty and shamesfastnesse: as also of subjection or reverence to her husband, also of his power over his wife, Gen. 21. 16. Gen. 24. 65. 1 Cor. 11. 10.

3 A costly and precious hanging, made of purple and blew Silke, Scarlet, and fine twined Linnen, &c. whereby the most holy place was divided and separated from the holy place. Exod. 26. 31, 32, 33. *And the Vaile shall make you a separation from the Holy place, and the most Holy place.* This was the Vaile that rent in twaine at the death of Christ, to shew the determination and end of the whole Leviticall and Ceremoniall Law, as one saith. *In morte Christi omnia legalia terminantur.* A bodily, materiall, and typical Vaile.

This Vaile was a figure of the flesh of Christ, which covered his God-head, and whereby Christ dedicated us a way to Heaven, as it is expounded, Heb. 10. It was replenished with Cherubims, to figure the

multitude of Angels serving Christ, even as hee is man, and by him as man ascending and descending, *Isay 6.* John 1. 51. Also to fig. the manifold graces of the Spirit, and heavenly affections which Christ had in humane nature, and which he communicated with his, by his word and spirit: likewise the heavenly mysteries which are in *Moses Law* rightly understood.

3 Blindnesse and hardnesse of heart, 2 Cor. 3. 16. *When their hearts shall be turned to the Lord, the Vaile shall bee taken away.* As the Vaile kept men from looking upon the things which were in the Holy of Holies, so the hardnesse of heart, and unbelieve, kept the Jewes from acknowledging and submitting themselves to Christ. A Spirituall Vaile.

4 The defence and preservation, which husbands owe unto and afford their wives, against the injuries of others, Gen. 20. 16. *He is the Vaile of thine eyes, to all that are with thee, and to all others.* A Metaphor. A civill Vaile.

Hanging Vaile) Exod. 26. 36. This hung as a doore of the entry of the Tabernacle, through which the Priests of the Law went or passed every day to minister in the holy place, but the people might not, Heb. 9. vers. 6, 9, 10.

Vaine) Something which is not firme and constant, but subject to decay, being of a perishing and vanishing condition, Psal. 108. 12. *Vaine is the helpe of man.*

2 That which misseeth of his end, or deceived of his expectation, Rom. 1. 21.

3 Unprofitable and needlesse, of no use, and to no purpose, Psalme 127. 1. *Except the Lord build the house, they labour in vaine that build it.*

In **Vaine**) Rashly, without reason, counsell, or due cause, Rom. 13. 4. *Beareth not the Sword in vaine.* Magistrates, having their authoritie from God, doe not beare the Sword without reason, and when they put difference (in the use of the sword) they doe not beare it without counsell and cause: also if their punishments amend the offenders, terrifie the beholders, to feare others from doing evill, then it is not borne in vaine, in regard of success.

2 Without fruit or profit, to no purpose or end, Gal. 3. 4. *Have ye suffered so many things in vaine? And elsewhere often, as Gal. 4. 11. 1 Thes. 2. 1.*

3 Either to no purpose, upon idle respects, or to wicked purpose, to confirme lies and wickednesse, Exod. 20. 7.

Vanity.) A thing of no force, use, or continuance, 1 Sam. 12. 23. *Why will you follow vanity which profiteth not, nor can deliver?* In this sense Idols are often called Vanity, Johas 2. 8. Psalm 71. 7. Rom. 8. 20. *The Creature is subject to vanitie; that is, to a vanishing and fleeting estate.*

Vanitie of Vanities.) Most vaine, and exceeding full of vanity, Eccles. 1. 2. *Vanitie of Vanities (saith the Preacher.)* In the Hebrew phrase, two positives bee equivalent to the superlative: as Servant of Servants, Vanitie of Vanities, signifies most servile, most vaine.

Vaine-glory.) The opinion, praise, or applause of hearers and beholders, Gal. 5. 26. *Bee not desirous of Vaine-glory.* When any say and doe things for this end, to win and gaine estimation and commendations from men, then they shew themselves men-pleasers, and desirous of vaine-glory: for it is against all reason and wisdom to seeke out owne praise, and thereof commeth no fruit but shame.

Vaine Idols.) Things of noight, of no force or profit, Psal. 96. 5. *Their Gods bee vaine Idols.* The Apostle openeth this word, 1 Cor. 8. 4. *Wee know (saith hee) that an Idoll is nothing in the world.* *Elilim* and *Elohim* in Hebrew, are Gods of strength and power, so called, Gen. 1. 1. Psalm 82. 1. *Elilim* bee Idols of no strength, without power: so they are called, 2 Chron. 13. 9. as unable to helpe, and unprofitable, Jer. 10. 5. Esay 44. 9, 10. And as the name of God is often joyned with things to shew his excellency, Psalme 36. 7. so of Idols, to shew their vanity, Job 13. 4. Zach. 11. 7. Jerem. 14. 14.

Vapor.) A dewry Mist, as the smoak of a seething pot.

2 The frailty of mans life, being of short continuance, and suddenly extinct and put out, like a Vapor. Jam. 4. 14. *It is even a Vapor that appeares for a little time.*

Valley of Hinnon.) A very low place on the East and South part of Jerusalem, so called of the sonne of Hinnon: this Valley grew so execrable by the pollution thereof by slaughter and buriall, as hell was thereof called *Gebenna*: 1. for the lowness: 2. for the fire which the wicked feele there: 3. for the filth cast there, 2 Kings 23. 10. Jerem. 7. 31, 32, 33. where it is called *Topheth*, of the timbrels which the bloody Priests used at the sacrificing of children, that the cries of the dying child might not move the parents to compassion.

Vengeance.) Law and divine right, Act. 28. 4. *Vengeance hath not suffered him to live.*

2 Punishment inflicted and taken upon the wicked for their wickednesse, Rom. 12.

19. *Vengeance is mine,* Rom. 13. 4. *To take vengeance on them which doe evil.*

Virtue.) The naturall vigour and strength which is put into every creature, for such use as it is appointed unto of God; as the Vertue of Hearbs, Plants, &c.

2 Power and might, or the effect of power, Luke 8. 46. *Virtue is gone out of me;* that is, there is some healthfull effect wrought by my power.

3 Godlinesse, honesty of life, and good manners, Phil. 4. 8. *If there bee any vertue,* &c. 2 Pet. 1. 3. *Called to vertue.*

4 Christian Valour, Courage, and Fortitude, (as *Virtus* is derived of *Vir*.) 2 Pet. 1. 6. *Joyne to your faith vertue.*

5 Excellencies and perfections of God, 1 Pet. 1. 2.

Vessel.) Any instrument of use in an house, for the good of this life, 2 Tim. 2. 20. *In a great house are vessels of wood, and of earth.* These serving to common use, were prophane instruments. Marke 11. 16. *Neither would hee suffer them to carry vessels through the Temple.* In Gen. 24. 53. it fig. all things for use or ornament.

2 Naturall Instruments, which receive and containe the matter of generation. 1 Sam. 21. *And the Vessels of the young men were bely,* 1 Thess. 4. 4. *That you know how to keepe your Vessels in holinesse and honour.* A Metaphor.

3 Wives, which howsoever they bee the weaker sex, yet are instruments of great and manifold use, 1 Pet. 3. 7, 8. *Giving honour unto the woman, as unto the weaker Vessel.* A Metaphor.

Vessels of earth.) Fraile and brittle men, subject to mortalitie. 2 Cor. 4. 7. *Wee have this Treasure in earthen vessels.*

Vessels of mercy.) Elect and chosen ones, ordained to mercy, even to obtaine honour and salvation in heaven, through Christ, Rom. 9. 23. *That he might shew the riches of his glory upon the vessels of mercy.* These bee also called vessels of honour, Vers. 31.

Vessels of wrath.) Persons, men and women, prepared to destruction, Rom. 9. 22. *What if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction?*

These

These are also called Vessels made to dishonour, verse 21.

Le bey) Most grievously to torture ones minde, as a body set upon the Rack to bee tormented, 2 Pet. 2. 7, 8.

2 To provoke and anger one with bad words and ill usage, Levit. 18. 18. and Psalm 6. 10.

Title) That which is of no worth or price, being contrary to precious as vile Sacrifice.

2 Base, rotten, corruptible, being set against glorious, Phil. 3. 21. *Our vile bodies shall be like his glorious body, &c.*

3 To sign. any niggardly person; because all such bee vile, sprung from the dunghill, and grubbing the dung, Esay 32. 3.

Wilest thing exalted) Vice and wickedness is by wicked men extolled to the Clouds, Psalme 12. 9. *When the vilest thing is exalted.* Some referre this to the person, and make this sense, that when evill and bad men are lifted up to authority, then doe the ungodly swarme like Bees, and walke securely: which is true, but seemeth not fit to this place.

Wine) A Tree or Plant, bearing Grapes, whereof Wine is made.

2 A Country abounding with Vines and Pasture, Gen. 49. 11. *Hee shall binde his Asses Foale to the Vine.*

3 Christ, who is like a Vine, resembling it in property, giving life of grace to all his members, as a Vine gives juice and life to all his branches, Iohn 15. 1. *I am that true Vine.* A Metaphor.

4 Particular men and women; which bring forth fruit (as Grapes) according as the persons are, good or bad, Deut. 32. 33. *Their vine excels the vine of Sodom, &c.*

5 The visible Church, Psal. 80. 9. *Thou hast brought a vine out, &c.* verse 14. *Visit this vine,* Esay 5. 15, 23.

In the description of the Jewish Church, by the similitude of a vine, all things belonging to the defence & prosperity of a Church (by the like in a Vine) are elegantly set downe, and in a naturall order. 1. There is choise of ground or place, [Canaan.] 2. Gods protection for a fence or wall. 3. Casting out Canaanites, and Idols with Idolatry, to answer the casting out of frowes. 4. Holy Lawes and Discipline, like to choise branches, or selected Vines. 5. The City of Jerusalem, wherein (as in a Tower) Priests,

Prophets, and Judges watched to preserve from hurt. 6. Their doctrines and exhortations (as a Wine-presse) to wring out all kinds of duties as sweet iuyce. 7. And plantant fruit like Grapes. All this the Lord to have done to this people, appeares by Hos. 11. 1. Psalm. 80. 9, 10, 11. Esay 1. 2. and that without such an example, Psalme 157. 10. Deut. 8. 5.

Cripping Wine) The wicked Israelites, who resting from afflictions, gathered strength to bring forth new wickedness, instead of being better by their corrections: even as Vines after Grapes be gathered, being empty, renew their strength to bring forth more Grapes next yeare. Hos. 10. 1. *Uppard is an empty Vine.*

Vinegar) A sharpe, sowre, tart liquor, made of Wine, Matth. 27. 48. *And presently when one of them running bath filled a Sponge with Vinegar.*

2 Any bitterness or grievous affliction of body or soule, Psalm. 69. 21. *In my thirst they gave me Vinegar to drinke.* Spoken of such as vexed the afflicted.

Vineyard) The visible Church in earth, like a Vineyard in many respects; as for spreading, fruitfulness, manner of husbanding, exposition to danger, &c. Esay 5. 12. Psalm. 80. 15. *Behold and visit this Vine.*

2 Also the Common-wealth, Esay 3. 14. *To plant a vineyard*) To exercise husbandry, sowing of Wheat, dressing Vines, or doing what else is to be done in the fields, for nourishing a family, Gen. 9. 30.

Vineyard of red wine) The people or Church of the Jewes brought back to their owne Countrey, and there planted, which God shall keepe by his protection, as a wall, and water it by his word, as by dew; making it bring forth good workes, for their excellency like to red wine; which is the best and most generous wine, such as abounded in that Region, Esay 27. 2, 3. *A vineyard of red wine.*

In these five things chiefly the Church is likened to a Vineyard & first, because the Church is planted, and grows not of it self, as neither doth a Vine. 1 Cor. 3. 6, 7. 2 The Church being very weake, is yet very fruitful by the power of God, like the Vine, Eze. 15. 3. Iudg. 9. 13. 2 Cor. 12. 9. 3 Men are called into the Church, (as into a Vineyard) at divers times. Matth. 20. 4 The Church is troubled with enemies, as Vineyards with Foxes and wilde Beasts, Psal. 80. and 74. Lastly, a Vine remaineth a Vine, though it have superfluous branches: to doth the Church.

(Vintage)

Vintage) The time of gathering or the act of gathering Grapes.

2 Many over-come in battell or fight, Judg. 8. 2. *Are not the gleanings of the Ephraimites better then the Vintage of the Abiezrites.*

Violent) Such as be made to beleefe, by the forcible working of the Spirit causing them zealously to continue in the faith, Matth. 11. 12. Luk. 16. ver. 16.

Viper) A poysonfull creature so called, which is brought forth very violently with the death of the Dam, by gnawing out her bowels.

2 Cruell, unnaturall, and ungratefull men, which wrong their Parents, Teachers, and Benefactors, &c. Mat. 3. 7. *O generation of Vipers.*

Virgin) One that keepeth her selfe chaste in a single life, 1 Cor. 7. 37. *And hath so decreed in his heart, that hee will keep his Virgin.* The High Priest must marry a Virgin onely, Levit. 21. 14. One not defiled with either corporall or spirituall adulterie, Revel. 14. ver. 3. 4.

The reason why the High-Priest might marry none but a Virgin, was to signifie thereby, that the Church is to be presented to Christ, as a Virgin without spot, 2 Cor. 11. 2.

2 One who keeps himselfe to Christ, by pure beleefe, and uncorrupt doctrine; either person, or particular Church. 2 Cor. 11. 2. *To present you as a pure Virgin to Christ.* Thus every godly person is a Virgin.

Virgin) Sometime some one notable and singular woman unknowne to a man, namely, Mary the mother of Christ, promised in Paradise, prophesied of by Esay chap. 7. ver. 14. See Matth. 1. 22. and Luke 1. 30. and 48. and sometime a young woman touched by a man, yet reputed still a Virgin, and so by her selfe avouched impudently, Prov. 30. ver. 19.

Vision) An extraordinary action of God, manifesting himselfe and his will to his Prophets, to bee seene and thoroughly knowne of them, Numb. 12. 6. *If there bee a Prophet of the Lord among you, I will be knowne to him in vision, &c.* Visions & dreames signifies all kinde of prophesie, Dan. 1. 17.

2 An ordinary action of the Prophets and Ministers, declaring the minde of God to the people, that they may see and know it, Prov. 29. 18. *When vision faileth, the people perish.*

A Doctrine revealed from God immediate

ly, sometime by signes and sights, as to Daniel and Ezekiel: and sometime by word, without visible representations, as to Abraham, Gen. 15. 1. To Esay chap. 2. verse 1. It is therefore called a *[vision]* because God revealed things to his Prophets so evidently, and delivered them with such certainty, as though they had presently seene before their eyes the things which they foretold. Hence Prophets which had such Visions and cleere revelations be called *[Seers]*, as 1 Sam. chap. 9. ver. 9. For the meaning of this word Vision, see further in Numb. chapter 24. ver. 24.

To Visit) To performe some promised good thing, Gen. 21. 1. *God visited Sarah*, Luk. 1. ver. 68. *Hath visited his people, &c.* That is, sent the Redeemer promised, Jer. 29. 10. Gen. 50. 24.

Note. This word Visit, signifies remembrance, providence, care and performance of that which was spoken, bee it good, as Gen. 50. 24. Exod. 31. or evill, and so it meaneth punishment, Numb. 16. 29. Psalme 89. 33.

2 To fulfill some threatned evill, Exod. chap. 20. ver. 5. *I will visit the sinnes of the fathers upon the Children,* Gods visiting us, is either by benefits, or judgements, Esa. chap. 26. ver. 14. and chap. 10. ver. 3. Visitation for desolation.

3 To looke into, and view thoroughly the estate of the flocke, and charges under us, Acts 17. 13 Thus the Apostles visited Churches.

4 To pray God, Esa. 26. 16. so expounded in the same verse.

To visit fatherlesse and widowes) To exercise al workes of mercy, noted by this here named, because therein shineth free charity, for who will look for recompence from such afflicted miserable people? Jam. chap. 1. v. 27. A Synecdoche.

To visit Sarah) To give her strength to conceive and bring forth, being barren and old, according to Gods promise, contrary to the order of nature, Gen. 21. 7. To visit, is taken in good part, as here, and Exod. 4. 31. and Gen. 50.

V.

N.

Unbelieve) A privation and utter want of faith, when Gods promises are wholly distrusted, Heb. 3. verse 12. *An heart of unbelieve.* This is totall unbelieve; the next is partiall, or but in part.

2 Infirmitie and weakenesse of faith, Marke

Mark. 9. 24. *Lord helpe my unbeliefe.*

3 Perfidiousnesse and Rebellion against God, Rom. 3. 3. *Shall their Unbeliefe make the faith of God of none effect?* Also estate of uncredulity, 1 Tim. 1. verse 13.

Unbelieve (or infidell) An unconverted idolatrous Gentile, 2 Co. 6. 14. *Be not unequally yoked with the Infidels.*

2 A Christian whose heart is hardened by unbeliefe, 2 Cor. 4. 4. *Blinded the minds of Infidels.*

Unblameable, or without blame and reproofe, or unrebukable) An upright person, whose life cannot bee noted and charged with any railing sinne, after his calling, Luk. 1. ver. 6. *Both were just before God, and unblameable, or without reproofe.* Such are the Saints in this life, by inherent righteousness, Ephes. 1. 4.

2 A person that cannot be charged with ought that is amisse in him, being void of all faults, Ephes. 5. 27. *A glorious Church, not having spot or wrinkle: but that it should bee holy and unblameable.* Such the Saints are now, by imputed righteousness, and such they shall be in Heaven, by proper and personall holinesse.

Uncircumcised) Persons in whom the whole corruption of mans nature is unreformed, but powerfully breaketh out in thoughts, words, lookes, deeds, and senses, Acts 7. 51. *Ye stiffe-necked and of uncircumcised hearts and eares.* These Jews were circumcised outwardly; yet because their hearts were not renewed, they were inwardly uncircumcised.

2 Gentiles which had not the fore-skin of their flesh cut off, Ephes. 2. 11. *Ye being in times past Gentiles in the flesh, called uncircumcision.* 1 Sam. 17. 26. *Who is this uncircumcised Philistine?* This is the proper signification of the word uncircumcised.

Uncircumcision) The Gentiles, even all people which were not Jewes, Rom. 3. 30. *And uncircumcision through faith.* Ephes. 2. 11. That is, a prophane people without God, strangers from the Covenant of salvation.

3 The skin of the secret parts with the estate and condition of uncircumcised men, Rom. 2. 25. *Thy circumcision is made uncircumcision.*

Uncleane) Such persons or things as are ceremoniously polluted by touching a dead carcase of man or beastes, &c. Hag. 2. 14. *If bee that is polluted touch any of these things, shall it bee uncleane?* Levit. 13. 46. *Hee shall bee polluted, for bee is uncleane.* Acts 10. 14. *Any*

thing which is polluted or uncleane, that is, which may not bee eaten, being forbidden by the Law.

Of this prohibition of some meates as uncleane in respect of use; there were sundry causes; first was Civill, to invite the Jewes by this meane to obedience. 2. Morall, to teach them temperance. 3. Physically, to maintaine health, and escape diseases by a promiscuous use of meates, which would breed sicknesses. 4. Ceremonially, to distinguish the Jewes from all the Gentiles which observe no such difference. 5. Mytically, to put them in minde of spirituall uncleanness to avoid it, and to follow holinesse in body and soule, and to instruct them concerning Christ: who being come and crucified, hath abolished this Mosai-call Law, which yet after Christs ascension was of force for a time, till the weake believing Jewes might be taught what liberty the Gospel had brought them.

Of uncleanness about meates, there bee sundry sorts; first, Physicall or naturall in meates, which are enemies to naturall health, as venomous Serpents, &c. Second, that which sinne brought upon all creatures, being accursed to man for disobedience of our first parents, Gen. 3. Third, Morall, when meates become polluted to us by the vice of intemperancy, or by disobedience to civill Lawes, appointing restraints of meates to civill ends. *For to the uncleane all things are uncleane,* Tit. chap. 1. ver. last. The fourth is, scrupulous uncleanness, as when the weake Christians at Corinth made scruple if they might eate of things offered to Idols. 1 Cor. 8. Fifth, superstitious uncleanness, when there is choise of meates made at certaine times for Religion sake, as in Popery. The sixth, and last is, Ceremonious uncleanness, such as was under Moses Law, which forbad the use of many meates for such causes as before is laid downe.

2 Such as are spiritually defiled with sin, either totally, as the wicked, which still (like hogs in the mire) wallow in the filthinesse of sin: or in part onely, not having the corruption of their sinne wholly purged out, as the godly. Eia. 64. 6. *We have all been in an uncleane thing.*

Uncleane Spirits) The Devill, who is himselfe most uncleane and foule; also he inspireth uncleanness into others. Match. 10. 1. *And gave them power against uncleane Spirits.*

2 The vices of covetousnesse, drunkennesse

nelle, infidelity, whoredome, hypocisie, &c. by which the devill holds possession of mens heart. Matth. 12. 43. *When the unclean spirit is gone out of a man.* Metonymic, of the cause for the effect.

Three unclean Spirits) A strong number of the Embassadors of Satan. Revel. 16. 13. *And I saw three unclean Spirits like Frogs, come out of the mouth of the Dragon.*

As an unclean thing) That even the holiest men on earth are, through remaining sinnes, like a leprous person, who for his uncleanness deserved to bee separate from the company of other men: so are they become worthy for sinne to be shut out from the company of God and his Angels, Esay 64. 7.

Uncleanness) Generally all sinnes whatsoever, which make unclean both our selves and every thing we touch, but particularly, such sinnes as tend unto our wicked pleasure and commodity. Rom. 6. 19. Zach. 13. 1. *For sinne, and for uncleanness;* that is, for sinne which is it selfe unclean, and maketh us unclean.

Whereas such as were defiled with any Legall uncleanness (as by touching a dead carcase, &c.) must bee throwne out of the Campe till they had cleansed themselves, Numb. 5. 23. Levit. 15. 31. This figured two things. First, that our sinnes give just cause unto God to cast us out from his presence and glory. Revel. 21. 27. Secondly, that evill doers are to be separated from the publike assemblies and company of the faithfull for a time, till repentance, by suspension and excommunication. Compare 1 Cor. 5. 13. with Numb. 5. 2.

Under his Thighes) By this signe either subjection, or for a further mystery of the covenant of Circumcision: or rather of Christ the promised seed, who was to come out of *Abrahams* loines or thigh. Gen. 24. 2. and 47. 29. and 46. 26.

Under grace) One to whom sinne is graciously pardoned by the merit of Christ, and who is also freed from the dominion and strength of sinne, by the ayde of Gods grace and Spirit. Rom. 6. 14. *Ye are under Grace.*

To understand) To perceive with the eyes of the minde, something unknowne afore. Dan. 10. 1.

2 To observe and consider in his minde, the afflictions of the Church under the King of Persia. Dan. 12. 10. *Thou shalt see by thy heart to understand.*

A people of no understanding) Obstinate people and blockish, void of wisdom, and

such as will not learne, no not by rods and punishments. Esa. 27. 11. *For it is a people of no understanding.*

Note. As by a foole, the Scripture for the most part meaneth the wicked; so by a man of understanding, every one that is godly is meant. Prov. 8. 9.

Under the hand of God) One chastened and judged for sinne, to his his humbling, Judg. 2. 15.

2 One that is defended by the great power and providence of God 1 Pet. 5. 6. *Humble your selves under the hand of God.*

Under hope) One not without hope: or one who hopeth well in respect of Gods power and promise. Rom. 4. 18. *Which Abraham above hope, believed under hope.* Under hope, in respect of God; above hope, in respect of man.

Under the Law) One subject to the doctrine, instruction, and government of the Law. Rom. 3. 6. 9. Gal. 3. 23. *We were kept under the Law.* Also one subject to the burthen of Legall Rites and Ceremonies. Gal. 4. 5.

2 One subject to the curse, rigour, and compulsion of the Law, and as it is the strength of sinne, and not to bee under the Law, is to be freed from all these by faith in Christ, and his sanctifying Spirit. Rom. 6. 14. *For ye are not under the Law, but under grace.*

Under Tutors) A Childe in his nonage, being under the tuition of a Governour or Guardian. Gal. 4. 2. *But is under Tutors and Governours.*

2 One subject to the Regiment of the Ceremoniall Law (as to a Tutor.) Gal. 4. 2.

Under the unjust) Before the unjust, in their Courts and at their judgement seat. 1 Cor. 6. 1. *Are any of you having business against another, be judged under the unjust?*

Understanding) That naturall faculty of the soule, whereby it knoweth things, and is able to discern them and discourse of them. Luke 24. 45. *Naturall understanding.*

2 The gift of heavenly knowledge, enabling us to see the truth of Gods words, or more cleerely and fully to see it. Psalme 119. 34. *Give me understanding.* &c. Prov. 3. 13. and 4. 5. &c. This is active spirituall understanding, whereby wee doe understand others when they speake of heavenly things.

3 Interpretation to make others understand what is prayed for or uttered in a strange tongue: 1 Cor. 14. 15. *I will pray with understanding.* This is passive spirituall understanding, whereby some are made fit to understand our speeches.

4 Meaning, sense, matter of that which

is prayed for in a strange tongue. 1 Cor. 14. 14. *My understanding is without fruit*: that is, when I utter a prayer in an unknown tongue, the hearer hath no benefit, because he knoweth not the meaning. Popish Latine Prayers before an English unlearned people be unfruitfull, contrary to the Canons and rules of the Apostles, also to the practise of the primitive Church, yea against common reason: (for how shall any man say Amen, to that which they know not, or ask of God, what they understand not?) Lastly, repugnant they be to nature, for how shall one prepare to battaile upon an uncertain sound? When men understand not one another, then they be Barbarians, or rather Babylonians one to another, according to that of the Poet: *Barbarus his ego sum, quia non intelligor ulli.*

Ungodly) Every sinner that is unregenerate, whether he be elect or reprobate, Rom. 4. 5 and 5. 6. *Christ dyed for the ungodly*. Such we are all from our birth, even the Infant new borne.

2 A person of yeares, who is a wicked liver, in whom birth-sin still reigneth. Psal. 1. verse last. *The way of the ungodly shall perish*. Jude 15. *To rebuke all the ungodly among men, of all their wicked deeds.*

Ungodliness) Wickednesse or sin, immediately done against God in the breach of the first Table, Tit. 2. 11. *Teach us to deny ungodliness and worldly lusts*. Rom. 1. 18.

All ungodliness) All kinde of ungodliness, or ungodliness of all sorts: for ungodliness hath sundry parts and branches: as Ignorance, Infidelity, Superstition, Idolatry, Hypocrisie, Contempt of God, Prophaneation of his name and Sabbaths, &c. Rom. 1. 18. *The wrath of God is revealed from heaven against all ungodliness.*

As unrighteousnesse noteth all manner of sins committed against the second, so ungodliness signifies all sorts of sins committed against the first Table.

Union of two Natures) An action of God the Father, by the secret and mighty worke of the Spirit; joyning the man-hood unto the person of the Son, unseparably, at the instant of his conception. Luke 1. 31. *Loe thou shalt conceive in thy wombe, and beare a Sonne, and shalt call his name Iesus*. Rom. 1. 4. *Concerning his Sonne Iesus, which was borne of the seed of David.*

Unity of Spirit) Godly agreement, both in Religion and affection, whereof the holy Spirit is the bond and author. Ephel. 4. 3. *Endeavouring to keepe the unity of the*

Spirit.

Unjust, or unrighteous) An Infidell or Pagan, 1 Cor. 6. 1. 6. *Before the unjust.*

2 A Sinner void of all righteousness, even from his birth. 1 Pet. 3. 18. *Hee dyed, the just for the unjust*. Unjust by Nature.

3 One who being of yeares, doth lead his life unrighteously doing wrong to others in their dignity, person, wife, substance, or name. 1 Cor. 6. 9. *The unjust (or unrighteous) shall not inherit the Kingdom of Heaven*. Unjust both by nature and action.

Unrighteous) All sinnes done to the hurt or wrong of God or man. John 3. 10. Also the sinnes of the second table. Tit. 2. 11. Rom. 1. 25. Lastly, it signifies falshood, deceit, lyes in doctrine. John 7. 18.

Unicornes Hornes) The Devils angels, principalities, powers, worldly Governors, Princes of the darknesse of this world, as Ephel. 6. 12. They bee called, Psalme 22. 21. *And from the Hornes of the Unicorn*. The Unicorn is so fierce and wilde, that he will not bee tamed. Job 39. 12, 13. His strength and pride is in his Horne. See Psalme 92. 11. Numb. 23. 22. Deut. chapter 33. verse 17. Eia. 34. 7.

Unknowne) One which is hid from us, or of whom wee are ignorant, Act. 17. 13. *To the unknowne God*. Gal. 1. 21.

2 One obscure and unrenowned, or that careth not to be renowned and famous. 1 Cor. 6. 6. *As unknowne, yet knowne.*

Unlearned) One that is void of learning; a vulgar or unlettered person. Act. 4. 13. 1 Cor. 14. 23. *There come in they that are unlearned.*

Unrighteousnesse) The violation and breach of the second Table of the Law. Rom. 1. 18. *And unrighteousnesse.*

2 Perfidiousnesse of unbelievers. Rom. 3. 5. *If our unrighteousnesse commend, &c.*

3 Falshood, error, lyes, which bee called unrighteousnesse, because lyes in doctrine rob God of his due. John 7. 18.

Unsearchable, and past finding) That which is not to be known, being untraceable (as the passage of an arrow in the ayte, or of a Ship in the Sea) not to be enquired into; but rather to be adored and religiously admired. Rom. 11. 33. *How unsearchable are his Judgements? &c.* This place makes not against the sober searching of Gods revealed word, which belongs to us, and to our children, Deut. 29. verse last; but checks the bold presumption of such as curiously search that part of Gods minde, which hee hath refer-

reserved in his owne knowledge and power; as who be elect and how many; and who bee reprobates, and why he would rather elect *Peter, Jacob, &c.* than *Judas*, or *Esay*; and advance *Jeseph* and *David*, rather than any of their brethren; and why the world was made no sooner, nor continue longer, with such like unprofitable questions; touching which, that counsell or *Angustine* would be followed; What you understand not (saith hee) marvaile at with me, but curiously enquire not after them: there is a learned ignorance, and there is an odious presumptuous knowledge.

Unstable) Light, soone moved, Gen. 49.

4. it implieth both the sudden light affection of minde, which carried him to evill, and his suddaine downefall from his dignity; the word alwayes used in ill part, Judg. 9. 4. Jer. 23. 32. Zeph. 3. 4.

Untill) A certaine and appointed time, Gen. 49. 10. *Untill Sibiloh come.* Rom. 11. 15. *Untill the time of the Gentiles be fulfilled.* Here and elsewhere it doth note a determinate time, with an exclusion and shutting out of succeeding time.

2 Infinite, without end or ceasing, where there is no time following. 2 Sam. 6. 23. *Michol had no childe untill her death;* that is, she never had any. Mat. h. 28. 20. *I am with you alwayes, untill the end of the world;* that is, for ever. Psal. 110. 1. and 123. 2. In which of these two significations, wee should understand that in Mat. 1. v. last. *Untill shee had brought forth her first begotten Sonne:* as it is doubtfull among Divines, so it is not needfull for us to know, being no Article of our faith, nor any branch of the Morall Law; yet it is commonly received (as I take it) that *Mary* was a Virgin before the birth, in the birth, and ever after the birth; but not by the vow of perpetuall virginity, whereof there is no ground in all Scripture.

Unwise) Such as either wholly want the knowledge of the word, or having it, doe not submit themselves to bee ruled by it. Ephes. 5. 17. *Be not unwise.*

3 An unlettered and ignorant man. Romans 1. 14. *A debtor to the wise and unwise.*

Unworthily) Unmeetly, or otherwise then is befitting, without due reverence and regard. 1 Cor. 11. 27. *Hee that eateth the Bread of the Lord unworthily.*

There bee two degrees of such as eate and drinke unworthily. First, of such as bee full and whole unworthy: when men re-

ceive the Sacramentall Bread and Wine, having no faith, no conversion, or repentance, but lye altogether in corruption of nature: these by eating and drinking, encrease their condemnation. Secondly, of such as having true faith and repentance, but not then actually, when they came to receive, being negligent to consider themselves and that whole action unto due preparation in sincerity of faith, applying the Remission of sinnes promised in Christ, of repentance and renewed purpose in all things to live to God; of desire after the grace of Jesus Christ, for strengthening their hearts, and encrease of holinesse. These endanger themselves to present plagues. 1 Cor. 11. 19. 30.

V.

O.

Vocation) The common calling of Christianity. Ephes. 4. 1. *Waite worthy of the Vocation wherunto you are called.* This is a generall Vocation, whereby the elect are called to bee faithfull and holy, as God is holy.

2 The particular calling and course of life, wherein every Christian liveth; as a Magistrate or Minister, Captaine, Souldier, &c. 1 Cor. 7. 29. *Let every man abide in the same Vocation wherein hee was called.* This is our speciall calling.

To make our Vocation sure) To labour to give to our selves a sure, and to others an evident testimony that wee have the true faith, whence good workes doe arise and spring, 2 Pet. 1. 16.

Heavenly Vocation) A calling from heaven, tending to heaven, glory and blisse, and requiring a heavenly conversation, led according to the Lawes of heaven. Heb 3. 1. *Partakers of the heavenly Vocation.*

Vow) A wish, or desire.

2 An holy promise made unto God of Thankfulness for his benefits, either by words or praise, or by offering something to his service. Psalme 50. 14. *Pay thy Vowes to the Lord.* Eccl. 5. 5. Deut. 23. 21. *When thou hast vowed a Vow to the Lord, bee not slacke to pay it.* Also it signifieth prayer and invocation. Psal. 116. 14. *Vowes were made to God with prayer,* Gen. 28. 20. and paid with Thanksgiving, Psalm. 61. 5. and by Law their payment was required, Deut. 23. 23. Eccles. 5. 5. Psalme 76. 12. and there were Sacrifices for Vowes, Lev. 7. 16.

3 Some gift freely promised by Vow, and offered unto God. Levit. 7. 16. *If the Sacrifice of his Offering be a Vow.*

What

What a Vow is.

A Vow, is a testification of a willing promise, made devoutly and properly unto God, of some lawfull things which doe belong unto God, and being in our owne power, unto the service and honour of his name. Such a vow, is either Legall, appertaining to the Law, or Evangelicall, pertaining to the Gospell; and this latter, is either generall to all Christians, as that of our Baptisme; or else particular and speciall, as when wee bind our selves to a greater indeavour to leave some sinne, or to doe some duty. Psalme 116. 18. Eccles. 5. 4. The vowes of perpetuall chastity in single life, they are unlawfull, as not being in our owne power, nor required of God; much more unlawfull are the promises and vowes of Massacring innocent Christians, and killing lawfull Kings, under pretence of advancing the holy Catholique faith, as they falsely call their Romish Idolatrous religion.

Voice) The speech of one calling us to him, or calling unto one. Acts 9. 7. *Hearing his voice, but they saw no man.* A naturall created voyce.

2 The Doctrine of Christ, uttered by his owne, or by the voyce of the Apostles, Prophets and Ministers. Psalme 95. 7. *If yee will heare his voyce.* Iohn 10. 27. *My Sheep heare my voyce:* and Iohn 5. 15. A spirituall voyce, or voyce of doctrine. It also signifieth the Statutes and commandements of the Law. Exodus 19. 5. *If yee will heare my voyces.*

3 An exceeding great terrible sound of words, made of God at the delivery of the Law. Heb. 12. 26. *Whose Voyce then shooke the earth.* An uncreated supernaturall voyce.

4 The dreadfull noyse of Thunder. Psalme 29. Verse 3. *The voyce of the Lord is above the Waters, the God of glory makes it to Thunder.* Also Verse 4. and 5. *Voyce of Thunder.* See Iob 38. 1. Thus God appearing as a Iudge did speake unto Adam, as Gen. 3. 8.

5 A mighty, lowd, and unexpressible noyse, by speech or words, which Christ shall utter at his coming for the raising of the dead. Iohn 5. 28. *The haire shall come, in which all that are in the graves shall heare his voyce.* An extraordinary supernaturall voyce. This is that Trumpe mentioned 1 Thes. 4. 16. 1 Cor. 15. 52.

6 Words of counsell and advice. Exodus 18. 14. *Moses obeyed the voyce of his Father.*

7 The same and rumour of a thing. Gen. 55. 16.

To change the Voyce) To use words more milde and gentle. Gal. 4. 20. *I desire to change my voyce.* Paul was forced to write somewhat roughly and sharply, as Chap. 3. 1. now he wisheth that hee might speake as a Mother to her children, with soft and loving Words, which hee calleth the changing of his voyce, occasioned by the change of their mindes and lives.

Voyce of a Cryer) John the Baptist, by his voyce and preaching proclaiming the yeare of an eternall Iubilee, of exceeding joy and eternall redemption by Christ. Iohn 1. 23. *I am the voyce of him that cryeth,* &c. Because John the Baptist, was thought to begin his Ministry in the yeare of Iubilee, which is the fiftieth yeare, and was wont to bee proclaymed by the voyce of a cryer, and the sound of a Trumpet, that every man might returne to his possession, and every man to his owne family, Leviticus 25. 10. Hence it is most likely, was John, the Baptist called the voyce of a Cryer, as hee that first proclaimed the coming of the Messiah, by whom an eternall Iubilee and Libertie from Satan and sinne was purchased and bestowed on his people.

To gibe the Voyce) To utter a loud and high speech, to cry, to make a noyse by thundering. Psal. 18. 13. Psal. 46. 6. and 68. 33. and 77. 27. Ieremy 2. 14. Numbers 14. 1. 2 Chron. 24. 9. Hebrews 3. 10.

To heare the Voyce of Christ) To beleeve with the heart, the doctrine of Christ concerning eternall life by his merits. Iohn 5. 25. *The dead shall heare the Voyce,* Iohn Chap. 10. Verse 24. *My Sheep heare my Voyce.*

8 To feele the force and power of his mighty word, and commanding the dead to live and arise. Iohn Chap. 5. Verse 28.

To gibe forth his Voyce) To cry aloud. Genesis 45. 2. It is an Hebrew manner of speaking, often used, as Numbers 14. 1. 2 Chron. 24. 9. Psalme 46. 7. and 68. 34. and 77. 18.

T.

P.

Upon) Against. Esay 7. 17.

Upright) One godly sincere, when the heart is right both towards God and men, studying to doe all duties in soundnesse and

truth, for the pleasing of God, and not for by-respects. Gen. 6.9. *Noah was upright in his time.* This is generall uprightnesse, belonging to the whole life of man, and cannot be but in Gods Childe. *ren.*

2 One innocent, in some one particular case and matter. Genesis 20. 5. *Wub an Upright mind have I done this.* This is speciall uprightnesse, in some one thing, and may be in the wicked ones. Also one which maketh shew of equiry and right, Dan. 11. 17.

U.

R.

Urim and Thummim) A light of the knowledge of Christ, by the word, together with perfection of vertue and holy manners. Exodus 28. 30. *Thou shalt put in the Breastplate of judgement, the Urim and the Thummim.* Who made this Urim and Thummim, what it was, and of what it was made, is very hard, if not impossible to finde out. Certainly, it is not reckoned among the things wrought by Art, but was given of God to Moses alone, to put in the holy rectorall, is Levit. 8. 8. and written of Christ, Colos. 2. 3. Dan. 8. 13.

U.

S.

Usury) Biting (in the Hebrew tongue) because the gaine which is taken for Money or Ware, in respect of lending, doth gnaw, bite, and wring him that giveth it; especially, if hee be a poore man, and bringeth home a bit or morfell from the rich man. Psalme 15. 5. *Hee that lendeth not his money upon Usury.* The word (*Usury*) is never used in good sense or part by the Scripture, where also no Usury is to be found but one, to wit, a biting and knawing Usury: which is never practised without hurt, either to rich or poore; to private persons or publicke weale.

What Usury is.

Usury, is any increase or vantage, for loane of money, or other things, imposed or laid by the lender upon the borrower, onely in consideration of the lending. Ezekiel 18. 5, 6. Deut. 23. 19, 20. Or more briefly thus: Usury, is a certaine gaine above the principall, exacted upon Covenant for the use of money, or other things lent. Exodus 22. 25. *Thou shalt not impose Usury upon him.* Thus it is in the Hebrew Text.

Five things belonging to Usury.

Unto Usury these five things are necessarily required. First, A principall, as wares, or summe of money. Secondly, Lending. Thirdly, Gaine. Fourthly, a chiefe purpose by lending to increase our stock. Fifthly, a Covenant for that end.

As the very desire and expectation of gaine, for lending onely, is mentall and intentionall Usury: so the imposing, or by covenant before-hand, agreeing for increase above the principall, is of the nature of a full Usury.

In all these three cases, there is no imposition of increase, that is, no fore-Covenant, binding absolutely the borrower to pay againe with the stocke.

There are three cases wherein encrease may be taken by a lender without danger of Usury. First, when the borrower having by lawfull meanes made some great gaine by money freely lent, doth by way of thankfulness, out of the voluntary motion of his owne heart, returne something above the principall unto the lender, by whose meanes hee had such a blessing.

2 When it may be due and apparently proved, without pretence and collusion, that the borrower by holding backe the money lent him, after the day agreed upon for payment, without the leave of the lender, doth become hereby a direct and effectuell cause of hinderance to the Lender, either by damage arising to him, or by forgoing some commoditie which he might well have made with his money, had it come home at the appointed time.

3 When the lender is content to hazard the principall, and to beare part of the losse, if any fall to the borrower, without his owne default. Here he lawfully may take part of the gaine which cometh by good meanes, yea, hee may justly make a Covenant and agreement for his share in such a gaine.

Us) The three persons of the holy Trinity, as Genesis 1. 26, *Let us make.* Genesis 3. 22. *Like one of us.* That is, like the three Persons, either as the Father in power, or the Sonne in wisdom, or the Spirit in holiness: also Eley 6. 8. *Who will goe for us?* that is, to serve us in this businesse.

The plural number noteth plurality of persons in the diverse manner of being; as the word

word of singular number, *I* (*whom shall I send*) noteth the unitie of essence, or onenesse of being common to all three Persons.

2 The people of God, the multitude of true beleevers, as *Esay 6.9.* *Luke 2. 10. 11.* *1 John 2.2.* and often elsewhere.

To goe up) To vanish away. *Exodus 16. 14.* *Jer. 48. 15.*

Uz) was the Land where patient *Job* dwelt, *Job 1. 1.* There was also another *Uz* of *Aram*, *Gen. 10. 23.* Another *Uz* of *Seir Edoms* Countrey, *Gen. 38. 28.*

VV.

A.

Wages) Hire, due to one for the merit of his labour, upon compact or bargain. *Rom. 4. 2, 3.* *To him that worketh, Wages is not counted by favour, but by debt.* *Haggai 1. 6.* *Hee that earneth Wages.*

2 A recompence or reward, given to Souldiers in lieu of their service in Warre: Hence the punishment of eternall death, due by the desert of serving sinne, is called *Wages*. *Rom. 6. 23.* *The Wages of sinne is death.* Thus *Wages* in a borrowed sense, doth signifie eternall life due to the merit of workes, (if one could do them) or eternall death, merited by the service of sinne.

Wages of unrighteousnesse) Unrighteous gaine, as eyes of adultery, for adulterous eyes: an usuall thing with the Hebrewes, to put the epithet for a substantive, and the contrary; or *Wages*, that is, gaine gotten by iniquity; as *Balaam* purchased money by sin, for covetousnesse sake, prophaning the gift of Prophecie, and being author of that most filthy prostitution of the *Moabites*. *2 Pet. 2. 14. 15.*

Waiting) Abiding with patience and expectation of helpe from God. *Psalme 40. 1.* *I waited patiently upon the Lord, &c.*

2 Vehement and continuall looking for something. *Rom. 8. 19.* *The Creature waiteth when the Sonnes of God shall be revealed.*

3 Gods patience, expecting long the repentance of a sinner.

To wake or sleepe) To live or die, *1 Thes. 5. 10.* like that in *Rom. 14. 8.* Otherwhere to sleep, is to be secure; and to

wake, is to bee watchfull: as *1 Thess. 5. 6.*

Walking) A motion of the body, going forward from one place to another. *Marke 16. 12.* *As they walked into the Countrey.*

2 The whole course or progresse of a mans life, from step to step, till hee come to the end of his race: it concerneth both faith and manners. *Psal. 119. 1.* *Gen. 5. 24.* *Hebrewes 11. 5. 6.* *2 Peter 2. 10.* *Jude 11.* It is applied to those which take a good or a bad course. *Psalme 1.* *Blessed is the man that doth not walke in the counsell of the ungodly.* *Psalme 18.* *Levit. 26. 26.* *But walke against me stubbornly.*

3 The proceeding of Gods providence, either for our good or evill. *Leviticus 26. 28.* *Then I will walke stubbornly in mine anger against you, and v. 12. I will walke among you and bee your God.*

4 The presence of God, *Gen. 3. 8.* *When they heard the voyce of the Lord walking in the Garden.*

To walke by faith) To live and passe over our dayes here, in beleefe of such things as are promised in the Word, and not yet performed, but by hope looked for. *2 Cor. 5. 7.* *Wee walke by faith, not by sight.*

To walke after the flesh) To set and order the course of our life after our corrupt reason and affections, following them as our guides. *Romans 8. 1.* *Which walke not after the flesh.*

To walke according to man) To live and doe after the manner of other men, which have not the Spirit of Christ. *1 Corinth. 3. 3.* *Are yee not carnall, doe yee walke according to Man?* This in part may befall them who are godly, and bee led by the Spirit of God, because the best men who bee most spirituall, doe know but in part, being subject both to weaknesse in judgement, and perversnesse in affections.

To walke uprightly) Properly to goe forward in ones way with a right foot; but figuratively to live in the profession of the Gospel, without halting or leaning to both sides, as *Peter* did halt betweene Jewes and Gentiles, *Galat. 2. 17.* Or to order our conversation aright, without hypocrisie or guile, as *Ezekiab*, *Josiah*, and *David*, are said to have walked uprightly. *Luke Chap. 1. Verse 6.* *A Metaphor.*

To walke in the Counsell) Either to do as wicked men advise & suggest, as did *Abaziah*,

2 Chron. 22. 3, 4, 5. or by imitation to doe like unto others before: as did Israel, Mic. 6. 16. but in every respect the counsell of the Wicked should bee farre from us. Psal. 1. 1. Job 21. 16. and 22. 18.

To walke in the way of the people) Not to approve and embrace the counsels and purposes of the people of *Judah*, forsaking the Lords defence, and flying through distrust in God unto beleivers, Assyrians for ayde. Esay 8. 12. *I should not walke in the way of the people.* This way hee calleth it a confederacy in verse 13. the more to terrifie them from it.

To walke in the flesh) To bee weake and feeble, like unto other men. 2 Cor. 10. 3. *Though wee walke in the flesh, yet we do not war after the flesh.*

To walke in the sight of the eyes) To accustom himsele to please his minde and sense in every thing without condering how vaine a thing youth is, whether yee respect beginning or end of it. Eccles. 11. 10. and 2. 1.

To walke with God) To live a godly life through continuall Meditation of Gods presence, whom we have to bee witnesse of all: even our most inward thoughts. Gen. 5. 24. *Henoch walked with GOD.* Wee bee, or walke with GOD two wayes. First, when wee desire to please him, and depend upon him, because wee are perswaded that hee seeth us, and careth for us. Secondly, when wee are held backe by a secret bridle of his grace, wee little thinking of him. Psalme 73. 23.

Note. Hee walketh with God, who doth the duty of his calling in uprightness, embraceth his promises by faith; thus *Henoch, Abraham, &c.*

To walke after the spirit) To order and dispose our conversation according unto the motions, and affections stirred up in us by the holy Spirit, or to live in newnesse of life. Rom. 8. 1. See Spirit.

To walke in the darke) To live without the bright shining light of Gods Word. 1 Joh. 2. 11.

Wall) Some frame of wood or stone, reared and built either for division of places, or defence of persons.

2 The cause of division which was betwene the Jews and Gentiles, by the Ceremoniall Law. Ephes. 2. 14. *And hath broken the stoppe of the partition wall,* that is, the Law of Ceremonies, which did divide betwene the Jews and Gentiles, as a Wall is divided betwene one mans house and

another.

3 Safeguard and defence, afforded from one man to another. 1 Sam. 25. 16. *The y were as a wall to us by night and day.*

4 The surety and strength of a political estate, as good Lawes, execution of Justice, good education of Children, Magistrates, riches &c. Psalme 51. 18. *Build up the walls of Hierusalem.*

5 A spirituall City, consisting of Jewes and Gentiles (as the inhabitants) Cant. 8. 8. 10. *I am a wall.* By a Synecdoche and Metaphor.

To breake downe Wall and hedge) To deprive his people of defence of all sorts both spirituall and corporall, signified by the wall which was of stone and inward, and hedge which was of thorne, and outward. Esay. 5. 5. *The hedge and wall is broken downe.*

Wantonnesse) Ranknesse in bodily Lusts, effeminate living in Letchery. 1 Pet. 4. 4. *In wantonnesse.*

Wantons) Effeminate persons, given to ribauldrie and Lust, and delighting in soft and delicious things. 1 Cor. 6. 10. *Wantons.*

Warre) Battaille and fight, betwene two Princes and their people. Eccles. 3. 8. *A time of War, and a time of peace.* Luk. 14. Worldly war which is lawfull or unlawfull, according as the occasion is.

2 The conflict and strife of godly Ministers with the world to subdue it unto Christ. 2 Cor. 10. 3. *Yet we doe not warre after the flesh.* A spirituall war, simply and alwayes lawfull.

3 Taking part, and fighting for our owne unlawfull lusts. James 4. 2. *Ye fight, and War, and get nothing.* This is a carnall war, alway, and simply unlawfull.

This word (Warre) in the Hebrew tongue, hath his name of cutting, biting, devouring, for warres devoure and consume many. Hence the sword is said to have a mouth, that is, an edge, Job. 1. 15. Heb. 11. 34. and to eate, that is, to kill and consume, 2 Sam. 11. 25.

Warre after the flesh) To strive and fight, (not as men doe) with such strength as may bee resisted either by craft or force, but with divine and invincible Weapons, which cannot bee matched with humane power and policy. 2 Cor. 10. 3, 4. *Wee warre not after the flesh, for the weapons of our warfare are mighty through the power of God, &c.*

Warfare) Condition of, such as live and serve in the warres. 1 Cor. 9. 9. *Who goes to warfare?*

2 The curse and cōdition of a mans whole life, being subject to outward and inward battailes and Conflicts, Job 7.1.

3 The cōdition of the Ministers of God, in regard of the strong opposition and resistance made against them by Satan and wicked men. 2 Corinth. chapter 10. ver.

4. *The weapons of our warfare.* 2 Tim. 2. verse 7.3.

To bat a good Warfare) To strive for defence of the Gospel against false Teachers and persecution of the world, 1 Tim. 1.18. 2 Tim. 4.7.

Waste) Superfluous expence and cost upon things lawfull, or change upon things unlawfull. Luke 15. 13. *He wasted his goods upon Harlots,* Matth. 26. 8. *What needed this Waste?*

2 Overthrowne and quite destroyed, when God threatneth to lay waste their Cities and houses, Levit. 26. 33. *And your land shall be waste.*

Washing) Ceremonious cleansing from Legall pollution and uncleanness, through the touching of dead Corps, &c. Exo. 19. 10. *Let them wash their cloaths.* Exod. 30. 18. *A Laver to wash.*

2 Justification or remission of sins, being cleansed and forgiven in the merits of Christ his blood, Psal. 51. 7. *Wash mee, and I shall be whiter than Snow.*

3 Sanctification or newnesse of life through the worke of the Spirit, Psalme 51. 2. *Wash mee from my finnes.* This Washing and the former, are Gods proper worke.

4 Serious repentance, for daily and particular slips and spots, Esay 1. 16. *Wash you, make you cleane.* This Washing is our indeavour, to make our selves cleane. Of these four washings, the first is Legall, the three last Evangelicall. The second of Justification. The third of Sanctification. The fourth of daily repentance.

To wash ones feet) To endeavour the continuall purging of our selves from our daily sins. See feet. John 13. 10. *Needs not save to wash his feet.*

2 To shew forth the workes of mercy and Christian love, 1 Tim. 5. 10. *If she have washed the Saints feet.* A Synecdoche, part for the whole.

To wash ones hands) To live purely, or to lead a pure conversation amongst men, Psal. 26. 6. and 73. 13. *I wash my hands in Innocency,* Job 9. verse 30. Hands being the chief instrument of action, are put for our out-

ward dowings towards men, which when they are upright, then our hands are washed. A Metaphor and Synecdoche: and is as much as purge the heart and works from impurity and uncleanness.

To wash ones cleaths) That even the least sins are to be purged by Christ, and that wee must strive to be sanctified throughout. Lev. 11. 28. compared with verse 44, 45. which hath the reason of the Law.

To wash his garments in Wine) Gen. 49. 11. It is a figurative promise of Wine to be as plentiful as water, that hee may wash his clothes in it: or of a glorious victory that Judah and Christ should have over their enemies. See Esa. 63. 1, 2, 3. and Revel. 19. 13.

Washing of Regeneration) Regeneration or renewing of the holy Ghost, to bee as a Laver or washing, purging and cleansing the soule, both to Remission of sinne, and repentance from sinne, whereof washing in Baptisme is a Seale, Tit. 3. 5. *By the washing of Regeneration.* It is like that phrase in Rom. 4. 11.

Under the Law, such as entred in and came for to serve GOD, must bee cleansed by changing their cloaths, and washing themselves. See Gen. 35. verse 2. and 3. Exodus 19. verse 20. and 11. Job 1. verse 3. This is called Sanctifying; and thereby were signified unto us two things: First, that all men are by Nature uncleane and unholy, nothing pure can come from them till they bee sanctified by Faith in Christ, Titus 1. verse 15. Hag. 2. 11, 12, 13.

Secondly, that if wee come to Gods service before we have prepared our selves duely by Faith and Repentance, and have renounced all our wickednesse, inward and outward, our worship is hatefull to God, as Es. 66. 3. and 4.

To watch) To keepe ones self awake, to shake off naturall sleepe. Luke 2. 8. *Keeping watch by night,* Matth. 26. ver. 40. *Could yee not watch with mee one houre?* This is a bodily watching.

2 To shake off security, as one would shake off sleepe, taking all good heed and care, least Satan or sinne deceive us, and overcome us. Matth. 25. verse 13. *Watch therefore, for yee know neither the day, &c.* 1 Pet. 5. 8. *Watch, and bee sober,* Matth. chap 26. verse 41. 1 Thess. chapter 5. verse 4. This is spirituall watching.

3 To lay in wait, observing how to accuse and hurt others. Thus the Pharisees watched

Christ, and the wicked watch the righteous, Luke 11. ver. 54. *Laying waite for him, or Watching him.* This is Diabolically watching.

Watchman) One, who in the night keepeth watch in a Citie or army, to warne others of dangers if any bee. A civill watchman.

2 Gods Prophets and carefull Ministers of Christ, which warne the people of spirituall dangers and enemies, Ezek. 3. 17. Esay 52. 8. *The voice of thy watchmen shall be heard.* A religious faithfull watchman. An Angel is thus called, Dan. 4. 10. because they with great diligence watch to doe the will of God.

3 Carelesse guides, which are watchmen in name, but not in truth, Esay 56. 10. *Their Watchmen are all blind,* A wretchlesse and secure Watchman. Thus in derision the Idumeans called, Esay 21. 11.

4 An Angell of God, ever ready to doe his will, Daniel 4. 20.

Watchfulness) An earnest care and bending of the mind, to live every day as one would live upon his dying, or upon his judgement day, which may fall out to bee every day, for ought that wee know. This is true Christian Watchfulness.

Water) An element cold and moist, contrary to Fire, Psal. 65. 9. *The River of God is full of water.* John 13. 5. *Poured water into the Basin.*

2 Afflictions and troubles which threaten dangers, as waters doe threaten drowning, Rev. 12. 15. *The Serpent cast out of his mouth Water after the woman,* Psal. 69. v. 1. *The Waters are entered even into my soule.* Often in the Psalmes and else-where it is so used. Here is the phrase in the Gospel, of being baptiz'd with Christs baptisme: that is, dipped and plunged into afflictions as hee was, Matth. 20. 22. *Are yee able to bee baptized with the Baptisme that I shall bee baptized with?*

3 Severall Countries and Nations which are the gathering of many people into one place, as the Sea is the gathering together of many waters, Rev. 17. 1. *The great Whore sits upon many waters;* that is, hath rule and power over many Nations and people.

4 The true Doctrine of the Word, and the holy Spirit, with his saving grace, Esay 55. v. 1. *Every one that thirsteth, come unto the Water,* Ezek. 36. 15. *I will poure cleane water upon you,* Joel 2. 28. *I will poure out my Spirit,* &c.

5. Justification by Christ, when his perfect righteousness is imputed to such as be-

leeve. 1 John 5. 6. *This is that Jesus Christ that came by water and blood.*

6 The efficacy of the Holy Ghost, cleansing the soule, as water doth the body, Ioh. 3. 5.

7 Abundance of Teares, Jeremy 9. 1. *O that my head were full of water, and mine eyes a fountaine of teares.*

8 Jacob, of whom (as from a Fountaine) the Israelites did descend and come, Esay 48. 1. *Which came out of the waters of Judah.* Deut. Chap. 33. Ver. 28. *The Fountaine of Jacob.*

9 All kinde of drinke, Exodus 23. 25. *Hee shall blisse thy Water.*

10 The clouds, which are the waters above, Gen. Chap. 1. Ver. 5, 6. Psalme 104. 2. Iob, Chap. 21. Ver. 8. Psalme 18. 11. and 147. 8. Jeremy 10. 13.

Deepe Waters) The Sea, Psal. 107. 23. *And occupie by the great waters, and see his wonders in the deepe.*

2 The hidden drifts and counsels of mans heart, Prov. 20. 5. *The counsell in the heart of man, is deepe waters.*

3 Most grievous dangers and great afflictions, Psalme. 42. 7. *One deepe calls another deepe,* &c. Psalme 69. 2. *I am come into deepe waters.*

4 Great plenty and store of most pure Water, Ezek. 34. 18. *And to have drunke of the deepe waters.*

Waters strong and mighty) The potent and plentifull army of the Assyrians, compared to the River Euphrates, and opposed to the waters of Sbilosh, Esay 8. 7.

Waters of a full Cup) Many and bitter afflictions, Psal. 73. ver. 10. *Waters of a full cup wrung to them,* that is, a great portion of sharpe troubles.

Living Waters, or waters of life) Springing and running Waters, Genesis 26. 19. *And found there a Well of living Waters.*

2 The benefits of Christ communicated to the faithfull unto eternall life, by the force of the holy Spirit. Iohn 4. 10. *And hee would have given thee water of life.* The regenerating grace of the Spirit, working to the justifying and sanctifying of elect sinners, is fitly likened to waters, to Rivers, to fountains, Ioh. 3. 18. Esa. 43. 3. Zach. 13. 1. in foure respects, because (like water) it purgeth uncleanness, by certifying the conscience of forgiveness of sinne by the blood of Christ. 2 It refresheth the conscience by shedding the love of God abroad in the heart, and cooleth the boyling heat of carnall Lust. 3 It maketh fruitfull to good workes.

4. it quencheth the thirst of worldly pleasures of sinners: also satisfieth the thirst of heavenly water and spirituall gifts. Now it is compared to lively or living water, partly for the effect, because it brings to eternall life such as doe drinke in this water, and bee partakers of the renewing grace; and partly for that it is like to water (not standing as in Ponds, Cisternes, &c. which is dead and moveth not) but unto water, springing and flowing out continually (this being the life of water, to move and issue out of the Fountaine) by this saving grace of the Spirit, alwayes worketh still, moving them to further progresse in piety, and leading them from grace to grace, and from strength to strength, as water cometh out of a spring fresh and fresh.

Still Waters.) Pleasant and refreshing Waters, Psalme 23. 2. *Hee leadeth me by the still Waters.*

Fountaine of libing Waters) God himselfe, the Author and giver of true life, and of all things that belong thereunto, Jer. 2. 13. *They have forsaken mee the Fountaine of living Water.*

Waters of Shiloah) Properly waters which came from a Fountaine at the root of Mount Sion, and ran through Jerusalem with a still and quiet course without great noyse: therefore in Nehemiah 2. called the Dragon or Serpents Well, because it creepeth gently as a Serpent: but figuratively, it noteth the promise of helpe to the men of Jerusalem, against the King of Syria and Israel, from Gods power alone (without the hiring of forces from forraigne power) to repell their enemies, Esa. 8. 6. *The Waters of Shiloah which run so softly.* See Psal. 46. 4.

Cast bread on the Waters.) Doing good while wee may to all men, communicating out of our beneficence to their wants, upon assurance it shall bee watered and made fruitfull by the blessing of God, as upon that hope husbandmen do Till and Sow their moist grounds, Eccles. 11. 1. See Prov. 19. 17. and Esa. 58. 7, 8, 6, and Luke 6. verse 38.

Waters breaking out) signifieth the spirituall graces of the Gospell communicated with the afflicted, Esa. 35. 6.

Swelling Waters) Most mighty, cruell, and fierce persecutors and enemies, Psalme 124. 5. *Then had the swelling Waters gone over our soules.* Worldly kingdomes threaten calamities to Gods Church and people, as great waters threaten inundations. See 8. El

7. the like *Metaphor.*

Earth standing out of the Water) The element of earth, which before the separation from the water was drowned and overwhelmed, as in a great gulf, did by the word of God as exist at first, so now appeare and become dry land, (the waters being gathered into the Sea, as it were a channell) which if the Shore and dry land bee considered, seemeth lower than the earth, as imposed upon it as higher and above it: the waters which indeede being the lighter element, bee aloft and more eminent than the earth, as the massest and heaviest element, 2 Pet. 3. 5. *And the earth standing out of the waters, and by the waters*

Waves) The variable stirring and swelling of great waters, moved and tumbled to and fro ragingly, with the violence of the wind, Mat. 8. 24. *Covered with Waves.*

2 Unstable men, of unconstant mindes, James 1. 6. *Hee that wavereth like a wave of the Sea, shall receive nothing.*

3 Grievous afflictions succeding one another (like waves) and putting men in danger, Psal. 42 7. *All thy waves are gone over me.*

4 Ungodly cruell men, which devour and destroy like mercilesse waves, Jude 13. *They are the raging Waves of the Sea.*

Wavering) The unsetled steadinesse of unbelievers, James 1. 6. *Hee that wavereth is like a Wave of the Sea,* that is, hee is of an unsetled and unsteddie minde, doubting of the power or will of God, as Abraham did not, Rom. 4. 20.

Way) That path wherein men goe and travell, from place to place, Luke 10. 31. *There came downe a Priest the same way.*

2 Conversation or course of life, Prov. 21. 1. *Every mans way is cleane in his owne eye,* Prov. 21. 8. *Blessed are they which are upright in their way.* It is put for Religion, as well as for course of life, Psalme 25. 4. Acts 19. 28.

3 A good conversation or godly life; Psal. 1. 6. *GOD knoweth the way of the righteous,* Matth. 7. 14. *Narrow is the way that leadeth to life.* This is called by sundry names; as Way of righteousness, way of wisdom, way of the Lord, good and right way, way of Light, &c.

4 An evill conversation, Psal. 1. 1. *Nor stand in the Way of sinners,* And verse 6. *The Way of the wicked shall perish.* This Way also, hath sundry names and additions in Scripture; as evill Way, broad Way, Way of wickednesse, and such like.

5 Godly profession or Doctrine of Christ,

Christ, Acts 19. verse 9. *Speaking evil of the way of God.* The Doctrine of the Gospel is as a way to lead us unto God: (so wee beleeve it.)

6 The worke which men are to doe, either in Religion or common life, Exod. 18. 20. *Shew them the way,* that is, the worke.

7 The Comandements of God, which are (as the way) to lead us unto our Countre above, so wee walke in them, Rom. 3. 12. *They are all gone out of the way,* Psal. 119. 1. *Blessed are they that are upright in their way, and walk in the Law of the Lord.*

8 Christ, by whom alone (as the true way) even in this life we come to God to be one with him, John 14. 6. *I am the way, no Man cometh unto the Father, but by me:* it signifies an example, Esa. 10. 25.

9 Custome, Joh. 23. 14. *I doe enter into the way of all the earth,* 1 Kings 2. 2. That is, to say, I dye shortly after the Custome of all other Men.

10 A journey, Gen. 30. 36. and 31. 23. and often elsewhere, Gen. 24. 40. 42. 48.

An high-way for his people.) A passage or entrance unto Christ by the Gospell preached, Esay 11. 16. *There shall be an High-way,* that is, as God sometime to his people coming out of Egypts bondage, made a passage for them into Canaan by the Red Sea, and Jordan divided: so shall hee doe in the spirituall deliverance, by Christ hee shall make a way for them to come to Celestiall Canaan, all obstacles and hinderances removed.

Wayes of darknesse) Wicked and crooked wayes, or wayes of sin, Prov. 2. 13. *To walk in the wayes of darknesse.*

Gods wayes) The deepe and unfearchable counsels of GOD, Rom. 11. 33. *His wayes are past finding out.*

2 His works of mercy and Judgement; his blessings or punishments, Psal. 145. 17. *The Lord is righteous in all his wayes.* This is the way of Gods providence, whereby he comes to us.

3 The word of God, in the promises and precepts thereof, Psal. 51. 15. *I will teach sinners thy way,* Psal. 25. 4. This is the way whereby wee goe to God. It is put for Doctrine and Commandements of God, in Esa. 2. 3.

To waite for God in the way of his Judgements.) Patiently to looke for, and depend upon Gods promise for their restoring, whilst they walked in the midst of great calamities by the Babylonians or other enemies, Esay 26. 8. *In the way of*

thy Judgements, O Lord, have wee waited for thee.

Good way) Every duty or good work, as a step of our way to heaven, Prov. 2. 9. *Every good path or way.*

To goe out of the way) To turne aside, and play the Apostate from God, his Law and worship, unto idolatry, Rom. 3. 12. *They are all gone out of the way.*

Wayes of judgement) Approved and righteous wayes, such as can abide the tryall of the light, Prov. 2. 8. *That they may keepe the wayes of Judgement.* These also in verse 13. are called the wayes of Righteousnesse.

The way of man) The successe or event of a mans purposes or actions, Jer. 10. 23. *The way of man is not in himself.*

Way of Cain) Such a course of life, as Cain lived, being an Hypocrite to God, unnatural and cruell to his Brother, full of perversenesse and wickednesse against God and Men, Jude 13. *The way of Caine.*

The way of peace) A peaceable quiet life Rom. 3. 17. *And the way of Peace they have not known.*

To come in the way of righteousness) To lead a righteous life, being of upright life and good conversation, Mat. 11. 32. *For Iohn came in the way of righteousness.*

Their way) The event and successe of their course of Life, Psa. 49. 13. *This their way uttereth their foolishnesse.*

To make straight the way of the Lord) The heart of men, being naturally like rough, unsmooth, and uneven way, and therefore had neede to bee subdued and made plain by repentance, and that sorrow which is according to GOD, that hee might delight to enter into it, and to dwell in it, Joh. 1. 23. *Make straight the way of the Lord.*

Way of truth) The true and right way, Gen. 24. 48.

W.

E.

weake) One who is made feeble, and brought low with sicknesse, Psal. 6. 2. *Have mercy on me Lord, for I am weake.* and 38. 8. Bodily weaknesse.

2 One of little faith and knowledge, Rom. 4. 19. and 14. 1. *Hee that is weake in the faith, receive unto you.* Spirituall weaknesse in part, and in some one point touching the use of things Indifferent.

3 One who wants all strength bodily and spirituall, 1 Cor. 15. 43. *It is sowne in weaknesse*

ness, Rom. 5. 6. *When we were yet weak* (or of no strength.) This is spirituall weaknesse totally, unto which all men from their birth be subject.

Weakne (flesh) Corruption of Nature, which makes us weak either to doe good, or to resist evil. Matth. 26. 41. *The flesh is weak.* Metonymie, of the cause.

Weaned Child One of a lowly and humble minde, Psalme 131. *I am in my self as one that is weaned.*

Note. That weaning in the Hebrew tongue signifieth an exchange of one thing for another, and so in weaning from milke to strong meate, Gen. 21. 8. As weaning importeth a growth in strength of nature, so it is in the faithful a signe of growth in grace and understanding, 1 Cor. 3. 1, 2. Heb. 5. 13, 14. and of abtaining from worldly pleasures, Psal. 131. 2.

Weapons Instruments of warre.

2 All the faculties of soule or body, fighting either for sinne in a man unregenerate, or against sinne in one regenerate, Rom. 6. 12. *Neither give your members as weapons of unrighteousnesse to sinne, but give your Members as weapons of righteousnesse to God.*

3 Preaching of the word, prayer, patience in suffering, &c. 2 Cor. 10. 3. *The weapons of our warfare are mighty through God.*

Weary One made faint with labour and travell, Joh. 4. 6. *He thus sate on the well weary,* Bodily wearinesse.

Secondly, A soule faint, and burdened with the load of sinne, being as desirous of ease by forgivenesse, as a weary man is of rest after great labour. Matth. 11. 28. *Come unto mee all ye that are weary.* Spirituall wearinesse.

Thirdly, Slacke, carelesse, and fainting in well-doing. Gal. 6. 7. *Be not weary of well-doing.* Carnall wearinesse.

Wedding garment Christ Jesus himselfe, whom we put on by faith, Mat. 22. 11. *Which had not on the Wedding garment,* Gal. 3. 27. The Papists doe erre, in judging love and good workes to bee this wedding garments.

Week The space of seven dayes. 1 Cor. 16. 1. *Every first day of the week.*

2 The number of seven yeares. Thus seventy weekes in Levit. 25. 8. signifies seventy times seven yeares. Also Dan. 9. 25.

The 70. weekes in Daniel, containe the space of time betweene the second yeare of *Darius Nothus*, and the destruction of *Jerusalem*, which hapened the second yeare of *Vespasian*, some 36. yeares after the passion of

our Lord. The whole number is 490. yeares, accounting 92. yeares to the end of the Persian Monarchy; and 6. yeares of *Alexander the great* his Kingdome, and after that 89. till the passion of Christ, after which there were 36. before Jerusalem was laid waste: of which put together, ariseth 70. weekes of yeares. In this time, toward the end of it, and so forward, Christ by his Prophetically preaching the Gospell, and his Sacerdotal function, in purchasing eternall redemption by his death (abolishing by the one the ministry of the letter, death and condemnation, 2 Cor. 3. and by his Priesthood, (putting an end to all Legall and visible anointing) hath covered and purged sinnes, and conferred everlasting righteousnesse upon all beleevers in his name. Dan. 9. 24, 25.

Week diverse, 1. Of dayes, in number 7. which is twofold.

1 Of the Jews beginning where that of the Christians endeth, viz. Sunday.

2 Of the Christians which endeth, where that of the Jews beginneth.

2 A weeke of weekes, or seven weekes, which with addition of one day make 50. dayes: in the end of this was the weeke or Feast, 1 Of Pentecost, 1 For the Jewes, Deut. 16. verse 2. For the Christians.

2 At another time the Feast of Propitiation, when the High-Priest alone after seven weekes preparation and collection of the fruits, &c. entred into the *Sanctum Sanctorum*.

This prefigured Christs entrance into heaven for us, & the peoples standing without, our expectation of his returne to judgement.

3 A weeke of Moneths, for the common people had the first, third, and seventh moneths appointed to them for diverse Ceremonies to be performed by them.

4 A weeke of yeares, viz. 7. This was the yeare of Jubilee for the earth and tillers of it, for every seventh yeare it rested.

5 A weeke of weekes, of yeares, at seven times seven yeares: this was of two sorts, first ordinary containing 49. yeares in all. The end of this was the great yeare of jubilee for redemption of land, and remission of debts.

2 Extraordinary, called prophetically or *Daniels weekes*, which signifying Christs first and second comming, though they contained seven yeares a peece, yet their account differed in shortnesse, as it is said to *Daniel*.

The

the 70. weekes are shortned upon thy people. This shortning is made by reckoning the yeares after 12. Moones, *Annos Lunares*, which containe each of them 354. dayes. Not after 13. Lunations or New Moones to the yeare, which do make the yearely course of the Sunne containing full 364. For the moneths called Embolisme mentes or superaugments, which grow of the yearely dayes of the Epact, were not added every third or fourth yeare, but left till the number of 12. and so put in for a whole yeare: which being left out, and reckoning from the twentieth yeare of *Artaxerxes* (when *Jerusalem* began to bee rebuilded) to the birth of Christ, these 70. weekes of yeares Lunary make up the number of 490. which maketh just with the history of both times; whereas of Solary yeares, according to the course of the Sunne, the number of yeares from the one time, to the other, is lesse, viz. 475. See *Isidore Origin. vel Etym. liber 6. chap. 17.*

Note: That the yeare of the Hebrews must bee reckoned by the course of the Moone.*

Well-doing) More particularly, liberall distributing to the teachers of the Gospell, and the poore Saints: or more generally, the doing of good workes of all kindes, both toward God and men, even the whole practise of godlinesse. *Gal. 6.9. Bee not weary of well-doing.* The verse following these words, sheweth that they bee meant of mercifull communicating and giving to all needy Christians, and painefull Ministers.

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Wealth) All wherein a mans power and strength consisteth, *Gen. 34. 29.* not onely strength in body, but helpe by others, *1 Sam. 10. 26.* and riches which many make their strength, and whereby men are enabled to do great things, *Prov. 10. 15.* yet indeed are gotten by the power of God, *Deut. 8. 17, 18. Psal. 62. 12. and 73. 12.*

Weate) A precious graine whereof bread is made for the strengthening of mans heart, *1 Cor. 15. 35. Bare Corne of Weate, or some other.*

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Weele) An instrument of wood, or iron, turning round, serving either for worke or punishment.

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and holinesse. For in the Apostasie of Israel, houses of such uncleane persons were in the house of God, 2 King. 23. 7. and they sacrificed with such whores, Hof. 4. 14.

2 The Synagogue of Antichrist, or the Romish Church, as it standeth now corrupt with horrible Idolatry and Heresie, obstinately maintained, Revel. 27. 1. *I will shew thee the condemnation of the great whore.* No more blushing at her spirituall whoredome, than a common strumpet at her bodily fornication.

Whoredome) The uncleannesse of such as make their bodies common for money, Deut. 21. 23.

2 Generally, all uncleannesse about generation, Heb. 13. 14. Hosea 4. 11. *Whoredome and new wine doth take away the heart.*

3 Idolatry, in the worship of strange Gods, or in the strange worship of the true God, Revel. 17. 5. *That Mother of whoredome,* Ezek. 16. 25. *And multiplied thy whoredome,* ver. 17. *And madest to thy selfe Images of men, and didst commit whoredome with them.*

To go a whoring) To fix our affection upon the creatures (more than the Creator) and especially to put our trust and confidence in worldly men, and worldly things, Psal. 73. 27. *Thou destroyest all them that go a whoring from thee.* All confidence in the creature, is a spirituall whoredome.

2 To fall in love with idols, and to worship contrary to our faith plight with God, Ezek. 16.

Wicked) Referred to persons, and so every naturall man who is not regenerate Rom. 4. 5. *Iustificeth the wicked.*

2 All impenitent persons, who keepe on in a sinfull course, without returning to God, Psalme 51. 13. *I will teach thy wayes unto the wicked.* Psal. 1. 1. and 112. 10. *The wicked shall see it.* Also for one who doth wrong, Exod. 2. 13.

Referred to persons, it sometimes noteth one that is condemned as a wicked one and reputed to bee so, and yet indeed may bee otherwise, and is so. Job 27. 7. Psalme 50. 21. Esay 53. 12. Marke 15. 28. Luke 21. ver. 37.

4 It signifyeth that principall evill person the Devill, who is the Prince and captaine over evill Angels and evill men. 1 Joh. 2. 13, 14. and 3. 12. and 5. 18.

5 [*Per enallagen temporis*] One that hath bin, now but is not wicked, Rom. 4. 5. & 5. 6, 8.*

2 Referred to actions, that which is ungodly or against God, Jude 15. *Of all their wicked deeds which they have ungodly committed.*

These wicked men according to the originall word in the Hebrew, signifies restlesnesse, turbulent, unjust, ungracious; therefore they be likened to the raging sea, Esay 57. 20, 21. And because for some of their wicked deedes, some of them are often brought forth to judgement, and condemned; therefore is this name often given to condemned persons, Psalme 109. 7. Job 27. 7. and to justifie or make just, is to absolve in judgement, or to acquit, Psalme 82. 2, 3. So to make or to pronounce wicked, isto condemn, Deut. 25. 1. Psalme 37. 33. and 94. 11.

Of wicked men, some are within the Church or profess true religion. Others are without, 1 Cor. 5. 12. 13. The first sort, may be censured and punished by the Church, not the other.

The wicked if they bee few, the Church may separate them from the good, 1 Cor. 5. 13. but if they bee many and whole assemblies, we must then separate our selves from them 2 Cor. 6. 17.

M. Richard Hooker, Expos. upon Hab. 1. 4.

3 That wicked person the devill, Ephes. 6. 12.*

Wickednesse) An ungodly worke, Gen. 39. 9. *How can I doe this great wickednesse?* Acts 8. 22.

2 A course of iniquity continued without repentance, Dan. 9. 5. *We have done wickedly,* Psal. 125. 3. *Left the righteous put out their hands to wickednesse,* Psal. 52. 1. *Why dost thou boast thy self in thy wickednesse?*

Spirituall wickednesse) A spirit of a wicked and wily nature, as crafty as powerfull, Ephes. 6. 12. *Against spirituell wickednesse,* for wicked spirits, an Hebraisme. It distinguisheth these uncleane from the other holy and blessed spirits.

Wife) A married woman, or the Church being married to Christ, Ephes. 5. 23. *The Husband is the wifes head, as Christ is the head of the Church,* &c. Here the married woman is called a wife, explicitly, or expressly; the Church is so called implicitly, and by consequence. 3 One which is a Concubine, not a full or first, but halfe and secondary wife, Gen. 16. 3. compared with Gen. 25. 1. 1 Chron. 6. 32. *Keturah* is called *Abrahams* concubine, who in Gen. 25. 1. is termed his wife.

To take a wife) To give or marry one

to a wife, Gen. 21. 21. and 24. 3.

Widow) A woman which overliveth her husband whiles she liveth single; such an one was *Anna*, see Luke 2. 36. 37. and 18. 3. and 21. 2.

2 City desolate and forsaken of friends and comforters, &c. Lament. 1. 1. By a *Metaphor*.

3 All persons, miserable, poore, helpleffe, oppressed. By a *Synecdoche*, Esa. 1. 6. 17. 23. Psal. 14. 9. & 68. 5. Deut. 10. 18.

Not to judge a widow a fatherlesse) To neglect them and their cause, when no knowledge and regard is had of it, to maintaine it, and doe them right, and defend them from wrongs and wrong doers: and to judge the widow, &c. it is to do quite contrary, Esay 1. 17. 23.

Will) A faculty of mans soule, moving and inclining it selfe freely to choole such things as it doth imbrace, or to etchew freely such things as it doth refuse. Or more briefly thus. Will is that faculty of our soule, whereby wee will and nill things. It is of the nature of will, to will freely whatsoever it wills; for the will cannot bee compeld. It is unable (till it be changed by grace) to move it selfe toward God, and too fill any good thing pleasing unto him. Simply to will any thing, is of Nature; *last* to will well, is of grace. Our will being free in respect of sinfull acts, but bound in respect of good workes, till it bee set free by Christ. John 8. 36. *If the Sonne therefore shall make you free, you shall bee free indeed.* Joh. 15. 3. *Without me you can doe nothing.* Therefore the Popish Doctrine of free-will to that which is good, is to be abhorred, as contrary to the Scripture, and the Doctrine of the Church of God. *Aug. voluntas libera quia liberata, libera ad peccatum, serva ad justitiam.*

When grace is offered, we may refuse it, if we will; and if we will, we may receive it: this is popish divinity.

2 Motions and purposes to good, or good affections. Phil. 2. 13. *God worketh in you the will and the deed.* These be the effects of a renewed will, 2 Cor. 8. 9. Rom. 7. 15, 16.

3 Wicked desires and lusts, flowing out of corrupt nature Ephes. 2. 3. *In fulfilling the will of the flesh,* Joh. 1. 13. These be the fruits of an unregenerate will. *Metonymie.*

4 Naturall inclination of any creature, Rom. 8. 20. *Not of its owne will.*

5 Thoughts and endeavour of the heart, Rom. 9. 16. *It is not him that willeth.*

To will) To pray, aske, or crave a thing.

Marke 10. 35. John 17. 24. In this place to will, is (*vox non precipientis sed optantis*) of one who willeth, not of one who commandeth; for Christ did in that last prayer put on the person of an intercessor to his Father.

2 To command with authority, Joh. 21. 23. *If I will &c.*

3 To desire, or affect to doe something, good or evil, Phil. 2. 13. Joh. 8. 44. *The workes of your Father ye will doe.*

Will of God.) The purpose and decree of God, teaching all things, Ephes. 1. 11. *After the counsell of his will,* Rom. 9. 15, 18. *Whom he will, he hardeneth.* This is the will of his good pleasure, which is secret till events declare it. That which God willeth, 1 Thes. 4. 3.

2 The word of God, promising or commanding, Matth. 7. 21. *Hae that doth my Fathers will,* Rom. 12. 2. This is his revealed or signified will, which is knowne by the word, as our will is manifested by our speech.

3 The preaching of this word for the conversion of sinners, Joh. 4. 34.

The will of God signifieth sometime the power whereby God willeth any thing, Rom. 9. 19. & sometime the things which he willeth, Rom. 12. 2. Now these things willed of God, have three excellent properties: first, the revealed will of God is good, because it commands good onely, and makes us good; and leads us to the everlasting good, even heavenly blessednesse. Secondly, It is acceptable, because nothing is pleasing to God, which is not agreeable to his will: and that doth highly please him, which accordeth to his Law and Gospell. Thirdly, perfect, because it containeth all things belonging to perfection, so as we need neither rules of Philosophie, nor decrees of Popes, nor traditions of Church, for the salvation of our soules, and ordering of our lives: the Scripture alone (which is a most absolute witness of Gods will) is sufficient to make men perfect toward God, 2 Tim. 3. 16, 17.

Will of God is taken, 1 For the essentiall attributes of God, to encline toward some thing; this is called *voluntas*.

2 For the act of this attribute; that is called *volitio*.

3 For the object of that Act, which is called *volitum*: yet is called Gods will also, 1 Thes. chapter 4. verse 3. Esay chap. 62. 4. This is diverse, but is reduced two sorts.

- 1 For himselfe 4 things;
1 To doe good to others.

1 Of Grace:

2 Of Glory:

2 To suffer evill of others, not forever, but for a while; not as if hee willed the sinne, but he suffers others to do; but that hee may either shew judgement on the impenitent, or mercy on the penitent.

3 To receive honour of the good.

4 To doe Justice on the wicked.

2 For others.

1 Active or what his creature should do, which surely is not to sinne, 1 Thess. 4. 3. Rom. 2. 17.

2 Passive or what man &c. shall have; either grace and glory, as the good; or deliv'ed and damnation, as the wicked. Iohn 6. 39. 1 Tim. 2. 4. 1 Peter 3. 9.*

Wildernesse.) A waste and desert place, not inhabited, Psalme 95. 8. *As in the wildernesse*, Psalme 107. 23. and 35. Matthew 15. 33. *Whence shall wee have so much bread in the Wildernesse?*

In our English tongue Wildernesse signi. a place where men goe wilde, or goe astray, or wander. In Hebrew it is called *Midbar*, as being a place without order, not for men, but for beasts to be in.

2 A Countrey full of Hills, Mountaines, and Forrests, like to a Wildernesse, Matth. 3. 1. *He preached in the Wildernesse of Judea.* This Wildernesse had some Inhabitants; *Zachary* dwelt there, Luke 1. 40. also *Joab* his house was there, 1 Kings 2. 34. And there are six townes being in this Wildernesse, rehearsed in Josh. 15. 61. Therefore from hence there is no ground for Popish Hermites that live in solitary places.

3 The Countrey of Heathen and Pagan people, which were voyde of grace, and barren in good workes (as a Wildernesse.) Esay 35. 1. *The Wildernesse shall rejoyce*: and 41. 18. *I will make the Wildernesse as a poole of Water.* A Metaphor.

Note. Our English word Wildernesse signi. a place where men go wilde, goe astray, as *Agor* did, Gen. 21. 14. and so in Job 12. 24. Psal. 107. 4. 40. in Hebrew it is called *Midbar*, that is, without order, onely for beasts.

4 A person or thing unprofitable and unpleasant, such as the Jewes thought God to be toward them. Jer. 2. 31. but was not such as evill men are, bringing no good to others, but much hurt (like Bryers and Thornes) and having ill manners, (as wilde Beasts) within them, and recei-

ving as little good from others. Jer. 9. 12, 13. Esay 5. 6. Heb. 6. 8.*

Winde) The moving of the ayre to and fro, which if it be temperate, it refresheth with his blasts; if violent, it proves troublesome and dangerous, Acts 2. 2. *As of a rushing and mighty winde*, Gen. 3. 8. Matthew 8. Verse 26. *Hee rebuked the Windes.*

2 The mighty and powerfull working of Gods Spirit, quickning or reviving our hearts to God-ward. Iohn 3. 8. *The Winde bloweth where it listeth*, Acts 2. 2.

3 The Doctrine of the Gospell, and the preaching thereof. Revel. 7. 1. *Holding the Winde that it should not blow upon the earth.*

4 All manner of temptations, Matth. 7. 27. *The Windes blow*, &c.

5 Parts and quarters of the World, Ier. 49. Verse 32. *I will scatter them into all windes.*

6 Pride or elevation of the minde, Micah 2. 11.

7 Vaine and unconstant opinions and doctrines, Ephes 4. 14.

8 The sinnes of men drying up the graces of God in them, and making them like stubble, which so calling them upon the displeasure of God, and driving them from his favour and it from them, Esay 64. 6. Hof. 8. 7.

9 The power of God joyned with his wrath, or God himselfe as one most able to punish, and withall justly offended with the wicked, who as stubble cannot stand against this winde, Psalme 1. Verse 4. and 68. 2. Esay 17. Verse 13. and 57. 13.

10 Some judgement of God, or instrument of that judgement sent upon men for their sinnes, Hosea Chap. 13. Verse 15.

11 Ill successe or the unprofitableness of a foolish attempt or wickednesse offered, Esay 26. 18.

To bring forth **Winde**) To be able to doe nothing, to profit nothing by all their owne cares, counsels and endeavours, Esay 26. 18. *Wee have as it were brought forth Winde.*

In the day of the East Winde) The time wherein God would sweep away, and root out his enemies, never to bee planted againe, (as the Jewes which were but removed to be taken up and planted anew, and to grow againe,) Esay 27. Verse 8. *In the day of the East-winde: A Metaphor from*

from the violence of the East winde, which at a certaine time bloweth strongly, and beareth all downe before it: such should Gods visitation bee toward the wicked enemies of his people.

Winde of doctrine) Mens devices, which carry away unstable men, as a Boate is carried away with the winde. Ephesians 4. Verse 14. *With every Winde of Doctrine.*

To hold the Windes) To stop and hinder the passage and course of heavenly doctrine. Revel. Chap. 7. Verse 1. *Holding the Winde that it should not blow upon the earth.*

To solve the Windes) To busie and bestirre our selves in things that profit not, as Idolaters doe, who must reape according as they sowe. Hos. 8. 7. *They have sowne the winde, or so the winde.*

Four windes) 1 The windes or severall agitations of the ayre in diverse parts of the world.

2 The foure severall parts or quarters of the world. Matth. 24. 31.*

3 Ministering spirits or Angels sent of God, (by whose providence all humane affaires bee governed, and namely, the affaires of the Church) to stirre up such tempests and tumults, as the foure beasts (that is, the foure kingdoms here spoken of) should bee exagitated and tossed, Dan. 7. 2. *I saw foure windes of the Heavens strive, &c.*

To observe the Windes) To invent and make vaine and idle excuses to keepe us backe from doing good to others, till it bee too late: as ill husbandmen, which standing foolishly upon the winde and weather, foreflow their season; whereas trusting upon Gods providence, that which is fit to bee done, should be performed, Eccle. 12. 14.

To walke in the Winde) To be a rash and unfaithfull Teacher. Micah 2. 11. *If a man walke in the winde.*

Window) The clouds; it noteth great plenty of raine, and of other things according to the matter spoken of. See Gen. 7. 11. and 8. 2. Psalme 78. 23. Esay 25. 18. Malachi 3. 10.

Wine) The fruit of the Vine, or the juyce of the grapes. 1 Tim. 5. 23. *Drinke a little wine for thy stomach.* Matth. 26. 29. *I will not drinke henceforth of the fruit of this Vine.*

2 The Commodities and necessary reliefe of mans life, Esay 24. 7. 8.

3 Sacramentall wine, or wine materially like naturall wine, but in consecration, destination, institution and signification it is a Sacrament, Matthew 26. 29. Marke 14. 24, 25.*

4 The blood of Christ shed to death, rejoycing the faithfull soule, as the wine doth the heart. Matth. 26. 28. *For this wine is the blood of the New Testament, which is shed for many.* See Marke 14. 24, 25. A Metonymie.

4 The comfortable doctrine of free salvation, by faith in the blood-shed of Christ. Cant. 2. 4. *Hee brought me into the Cellar of wine.* A Metaphor.

5 The graces and fruits of the Spirit, which are sweet and delightfull as wine. Esay 55. 1. *Come buy wine and milke without money.* A Metaphor.

6 Gluttony, or excesse in eating and drinking. Hosea 4. 11. *Wine taketh away the heart of man.* Here it is taken in ill part.

7 Sleepe caused by drinking too much wine, Gen. 9. 24.

8 Ungodly and unrighteous workes, as the bitter fruite of impenitent and obstinate sinners. Deut. 32. 33. *Their wine is the poison of Dragons, and the cruel gall of Aspes.* It is also taken in ill part here.

Not to be drunken with Wine) That men ought not to abuse so good a thing as wine is, by taking it immoderately till it cause dissolutenesse of life and manners, full of filthinesse. Ephes. 5. 18. *Be not drunken with wine.* Unto bodily drunkennesse by too great abundance of wine, there is here opposed a spirituall drunkennesse or repletion (Be filled with the Spirit) which breedeth inward spirituall joy, testified in the private and publike prayes of God by Psalmes, Hymnes, and spirituall Songs. Ephesians 5. 19.

To drinke Wine) To fare liberally, Job 1. 13. *We were eating and drinking wine in their elder brothers house.* Here it is used in good part.

2 To have the heart cheered with godly joy, Zach. 7. 10. *Their hearts shall rejoyce, as one that drinketh wine.* Here also it is taken in good part.

3 To play the Glutton and the Drunkard. Esay 5. 22. *Woe bee to them that are mighty to drinke wine.* Here it is taken in ill part.

To make a noyse with wine) To bee merry and cheerfull, their hearts so burning with the prayes of God, as if they were set on fire with wine, Zachary 9 Verse 15. *They shall make a noyse as through wine.*

That which followeth in the same place, of filling both the bowles, is an allusion and exposition of that in the Law, Exodus 27. Ver. 3. and signified the setting forth of the praises of God, largely and abundantly.

Giben to Wine) One which sitteth by the wine, and is not easily pulled from it, 1 Tim. 3. 3. Titus 1. 7. An immoderate drinker of wine. in Tit. 2. 3. the word used there, signifies (in the Originall) Servant to wine, or Cup-slaves, bondmen of drunkenness.

Lo drinke the Wine of giddinesse) To trouble and astonish the minde, (as men are troubled with excessive drinking of new wine.) Psal. 60. 3. *Thou hast made us drink of the wine of giddinesse.*

Red with Wine) Plenty of fruits. Gen. 49. 11. for the drinking of much wine maketh red eyes. Prov. 23. 29, 30. Also the plenty of spirituall gifts by Christ is meant, Prov. 9. 1, 2. Esay 25. 6. 55. 1.

Wine mourneth) The commodities, pleasures, and joyes of the Land to be taken away; private griefes to abound, and publicke merriments to cease. Esay 24. 7. 8 *Wine mourneth &c.*

Wine mixed with water) The chiefe Rulers and Governours of the people, to have bene corrupted and perverted. Esay 1. 22. *Thy wine is mixed with water.*

Wine of violence) Wine gotten by oppression and extremity, or violence. Prov. 4. 17. *And they drinke the Wine of violence.*

Cogne and Wine) These two are the stay and comfort of mans life. Gen. 27. 28. Psal. 104. 5. and they sig. heavenly blessings that God sends upon his people, Psal. 65. 10. 14. Zach. 9. 17.

Wing) That part of a Bird wherewith it flyeth, and under which it hideth her young. Matth. 23. 37. *As a Hen gathered her young under her wings.*

2 The protection of Almighty God, under which his people bee (as it were) hid, and kept safe, Psalme 91. Verse 14. *Hee will cover thee under his wing.* Psalme 17. 8. *Hide mee under the shadow of thy Wings.* Ruth 2. 12. *Under whose Wings thou art come to trust.*

3 The great readinesse of the Angels, performing the will of God with all speed and celerity. Esay 6. 2. *Everyone had six wings.*

4 The defence which Princes, Rulers, Magistrates, and Husbands, &c. doe afford unto their inferiours. Ruth 3. 9. *Spread the wing of thy garment over thine handmaid.*

5 The glorious hope of the Saints in earth, is like silver wings; and their love of God and zeale of his glory like feathers of gold, Psal. 68. 13.*

thers of gold, Psal. 68. 13.*

Eagles Wings. See **Eagles.**

To pluck Wings) To take away and spoyle the Babylonish Kingdome of all ornaments, regions, and riches; which was done by *Darius* and *Cyrus*, as *Jeremy* foretold Chap. 50. 21, &c. and *Daniel* saw in a vision, Chap. 7. Verse 4. *I beheld till the wings were pluckt off.*

To take wings) Speedily and suddenly to depart and flie away. Proverbs 23. Verse 5. *Riches take unto them wings.* *Proso-popeia.*

To walke upon the wings of the wind.) To use great celerity and speed in executing his workes of judgement and mercy. Psalme 104. Verse 3. *Hee walketh upon the wings of the winde.* Psalme 18. 10. *Hee came flying upon the wings of the winde.*

Health in his wings) That Christ with his justice cloathing and covering his elect, should perfectly heale their sinnes, which are spirituall diseases, Mal. 4. 2. *With health in his wings.*

To win) To gaine, or to get worldly things by our labour. Matthew 16. 26. *What shall it profit a man, though hee winne the whole world, and lose his soule?*

To gaine a soule to God. 1 Cor. 9. 22. *That I may win the weakes,* 1 Pet. 3. 1.

To wipe all Teares) To deliver perfectly and tully from teares, and all sinnes, sorrowes, and miseries, the cause of teares. Revel. 21. 5. *I will wipe teares from your eyes.*

Wise) One prudent and circumspect, who can fore-cast dangers and evils to prevent them, Matthew 10. 16. *Be wise as Serpents.*

2 Every godly person which feareth God, and obeyeth his word. Prov. 10. 1. *A wise sonne maketh a glad father:* and 9. 9. *Give admonition to the wise.* Ephes. 5. 15. Prov. 17. 10.

There bee three sorts of wise men: first, such as of themselves see what is right, and can follow it. Secondly, such as swerve through weakenesse, yet can direct themselves in the way. Thirdly, they who can hearken to good counsell.

3 One which swelleth, and is puffed up with opinion of wisdom. 2 Cor. 11. 19. *Because that yee are wise.* An *Ironie.* Esay 5. 21. Proverbs 3. 7. Rom. 12. Verse 16.

4 Astronomers and Priests of the *Persians*, Matth. 2. 1. *There came wise men from the East;* that is, such as were learned in the Sciences of this world. Rom. 14.

5 One subtle and craftie, Exodus 1. 10. *Let us worke wisely.* 2 Sam. 14. 2. *And brought thence a wise Woman, and said to her.*

6. A cunning Artificer. Exod. 28. 3. and 35. 10. *And all the wise hearted among you shall come.*

7 Sorcerers and Magicians. Exod. 7. 11. *Pharaoh called for the wise men.* Genesis 41. 8.

The learned of all Nations were called wise men, even among the Jewes. Matth. 23. 34. Among the Greekes they were called Lovers of wisdom.

To be wise according to sobriety) To think of our selves and our gifts modestly, not using our gifts proudly with disdain of others, but humbly, considering whence we have our gifts, to what end, on condition of giving an account of them, and with great imperfections. Rom. 12. 3. *Be wise (or understand) unto sobriety.* The word, Wisdom or Understanding, doth import here both the knowledge of universals in things humane and Divine, what is true and good in them: and that discretion which is about particulars, as to choose what is best and fittest for time, place, persons, and other circumstances. Paul would have all tempered with humility and lowly conceit of our selves, without any over-weening opinion, as though wee saw all things, or knew more than indeed wee doe.

Note further, that these words (Wisdom and Wife) are in Scripture often used properly for that prudence and discretion, which is a grace of the Spirit, and a part of Gods Image, helping men to discern things, and to guide their actions circumspectly; but sometime they are taken improperly for craft and wiliness, also for vaine opinion of wisdom; for carnall and worldly understanding, as Romans 8. 7. and 12. 16. 1 Cor. 3. 19. 1 Cor. 17. 26, 27. Likewise the word Foolishnesse is taken properly and in ill part, for a want and deprivation of true godly wisdom, and sometime that is called foolishnesse which men account so, 1 Cor. 1. 25. 27. This is the manner of holy Scripture, not seldome to speake of things as they seeme to be and are esteemed of men, and not as they are indeed. Thus the fruitlesse knowledge of hypocrisie is by Saint James called Faith, Chapter 2. Verse 14. and Christ calleth such righteous, as were so reputed only, as in Luke, Chap. 15.

To be wise for thy selfe) To apply thy wisdom for thine owne good and benefit,

Proverbs 9. 12. *Thou shalt bee Wife for thy selfe,* that is to say, make use of thy Wisdom: not for others onely, but the right direction of thine owne wayes.

Wife to salvation) A true beleever, who by the eye of faith, doth behold and know Iesus to bee the Christ, and his owne Saviour. 2 Tim. 3. 15. *Which is able to make thee wise to salvation through faith.*

Wife Steward) A Minister of Christ, having skill to fit and give every one within his charge, his due portion of food agreeable to his strength and age; Milke to whom Milke, and strong meate, to whom strong meate belongs. Luke 12. 42. *Who is a faithfull Steward and wise?*

Wife to that which is good) One furnished with knowledge and wisdom, to embrace good, and eschew evill, to bewray and beware the deceit, both of Sinne and of false Prophets. Rom. 16. 29. *I would have you wise to that which is good.*

Wisdom) The Divine essence, beholding and infinitely knowing himselfe and all things else, which hee most wisely disposeth, being author of wisdom in all others. Psal. 145. 5. *His wisdom is infinite.* 1 Tim. 1. 16. *To God onely wise.*

2 Christ Iesus (as God) by whom the Counsell of God touching mans salvation, is declared, Prov. 8. 12. *I am wisdom.*

3 The most perfect knowledge, which Christ (as Man) hath of the will of his Father, imputed to the faithfull, to cover their ignorance of God. 1 Cor. 1. 30. *He is made unto us of God wisdom.*

4 The Scriptures or word of God written, which are called wisdom, because they teach true wisdom, and lead us to God, the Fountaine of true wisdom. Luke 11. 49. *Therefore said the wisdom of God, I will send them Prophets.*

5 The knowledge of faith, whereby the elect see and behold God to be their Father in Christ. This is the chiefe Wisdom. Ephes. 1. 8. *Hee hath abounded towards us in all wisdom.* 2 Tim. 3. 15.

6 The doctrine of the Gospel. 1 Cor. 2. 6, 7. *We speake the wisdom of God in a mystery.*

7 The sound understanding and knowledge of the word, to make men wise to salvation, Psal. 19. 7. 2 Tim. 3. 14. Prov. 4. 5, 7. *Get wisdom, get understanding.* Prov. 14. 6. *A scorner seeks wisdom, and findeth it not.* Also the understanding of that particular truth, concerning the suffering of afflictions, wherefore they be sent, and what fruit is to be taken by them, James 1. 5.

8 The godlinesse or the sincere feare of God, wherein consists a great part of wisdom. Prov. 10. 21. *The fooler shall die for want of wisdom: also verse 13. 23. Prov. 1. 7. Fooler despise wisdom. Psal. 90. 13. We may apply our hearts to wisdom.*

9 Prudence and discretion, enabling men to perceive what is fit to be done, according to the circumstances of time, place, persons, manners, and end of doing. Eccles. 2. 13, 14. *I saw that there is profit in wisdom, for the wise mans eyes are in his head.* Knowledge directs us to see what is to be done, and what not to be done; but wisdom directs us how to doe things duely, conveniently, and fitly, knowledge is of generals, wisdom of particulars.

10 That gift whereby a publike person, Prince, or Counsellor, is enabled to advise soundly and readily, of matters of State and Common-wealth. 1 Kings 3. 28. *And they saw the wisdom of God was in him to doe justice.* Prov. 21. 30. *There is no wisdom, nor understanding, nor counsell against the Lord. Achitophel had this kinde of wisdom as well as Salomon.* State-wisdom or policy.

11 Humane learning, or skill of prophane Arts and Sciences. Acts 7. 22. *Learned in all the wisdom of the Egyptians.* This wisdom also is common, both to good and bad.

12 Humane persuasions, 1 Cor. 1. 12.

13 Affection, lust, desire, or study, Rom. 8. 6. *Wisdom of the flesh is death;* that is, lust of sin leadeth to death.

Wisdom, Sanctification, Redemption) Things inherent in the faithfull, by the gift of God in Christ; namely, the true knowledge of God, holy behaviour, and freedom from all miseries of body and soule, to everlasting blessednesse; as Justification or righteousness in our perfect justice before God without us, being inherent in the person of Christ. 1 Cor. 1. 30.

In all wisdom) In all sorts and kindes or heavenly wisdom. Ephes. 1. 8. *Hee hath abounded (that is, abundantly shed his grace on us) toward us in all wisdom.* Celestiall and divine wisdom is divers and manifold. 1 Cor. 13. 2. Also the mysteries of the Kingdom are many and sundry. 1 Tim. 3. 16.

Earthly wisdom) Such wisdom as earthly minded men have, when they learne not from God, but from the Devil. James 3. 15. *This wisdom descends not from above, but is earthly, sensuall, and devillish.*

To seeke after wisdom) To looke for, and hang upon reasons and arguments, such as humane wisdom do afford, to perswade us of the truth of the Gospell, which wee ought to beleve simply because of God which speaks it, without argumentation, or humane perswasion, 1 Cor. 1. 22. *The Greeces seeke after wisdom.*

Wisdom of the flesh) Such wisdom as unregenerate men are endued withall, whose wit and reason, as well as their will and affections, favours onely of earthly things. Rom. 8. 6, 7. *The wisdom of the flesh is death.*

Wisdom which is from above) Heavenly prudence which commeth from God (not of the world or Satan) and is knowne and expressed by these properties: 1. Pure, not mixt with temerity and malice. 2. Peaceable, studious of concord, and making it betweene others. 3. Gentle, not bitter and sowre, but facile and curteous. 4. Easie to be entreated, and to be obsequious to the honest command or requests of others. 5. Full of mercy, not fierce, cruell, and rigorous, but pitifull towards the infirmities of others. 6. Full of good workes, doing much good out of a zeale of Gods glory, and charity toward men. 7. Without partiality, not putting such difference betweene persons, as is contrary to the faith of Christ. Lastly, without hypocrisie unfeignedly, in a godly simplicity, loving God and the brethren.

Wisdom) The Gospell which is hid from all naturall men. 1 Cor. 2. 7. *Wee speake the hid wisdom.*

Wisdom of God) Singular and excellent wisdom. 1 King. 3. 28. *The wisdom of God was in him.*

Meeknesse of wisdom) Such wisdom as maketh meeke and is joyned with meeknesse. Jam. 3. 13. *Let him shew his worker, with meeknesse of wisdom.*

Spirit of wisdom) That lively faith, whereby wee embrace Christ, offered in the Gospell, by the gift and working of the Spirit. Ephes. 1. 17. *Might give unto you the Spirit of wisdom:* that is, of true and lively faith, which maketh wise to salvation.

2 Great cunning and skill, to do the work of the Tabernacle, through the gift of Gods Spirit. Exod. 28. 3. *Whom I have filled with the Spirit of wisdom.*

Wisdom and strength is mine) Christ (the wisdom of God) to be most prudent in taking counsell, and most mighty in fighting.

fecting and performing his most wise device. Proverbs 8. 14. *Wisdom and strength is mine.*

To sit in the seat of wisdom) To bee a chiefe Counsellour of Estate unto any King, 2 Sam. 23. 8. *He that sat in the Seat of wisdom.*

Treasures of wisdom) Exceeding great plenty and store of Heavenly and Divine knowledge. Colossians 3. 1. *In whom are hid all the Treasures of wisdom and knowledge.*

Wisdom of the world) Such understanding of Divine things, as men may attaine to, by virtue of naturall wit, without revelation of the Spirit. 1 Cor. 2. 6. *We speake not the wisdom of this world; that is, the knowledge of things pertaining unto this world.*

Wisdom faileth a Foole by the way) That hee cannot hide his folly, but by speech, countenance, gesture, and in any other signes, even in the streets, and as hee travaileth, doth bewray it. Eccles. 10. Ver. 3.

Wisdom of words) Affecting eloquence, or pompous and painted speech, whereby carnall men use to shew forth their carnall wisdom, 1 Cor. 1. 17. *Not with wisdom of words,* 1 Cor. 1. 2. 4. *Excellency of words, and words of mans wisdom.*

With) 1 signifieth the cause or helpe of a matter, and is as much as by, Matth. 3. 11. John 19. 24.

2 The company or fellowship of one thing with another and is as together. John 18. 1. and 17. 14. 2 Cor. 13. 13. Gen. 5. 24. John 1. 6.

3 The object or part or party whereto a thing is given or directed, and is as much as to say, unto. Rom. 8. 16.

4 The likenesse of one thing with another. Psalme 37. 20.*

To withstand) To reprove Peter for his hypocrisie. Gal. 2. 11.

Without) 1 The situation of a place or thing in respect of place. Matth. 26. 69. 1 Cor. 5. 12. 13.

2 The want of helpe or means to doe a thing. John 15. 5. Luke 22. 35.

3 Freedom or deliverance from some evil. 1 Cor. 7. 32. Ephes. 5. 27.

4 Solitarinesse or lacke of some person whose company we desire.

Without Repentance) See Gifts and Repentance.

Without works) Rom. 4. 6. See one Faith.

Without Father or Mother, Heb. 7. 3. See Faiber, and Melchizedech.

Witness) One called to testify a truth in any matter, 1 John 5. 8. 9. John 8. 18. *I beare witness of my selfe.* One witness was allowed sufficient in cause of Religion. Deut. 19. 16, 17. Two were required in civill cases. Deut. 19. 15.

2 The true record and testimony that God beareth of Christ, and Christ of himselfe. 1 John 5. 9. *This is the witness of God which hee testified of his Sonne,* John 8. 14-18.

3 The record which Gods Spirit and a sanctified Conscience doe beare to the godly, of their owne adoption. Rom. 8. 16. *The same Spirit it beares witness with our Spirit, that wee are the Sons of God.*

The true Ministers of God, who by their doctrine, lives, and deaths, doe beare witness unto the Doctrine of Christ. John 15. Verse 27: *Ye shall beare witness also,* Revel. 11. 3.

To witness against one) So to beare evidence against their sinne before God, the supreme Judge, as there needed no other witness to convict them of extreme wickednesse, but their impudent countenance, Elay 3. 9. *The shew of their Countenance witnesseth against them.*

Faithfull witness) One which plainly and sincerely doth utter the whole needfull truth, eschewing deceit and falshood. Prov. 14. 5. *A faithfull witness will not lie.* This is a civill witness.

2 Christ Jesus, who beareth a true Testimony of his Fathers will. Rev. 3. 14. *The faithfull and true witness.* This is a Divine Witness.

3 Meete men of sufficient authority to beare testimony unto the name which Esay the Prophet should give to his young Son, and of the cause why such a name was imposed. Elay 8. 2. *And I take unto mee faithfull witnesses.* It was the manner of the Jewes to impose Names upon Children at the circumcision, as wee doe now at our Baptisme, and an ancient custome it hath beene, namely, in times of persecution (such as Esay was like to fall into, when the Assyrians should come and spoyle both Israelites, Syrians, or Aramites, whereof read in 2 King. 16. 9.) to use witnesses of their access to the Church, of Baptisme, and of their name then given. Such were called of Latines, *Compares & Commatres*, of Greekes *Enguetai*, in English *Sureties*, God-fathers, &c.

4 The Sunne and all other the lights of heaven. Psal. 89. 37. And this name is given them because they do truly witnesse and declare to the world the wisdom, power, goodness and righteousness of God. Psal. 19. 1, 2, 3, 4. and 97. 6.*

False witnesse) One, who in the record and witnesse which hee beares, doth utter lies, or conceales a necessary truth. Prov. 14. 5. *But a false witnesse will speake lies.* Prov. 12. 17. *But a false witnesse speaketh deceit.*

2 One which wresteth the words spoken by another man unto a contrary meaning. Matth. 26. 60, 61. *At the last came two witnesses.*

A witch) One which conjectureth by the clouds at things to come, giving too much to observation of times and dayes. Lev. 19. 26. *Ye shall use no witchcraft, nor observe times.*

2 One that exerciseth devilish Arts, such as be named in Deut. 18. 10. Levit. 19. 26. Exod. 22. 18. *Thou shalt not suffer a witch to live.*

Moses mentioned a witch (though hee meane all soothsayers,) first, because women through weakenesse of their sex, are most prone to these wicked Arts. Secondly, to shew that Magicians are such execrable offenders, as God will not spare, no not the weakest.

Without) Either Infidels without the Church visible and militant on earth, 1 Tim. 3. 7. or else damned Reprobates, which bee without the Church Triumphant in heaven. Rev. 22. 15.

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O.

Woe) The threatening or denouncing of Judgements. Ezek. 2. 10. *There was a woe written therein.*

2 The judgements threatened, either temporall or eternall. Matth. 23. 23, 25. *Woe unto you Scribes and Pharisees, Hypocrites,* 1 Cor. 9. 16. *Woe to me if I Preach not.* Jude 11.

3 Sorrow of heart, in regard of some sinne committed, and judgement deserved. Lam. 5. 16. *Woe now unto us that we have sinned.*

Wolfe) A cruell and savage beast, delighting in slaughter, blood, and devouring.

2 Unregenerate men, which be of a fierce and cruell disposition, like wolves. Esay 11. 9. *The wolfe and the Lambe shall feed together.* Also chapter 65. 25.

3 A false Prophet or hereticall Teacher, which with his errors and lies, seekes greedily how to destroy soules. Act. 20. 9. *Wolves shall come in among you.*

4 A valiant and terrible Captain, marching and dividing his prey among his Souldiers, as a Wolfe amongst his whelpes and young ones, Gen 49. 27. *Benjamin is a ravening Wolfe.*

5 A Tyrant or cruell persecutor, Joh. 10. 12. *Seeth the Wolfe coming, and sheeth.*

Wolfe and Lambe doe dwell together) The admirable peace and agreement which Christ by his mighty grace should worke in the dayes of the Gospell; when men as fierce, cruell, and savage as Wolves, shalbe meekned and quietly live with men of lowest and least account. Esay 11. 6. *The Wolfe shall dwell with the Lambe, and Leopard with a Kid, &c.* The Prophet by way of allusion unto the concord and agreement of savage and harmfull beasts, accompanying peaceably together with the harmlesse doth describe the sweet effects and benefits of the preaching of the Gospell of Christ, whereby universall and most gracious tranquility should bee marvellously wrought among all the true worshippers of Christ, being by naturall corruption like hurtfull beasts. Therefore such as be contentious and love debate, being given to cruelty and wrong doings, have not the Spirit of the Gospell. Note also, that the Prophet *Esay* speaketh of beasts according to their originall estate by their creation, when all things being made very good, and sinne not being entred into the world, there was a perfect harmony and consent between man and beast, also between the beasts one with another; and so shall bee againe at the restoring of all things.

A Wolfe in Sheepes cloathing) A false Prophet, setting abroad damnable errors, to the destruction of mens soules, under pretence of truth, Matth. 7. 15. *Beware of false Prophets, which come unto you in Sheepes cloathing, but inwardly they are ravening Wolves.*

Wolbes, Beares, Leopards, & Lions) The most mighty, fierce, and harmfull persons, being tamed by the power of Christ in his Gospell, and shall bee joynted to his Church. This is an effect of Christs kingdom, Esa. 11. 6.

Wolbes in the evening) Tyrannous Rulers and most cruell enemies, exercised to mischief, like unto an old Wolfe beaten and long exercised to spoile in the Evening

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Jer. 5. 6. Zeph. 3. 3. *Her Judges are as Wolves in the Evening.*

White as Snow or Wooll) Sinners by remission of their sinnes through Christ, by his perfect righteousness imputed, and by the renewing of the Holy Ghost, become of foule and blacke, pure and holy, without spot and unblameable. Esa. 1. 18. *Ye shall be white as Wooll or Snow.*

Ravening Wolves) Most savage, fierce, and cruell men, whose pleasure is in hurting the salvation of others. Mat. 7. 15. *Are ravening Wolves.*

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Daughter of women) *Cleopatra* daughter of *Antiochus* the Great, who disappointed of his hopes, bestowed her on *Ptolomeus Epiphanus*, King of Egypt, that by her most corrupt and lewd counsell, hee might circumvent and destroy her husband; whereas hee was therein deceived, for shee stood with her husband against her Father, contrary to their agreement. Dan. 11. 17. *Hee shall goe unto the daughter of women corrupting him,* &c.

A woman whose heart is Snare, &c.) A monstrous evill woman in body and minde, breathing out, devising and doing mischief of all sorts, being full of craft, subtle drifts, cunning wayes and Arts and insnare, hurt, catch and destroy men. Eccles. 7. 26. *I find a woman,* &c. To escape such a woman is a singular favour of God, without whose grace and helpe, it is impossible to bee freed from her.

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A strange woman) One who is not thine owne wife, being a strumpet. Prov. 2. 16. *Hee shall deliver thee from a strange woman.*

A vertuous woman) A woman endued with honest and holy manners. Prov. 31. 10. *Who shall finde a vertuous woman?*

Wombe) That part of a woman, wherein shee containeth and nourisheth her Infant, before it bee borne. Luke 1. 31. *Thou shalt conceive in thy wombe and beare a Son.* Luk. 11. 23.

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
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139. 6. 14. and 143. 5.*

Wonderfull) Ample, large, and excellent withall, cleare and splendent in glory. Psa. 8. 1. and verse last. *How wonderfull is thy name?* Christ is wonderfull in nature, office, and workes, as Esa. 9. 6.

Lying wonders) A false juggling wonder, or a true wonder and miracle, done to confirme false doctrine. 2 Thes. 2. 9. *With all power, and signes, and lying wonders.*

The miracles which the Romane Ecclesiasticall Antichrist (destroyer of the Romane heathenish Empire) shall doe, be called lying wonders: first, because appearing wonders for a time, yet indeed they prove no miracles. Secondly, because they be wrought to support heresies and lyes in doctrine. Thirdly, they are wrought by the power of Satan, the father of lyes, not by the Holy Spirit of truth.

Word) Some speech uttered by the mouth, to declare the intent and meaning of the heart. Psa. 52. 4. *Thou lovest all words, &c.* This is a naturall word.

2 The Sonne of God the second person in the Trinity, by whom the will of GOD is declared to the Church, as our mindes are exprest to other men by our words. 1 Sam. 7. 11. 1 Chron. 17. 19. Hag. 2. 5. John 1. 14. *The word was made flesh.* This is the Essentiall, Divine and uncreated word.

There be in Scriptures two speciall attributes, peculiar to the Sonne of God, the second person in Trinity; one to bee called [*the wisdom of the Father,*] as in Proverbs, because hee knoweth perfectly all the secrets and hidden things of God his Father: the other, [*the word of his Father,*] because by him those secrets are revealed to the Church. These two epithets Christ doth claime to himselfe, Matth. 11. 27. John 1. 18. when he saith, none but hee knoweth the Father, and no man ever saw God: hee assumeth therein to bee his Fathers wisdom; and to bee his word, when hee saith, that hee revealeth and declareth him: hence called a Prophet, and that Prophet. Note that Christ is rightly called the Word, because of the promise that was made of him to the Church from the beginning, in Paradise.

3 The Scriptures of the old and new Testament. Luke 11. 28. *Blessed are they that heare the word.* Act. 11. 19. This is the inspired and created word.

4 The decree, ordinance, will, and becke of God, touching any thing that hee will doe; or not. Matth. 4. 4. *Man lives by every*

word that comes out of the mouth of God. Heb. 1. 3. *Beareth up all things with his mighty word.* This is the word of Gods ordinance and purpose. It signifies also a thing decreed of and uttered by Prophecie. Esa. 2. 1.

5 The divine Law, teaching and commanding good things, and forbidding evil. Psalme 119. 101. *I have refrained my feet from every evil way, that I might keep thy word.* This is the word of Precept and commandment. Ca. 5. 14. *In one word;* that is, one precept.

6 Every promise of God, touching any good things, temporall and eternall; but especially the promise of free Justification by Christ, received by faith. Psalme 119. 8. 9. *I waite for thy word,* also verse 25: *Thy word hath quickened me.* Luke 1. 38. Ephes. 5. 26. *By the washing of water through the word.* This is the word of free promise, whereof in Rom. 10. 8.

7 A word of prediction or fore-telling things that are to come. Esay 2. 1. *The word which Esay saw upon Judah.* Ezek. 3. 4. *Declare unto them my words.* This is the word of Prophecie: also victory the matter of the word. Psa. 60. 12. Jude 5. 1, 2. and 11. 63. 1 Sam. 18. 5.

8 A Commandement for doing any thing in the matters of this life. Luke 5. 5. *At thy word we will let downe our Nets.* Luke 7. 7. *Say the word, and my Seruant shall be whole.* John 10. 35. This is a word of authority, charging things to bee done effectually.

9 A grave, wise, and pithy sentence. Prov. 11. 6. *To understand the words of the wise, and their darke sayings.* Eccles. 12. 11. *The words of the wise are like Goats.* Acts 20. 35. This is a word of godly instruction and perswasion: also it significth Doctrine uttered and spoken to the teaching of the Church. 1 Tim. 4. 12.

Note, a word first uttered by the Prophets, and afterward handled by such wise men as were furnished of God with gifts, to divide it aright.

10 Any thing or matter, that is either said or done. Luk. 1. 65. *And all these words were noysed abroad throughout all the Hill-Country.* Exod. 18. 16. Deut. 17. 1. 1 King. 14. 13. Gen. 21. 1. 20. Gen. 15. 1.

11 The voyce of God, calling a man to doe the worke of a Prophet. Jer. 1. 4. Ezekiel 1. 3. This is the word of vocation.

12 The preaching of the Word of God. Acts 6. 2. 1 Thes. 2. 13. Not that it is the

the same with the Scriptures or written Word of God formally, but is or ought to bee so, 1. analogically, or by agreement with it; 2. Materially, or for substance of that which the preacher teacheth. Isa. 8. 20. 1 Tim 6. 3. and 2. 4. 1.

13 Prayer to God, or the word of Supplication to God. So the word of *Elias*, 1 King. 17. 1. is interpreted and explained by Saint *James* 5. verse 17.*

By the Word) According to the Commandement of God, sending Preachers to teach Christ, Rom. 10. 17. *And hearing by the word of God.* Some Interpreters, as *Martyr*, *Parvus*, doe interpret [*Word*] for the matter and substance of preaching, or Sermons; which must not bee any precepts or traditions of men (which are both uncertaine and unlively, too dead to beget faith;) but the written word, or Scripture of old and new Testament; which bee indeed the lively seed, and firme foundation of faith. Though this Interpretation bee godly, yet the signification which I have given (out of *M. Bezas*) is fitter: first, because it is written not *Ec Rematus*, of the word, but *Dia*, by the word. Secondly, because it is *Rema*, not, *Logos*. Thirdly, because this doth well and meetely agree with the beginning of verse 15. *How shall they preach except they be sent?* That is, the word and Commandement of God must come to send and to warrant some to teach, and others to heare them. Lastly, the [*Word*] is elsewhere put for commandement. Luk. 5. 5.

The Word of Faith) The Gospell or the doctrine of free salvation, upon condition we beleeve, Rom. 10. 8. *This is the Word of Faith which we preach.*

Idle word) A vaine unprofitable speech, whereof there is no use for soule or body; for this life or the life to come; for our selves or others. Matth. 12. 36. *Men shall give account for every idle word they speake.*

Word of the Lord) The Gospell, which witnesseth of the Lord; also the preaching of it, 2 Thes. 3. 1. 1 Thes. 1. 8.

Workes) Threefold. 1. The work of God onely, as Creation, or the creature; this God will not judge, but reforme and re-paire.

2 The work of man onely, as sin. This will God judge and not absolve.

3 The worke of God and man together, as godlinesse, 2 Cor. 6. 1. This God will reward.*

A worke) Some outward deed or action, divine or humane, good or evill, Gen. 2. 2.

When God hath made an end of all his work, Jam. 2. 18. *Thou hast faith, and I have workes, shew mee thy faith out of thy workes.* Rev. 2. 13. *I will render unto every one of you according to your workes.*

2 The free reward which followes good workes, in life everlasting, Rev. 14. 13. *And their workes follow them.* Also correction for sinne. Ela 5. 12, 19.

3 Such servile worke, as is proper to every mans calling, which may be done in the six dayes, Exod. 4. 5. Also Exod. 10. 9. *Thou shalt doe all thy workes.*

4 Merit, or deserving by workes, Rom. 3. 20. *Therefore by the workes of the Law shall no flesh be justified.* verse 28 chapter 4. 2. and 11. 6. *If it bee of grace, no more then of workes.* Thus is [*workes*] taken in all places, where it is opposed and set against Faith or Grace.

4 Wicked and dishonest manners, Tit. 1. 16. *They deny him in their workes.*

6 Stuffe or matter, needfull to build withall, Prov. 24. 27. *Prepare thy worke with-out.*

His Workmanship) Elect converted sinners, who are not their owne, nor the work of any creature, but the worke and fabrick of the mighty God alone, regenerating, and as it were creating them the second time, by renewing their corrupt nature, which was no more able to change it selfe in whole or in part, than to make themselves at first, Ephes. 2. 10. *Wee are the workmanship of God, created, &c.* P. Iagians which doe attribute our new birth to nature, and the Papiists which doth divide this worthy worke betweene nature and grace, doe not know the Scripture, and therefore doe grievously erre.

Good words) See Accept. Grace. Justice. Righteousnesse. Justifie.*

Good Workes, 1 Properly, those actions which are according to Gods Law, Tit. 3. 8. Ephes. 2. 10.

2 Improperly and ironically, those which men thinke to be good and are not, but are evill. Tit. 3. 5. Matth. 9. 13. Esay 57. verse 12.

Good workes and evil) All Morall vertues and vices, commanded or forbid in the Decalogue or Morall Law of God. 3 Joh. 11. Ephes. 2. 16. Rom. 2. 7, 9. Joh. 5. 29.

2 The doers and workers of good or evill thing, Rom. 13. 3. *Rulers are not a terror to good workes, but to evill.* Evill workes feare not, but the committers of them have cause of terror; as to the doers of good there belongeth praise and reward.

Also

Also note, that the workes here, bee not Morall, but civill deeds; not Theologicall, but Politicall: such vertues or vicious actions, as by the good Lawes of the Magistrate, bee commanded or prohibited: for there bee very many workes morallly good and evill, which the Magistrate can neither praise nor punish, as all inward thoughts and imaginations. The rule of good Workes is the revealed Will of God: The generall heads of good Workes bee these three. First, Sobriety, which is the moderate use of sleepe, meate, drinke, and other benefits of this life. Secondly, righteousness, which is our just dealing with men without fraud or oppression. Thirdly, godlinesse, which is the worshipping of the true God, in a true and right manner, and with a true and sincere heart. Titus 2. 12. The particular workes of Christians are then tried and found, to bee good; first, when they are guided by knowledge, and proceede of lively Faith, Rom. 10. 2. 2 Tim. 1. 5. Heb. 11. 6. and throughout that Chapter, 1 Tim. 4. 4. Secondly, if they bee directed unto Gods glory, 1 Cor. 10. 31. Thirdly, when they are carried with a joynt respect to all Gods Commandements, Psalme 119. 6. Fourthly, when a special care is had of doing the duties of our particular callings, and hold out with constancy, Rev. 2. 10. Luke 3. 13. Three chiefe spurs to good workes (amongst many) bee 1 the precepts of God; 2 the example of the godly: 3 the benefits promised to workes of godlinesse both present and future.

Concerning the causes of good workes, God onely is the originall, primary, and efficient cause, 1 Cor. 4. 7. Ephes. 2. 10. Phil. 2. 13. John 6. 28, 29. and so they are Gods workes, and not ours. 1 By commandment. 2 By assistance. 3 By acceptance. But againe, they are our workes possessively and instrumentally, Phil. 2. 12. John 6. 28, 29. 1 Cor. 15. 10, 11.

They that doe oppose the subordinate (the grace of God or the duty, or endeavour of man) as contraries, make an efficient without an instrument, and an instrument without an efficient: to thinke to do any good without the helpe or grace of God, is to contemne Gods grace, and to flatter mans weakenesse with the name of them; and againe to expect the grace of God without our use of the meanes which God hath appointed, is to tempt God, and to nourish mens idlenesse.

See My. Your. Powe. Possession. Gods.*

Workes of darkenesse) Sinfull workes, which come from ignorance and unbeleeve, Ephesians 5. 11. See **Darkenesse**.

Note. No good Worke in all the Scripture, but hath a commandement to doe it. 2 A promise to them that doe it. 3 An example of Saints which have done it. By this rule most popish workes are discarded from being good workes.

Workes of faith) A true lively faith, which is the worke of Gods wonderfull power in the elect. 2 Theff. 1. 11. *The work of faith with power*, John 6. 29. *This is the worke of God, that ye beleve in him whom he hath sent.*

Workes of the flesh) Such sinfull deeds as nature unreformed, or inbred corruption brings forth, Galatians 5. 19.

Workes of God.) Such deeds as God commandeth, allowes, loves, and will reward, John 6. 28. *What shall wee doe that we might worke the workes of God?*

2 The actions of Gods mercies towards the elect, and of his judgements towards the wicked, Psalme 145. 17. *The Lord is holy in all his workes.* Also Verse 5. and 10. *All thy workes praise thee*, Esay 5. 12.

Workes of God) 1 The Creation of the world, Gen. 2. 1, 2, 3. Heb. 4. 10.

2 The Creatures or naturall things created by God. Either man or any other. Psalme 8. 4. and 138. 8. and 102. 25. Rom. 14. 20. Psal. 104. 24.

3 The Gubernation, and preservation of the world, John 5. 17. Psal. 145. 17.

4 The Sanctification of his Church, or the Sanctity it selfe of the Church; and good workes of the Godly, which are Gods workes originally. John 6. 28. and 9. 4. Esay 26. *Thou hast wrought all our workes in us*, and Ephesians 2. 10. *Ent are ours possessively and instrumentally.*

5 The Redemption of mankind, Iohn 9. 4. Acts 3. 41.

6 Any temporall benefit or worke of God, if it bee extraordinary and miraculous, Iohn 5. 36. and 10. 25. 38.

7 The glorification or exaltation of the good, Phil. 3. 21. Psalme 111. 2, 3.

8 The condemnation or punishment of the evill, Psalme 111. 7. *

Good workes) All manner of duties inward and outward, as well thoughts, as words and actions, towards God or man, which are commanded in the Law of God, and come from a pure heart, and faith unfained, being referred unto Gods glory, Ephes. 2. 10. *Created to good workes.* Blind Christians, which

which thinke onely Almes-deeds to be good Workes, or outward actions at utmost, bee deceived: as the Papists, who reckon for good such workes as themselves invented, and are not commanded of God.

Worke of God) Any thing created of God, or any blessing or punishment, as worke of his Mercie or Justice. This is the general acception of the word, but more particularly the Faith of the elect, which in the least measure and degree is yet wrought in our hearts by God. Rom. 14. 20. Whereas some understand that place of *Paul*, of mans salvation, others of man himselfe consisting of body and soule, and others of charity, or other fruites and gifts of Faith, yet it is best to interpret it of the weake faith of such as knew not their Liberty by Christ; for thus the circumstances of the place leadeth me to expound it: also the words of Christ, Joh. 6. 29. The least sparke of faith comming from God, must be cherished in our infirme brethren, after the example of our elder brother, who doth not quench the smoking flax, Esa. 42. 3.

Worke of the Ministry) The whole duty which a Minister by vertue of his calling is bound for to performe unto his Flöcke, as to Preach, to Rule, to Pray, to Administer the Sacraments, to exhort and comfort privately, &c. Ephes. 4. 12 *For the worke of the Ministry.*

Worke of Faith) Either faith which is a speciall and wonderfull Worke of God, or which is working and operative, working by love. Joh. 6. 29. 1 Thes. 1. 2. Gal 5. 6. 3 Thes. 1. 11.

According to our workes) As our workes shall bee good or evill, so shall our judgement and doome bee. Rom. 2. 6. *Who will reward every man according to his workes*, Psal. 62. 12. Mat 16. 27. Howsoever, the forme of the sentence at the last day shall passe, according to the condition of our workes, yet workes merit not as causes, but witnesse as tokens.

Worke of his hands) Gods people regenerate by his Spirit, to be new creatures, Esay 19. 15.

Worke of Satan) His might and strength, which Satan shall utter by Antichrist, in doing wonders to deceive the Reprobate by his errors, 2 Thes. 2. 9.

To worke, referred to God) To execute and fulfill something, decreed from everlasting in Gods counsell, [Ephes. 1. 11. *God worketh all things after the Counsell of his Will.*

2 To governe and rule the world by ordinary administration, Joh. 5. 17. *My Father worketh hitherto, and I worke.*

3 To doe some extraordinary thing, which may in a speciall manner, declare either Gods mercy or wrath, Acts 13. 41. *I worke a worke in your dayes, a worke, which ye will not beleve if a man would tell it you.*

4 To satisfie by offering of Sacrifices, legall, or by suffering penall evils. Rom. 3. 20. and 4. 5.*

To worke, referred to men) To doe some good action approved of God, and pleasing to him, Joh. 6. 28. *That wee might worke the workes of God.*

2 To deserve something by his worke, or to rest upon the merit of his work, Rom. 4. 4. *To him that worketh, wages is counted by debt.*

3 Diligently to labour in a good vocation, Act. 18. 3. *He abode with them and wrought, for their craft was to make tents.*

To worke glory) That God hath made afflictions for Christ to be the way to eternall glory, 2 Cor. 4. 17. Act. 14. 22. Things worke to glory, either as causes or occasions, or necessary helpe.

Worke of Righteousnesse) See good workes, and Saved by grace, and Righteousnesse. These save not,

1 Where they are not, Deut. 9. 4, 5, 6, 7. Tit. 3. 5.

2 Where they are good in opinion, but evill indeed, as Luke 18. 11, 14. Matth. 9. 13.

3 Where they want the merits of Christ to cover their imperfections, 2 Tim. 1. 9.

4 They save not nor serve by way of ex-
piation or satisfaction for evill workes.

5 Nor as they are ours in our selves, but as Gods, and by Gods grace in us, Ephes. 2. 9, 10. Rom. 6. 22. 23.

But yet they are said to save, 2 Tim. 1. 9. Tit. 2. 11, 12. and 3. 5.

1 Privatively, as keeping us from our dissolving, the contrary sinnes, to which damnation is threatened, when they are committed, Dan. 4. 24. 1 Pet. 3. 13.

2 Preparatively, as without which we shall not bee partakers of the merits of Christ, Matth. 3. 2, 3. Luke 13. 3, 5. Matth. 5. 20. and 18. 5. As being the conditions which God requireth of all that shall bee justified and saved, Mat. 5. 20. and 6. 14, 15.*

To shew Faith by our workes) Not that a lively true Faith can bee void of Workes (being ever coupled with love to God and our Neighbour) but that ones Faith (whereof hee boasteth) cannot bee shewed

and demonstrated by any argument, where the testimony of good workes is wanting. James 2. 18. *Shew me thy Faith by thy workes.* This beateth down Hypocrites.

Worke of the Law) Not workes done before Faith, and the grace of Conversion, for they be sinnes condemned by the Law; but such Workes as bee commanded by the Law, Rom. 3. 28.

To worke out) To bee constant in doing good workes, to the end of ones life, running on till in the race of godlinesse, Phil. 2. 12. *Worke out (or make an end) of your salvation with feare and trembling.*

Working together.) The meeting of many causes, to bring forth one common effect, Rom. 8. 29. *All things worke together, &c.*

Worke together.) Apostles and Ministers, who by their painefull preaching of the Gospell, and outward dispensation of the word and mysteries, do labour with, and under God, about the conversion and salvation of sinners. 1 Cor. 3. 9. *For we are workmen and Labourers together with God.* What doth this place further the Papists, to prove that free-will of it selfe, and owne Naturall strength, doth worke toward the imbracing of faith, repentance, spirituall righteousnesse, and regeneration of life? For in all these respects, Paul affirmeth himselfe and Apollos to bee nothing, and that it is God giveth the whole increase, 1 Cor. 3. 6. As God of his owne good will calleth Ministers, putteth them forth to labour in the vineyard of his Church, powreth meeete graces into them, to fit them to his work: So it is hee alone, which worketh in the hearts of the hearers to renew their hearts for to beleve the Gospell, and repent of their sinnes. Therefore nothing but planting and watering, the externall work onely, belongeth to the Ministers; the inward conversion is peculiar to God alone, who makes his Ordinances effectuell, where and when hee pleaseth, using his Ministers as instruments onely in the salvation of men: as 1 Cor. 3. 5.

To worke will and deede.) To give power, and make able by grace to will well and worke well, Phil. 2. 13. The Doctrine of universall grace and free will, that all (if they will) may will and doe well, fals to the ground by this sentence, which refers all to Gods grace in matters of pleasing God, and of salvation, as in the latter end of this Verse is very plain: *of his good pleasure*, that is, as hee will and pleaseth, so hee distributeth.

Worke of our hands) The duties, both of

our generall calling as wee are Christians, to wit, to beleve in Christ, and to repent of our sinnes, bringing forth the fruites thereof by a godly and upright life; and also of our speciall and particular callings, as wee are Magistrates, Ministers, Fathers, Masters, Subjects, Children, &c. Psalme 90. 18. *Direct thou the workes of our hands upon us.*

Perfect Worke) Our consummation in Christ, which is the Worke and use of afflictions, sent unto beleivers, as Gods instrument, to polish and perfect them. As Jam. 1. 4. *Let Patience have her perfect worke.*

World) The whole frame of heaven and earth, with all creatures above and below, John 1. 10. *The world was made by him*, Heb. 11. 3. This is the Elementary world.

2 All the people or inhabitants of the world, men and women, even whole mankind. Rom. 5. 12. *By one man sinne entred into the World.* 2 Peter 1. 4. *Lusts which bee in the World.* A Metonymie. This is the reasonable world, or world of men.

3 All unregenerate men, bee they elect or reprobate, John 15. 18. 19. *I have chosen you out of the world*, 1 John 5. 19. *The World lies in wickednesse.* This is the world of the wicked, Iohn 16. 8.

4 The elect onely, Iohn 3. 16. *God so loved the World.* 2 Cor. 5. 19. *God was in Christ, reconciling the World.* This is the world of the elect, Iohn 3. 16. Elect termed the world, both because they are taken out of Jewes and Gentiles, and doe by nature participate in the corruption and wickednesse of the world.

5 The company of true beleivers onely, whether they bee Jewes or Gentiles, 1 Iohn 2. 2. *Not for our sinnes, but for the sinnes of the whole world.* This is the world of the faithfull, or beleivers.

6 The Reprobate onely, and the whole company of them, Iohn 17. 9. *I pray not for the World*, Iohn 14. 17. 22. *Whom the world cannot receive.* This is the World of the Reprobate, who be tearmed the world, because they bee the greatest number. 2 They doe most hurt to the whole world. 3 And doe savour onely the things of this world.

7 Wicked lusts, such as reigne in evill men, the children of this world, 1 Ioh. 2. 16. *Love not the world, nor the things of the world.* Often it signifieth that finfull and miserable condition which all men lie under through Adams fall, Iohn 14. 15. and elsewhere.

8 The condition and state of this terrene earthly life. 1 Cor. 7. 34. *Careth for the things of the World*, that is, things which belong

belongs to relieve us, whiles wee live here in this fraile condition.

Earth it selfe, Matth. 4. 8. *And showed him all the Kingdomes of the world.* This is the Terrestrial world. It signifieth earth, and all creatures living thereon, save such as were in the Arke of Noah, 2 Pet. 2. verse 6.

10 The unbelieving Gentiles onely, being dispersed throughout the world, Rom. 11. 10. *If the fall of them be the riches of the world.* Synecdoche, of a part for the whole.

11 Every person indefinitely, without respect of sex, age, degree, or country, John 18. 20. *I spake openly to the world,* [Joh. 3. 17. *That the World through him might be saved,* that is, whatsoever persons should beleve in him at any time.

12 The pompe and glory that is in men, and in alle earthly things, Gal. 6. 14. *Whereby the world is crucified to me, and I to the world.*

13 The things that GOD gives us here to use, for the maintenance of this life 1 Cor. 7. 31. *They that use this world, as if they used it not.* This is worldly goods.

14 The state and condition of such as shall be glorified in heaven, Luk. 20. 35. *They that shall be counted worthy to enjoy that world.* This is the Celestiall world.

15 All adversary power of the world that riseth up against our salvation, 1 Joh. 5. 4.

World of Iniquity.) An huge masse and heape of all manner of vices, James 3. verse 6. *Tongue is a world of Iniquity;* that is, an instrument and organ to utter the innumerable corruptions of the heart, out of the abundance whereof the tongue speaketh.

All the world.) Believers of all sexes, ages, times, countries, or degrees, 1 Joh. 2. 2. *Of all the world.*

2 Exceeding many, by an Hyperbole, Joh. 12. 19.

Ends of the world.) The latter dayes and times of the world, Hebrews 9. 16. *But now in the end of the world hath bee become made manifest.*

3 The certaine period and point of time, when the world (as it now standeth) shall be dissolved, Matth. 24. 4. *And of the end of the world.*

Foundation of the world.) The beginning of heaven and earth, or the time when they were first framed, Heb. 9. 26. *For then must be often have suffered since the foundation of the world.*

God of this world.) The Divell or Satan whom wicked men serve and obey as their God, and in whom he rules and workes effectually, as in his owne people and subjects, 2 Cor. 4. 4. *In whom the God of this world hath blinded their minde.*

A friend of the world.) One that loveth and embraceth the lusts and pleasures of sinne, James 4. verse 4. *Whoever will be a friend of the world, makes himselfe an enemy to God.*

Goods of this world.) Riches, wealth, even all things pertaining to this life, 1 John 3. verse 17. *Whoever hath this worlds goods.*

Present evil world.) The finfull miserable condition of such as live now in the world; without the knowledge of Christ, being subject to the malice of Satan, and the corruption of sin, Gal. 1. 4. *From this present evil world.*

Spirit of the world.) That spirit which teacheth such things as the men of this world do delight in, 1 Cor. 2. 12. *We have not received the spirit of the world.*

That world.) Eternall life in heaven, Luk. 20. 35. *They shall be counted worthy to enjoy that world.*

Children of this world.) Such as live in the world, whether they be good or bad, Luke 20. 34. *The children of this world marry wives, and are married.*

2 Such as are wholly given to the things of this life, and to this present world, Luke 16. 8. *The children of this world are wiser in their generation, than the children of light.*

Worldly Sanctuary.) The Tabernacle under the Law, till the Temple was built, to have beene earthly and brittle, because it was so made, as it might easily bee taken asunder, and put together againe, Num. 4. 31, 32. and 7. 8. Exod. 26. 3. 20. Heb. 9. 1. *A worldly Sanctuary.* This signifieth that the faithfull in this Tabernacle of their body (which is to be laid downe and set up) are sojournours from the Lord, till they come to have a stable habitation in the heavenly kingdome. The workemen of the Tabernacle being industrious and skillfull men, Exod. 36. 1, 2, 8. did signifie all the Ministers of the Church, with the severall graces of the Spirit, fitting them to the Ministry, Rom. 12. 6. Eph. 4. 8, 11. 1 Cor. 12. 4. 1 Pet. 4. 10, 11.

Inhabitants of the world.) The children of God which dwell in this world, and which for their sake was restored, and is continued, Esay 26. 9. *The inhabitants of the world will*

learne righteousness. Thus I expound it, and not generally of all men, by reason of the opposition in Verse 9. and 10. betweene the inhabitants of the World, and the wicked, whom no corrections can tame and teach goodnesse, be they never so equall and gracious afflictions, yet will not the ungodly by them be brought to their right senses, to see and acknowledge the excellent and mighty workes of God, nor to submit to his word.

2 The Babylonians, the whole put for the part, Esay 26. 18. *The inhabitants of the world.*

3 Elsewhere it is often put for all people, which doe dwell on the face of the earth, and sometime for sinners and transgressors alone, as Esay 26. 21.

Faith overcommeth the world) That Christ received by faith, beateth downe the remnants of corruption which reigneth in the world: also strengtheneth us to beare the persecutions of the world, and lastly conquereth Satan the Prince of the world, 1 John 5. 4.

Worthy) One that deserveth, by merit of some worke done, Revel. 5. 12. *Worthy is the Lambe to receive power.* Also vers. 4. and 9. *Thou art Worthy to take the Booke.* Likewise in all places of Scripture, where [*worthy*] is affirmed of Christ, and denyed unto men, it hath this signification; one worthy by approbation of strict Iustice.

2 Equall or proportionable, Rom. 8. 18. *The afflictions of this present time, are not worthy the glory that shall be shewed;* that is, not equall in the ballance of Iustice.

3 One reckoned and accepted as worthy, through the worthinesse of Christ imputed unto him, Luke 21. 39. *That yee may be counted worthy to escape all those things that shall come to passe.* Worthy by acception in mercy, Acts 5. 41. The verbe in Greeke is compound, and is used in Scripture alwayes to set forth the undeserved graces of God, as Luke 20. 35. Apocalyps 3.

4 Fit or meete, Matth. 3. 8. *Bring forth fruite worthy of Repentance;* that is, such workes as bee meete and becomming those that doe repent.

5 One of excellent valour and courage, deserving great praise for doing hardy and valiant exploits, 2 Sam. 23. 9. *One of the three worthies.*

To walke worthy of the Lord, and of the Gospell) To live in such sort as is meet and seemely, for such as have the mighty God for their Lord, and are professors of the glo-

rious Gospell of Christ, Col. 1. 10. *That ye might walke worthy of the Lord,* Phil. 1. 27. *As becommeth the Gospell.* To walke agreeably to it.

Ungodly) A contemptible base Creature, creeping upon the ground, &c.

2 A person contemned in the world, and had in vile account, Psalme 22. 6. *But I am a Worme, and not a man, a shame and contempt of men.*

Worship) Civill reverence due unto men for their authoritie and gifts, Matthew 9. 18. *There came a certaine Ruler and worshipped him.* This is civill Worship.

2 Outward religious service, due unto God for the greatnesse of his Majesty, Matth. 4. 10. *Thou shalt worship the Lord thy God.* This is outward divine Worship.

3 Inward religious honour of the heart; sincerely loving, fearing, and trusting in God, because of his infinite knowledge, mercy and power. John 4. 24. *Must worship him in Spirit and Truth.* This is inward divine worship.

4 Immoderate reverence towards creatures, Act. 10. 25. *Hee fell downe as his secte, and worshipped him,* Revel. 22. 8. Neither Cornelius nor Iohn did take Peter or the Angell to bee God, they failed in excess of reverence, and were rebuked.

To worship the Church) To give honour to Christ, dwelling and reigning in his Church, and to honour the Church in Christ her head, Esay 49. 23. *They shall worship thee with their Faces toward the earth,* Revel. 3. 9. *And worship before thy Feet.*

W.

R.

Wrath) Iust vengeance taken upon sinners in this world, Psal. 90. 11. *Who knowes the power of his Wrath?* Ephes. 5. 6. Rom. 3. 5. *Which punisheth,* Esay 26. 21.

2 Eternall death in hell fire, 1 Theff. 5. 9. *God hath not appointed us to wrath.* 1 Theff. 1. 10. *Which delivereth us from that wrath to come,* Rom. 2. 5. This floweth from the iust wrath of God.

3 The perturbation of mind, which moveth men to revenge their owne wrongs, Gal. 5. 20. *Hatred, Debate, Wrath.*

Children of Wrath) Those that are guilty of eternall death through the iust anger of God against sinne, as all men bee by nature and birth, Ephes. 2. 3. *And were by nature the Children of wrath, as well as others.*

To give place to Wrath) To suffer God to execute Wrath and punishment upon our

our enemies that wrong us, committing our cause to him who in due time will revenge it. Rom. 12. 19. *Avenge not your selves, but give place to Wrath, Dout. 32. 35.* This phrase by some is understood of our owne Wrath, that wee should keepe it in, and not suffer it to breake forth, but digest and allay it in our selves by meekenesse of spirit. Other interpreters referre it to the wrath of our adversary, which will bee much appeased, if not wholly quenched, by our silence and patience, giving way to his anger without resistance, even as the force of a gun or of lightning, is greatly broken, if they light and fall upon soft and yeelding things, as the ground, or wool, or such like; whereas, hitting upon hard things, as Oakes, Walls, &c. which doe resist, they violently overthrow all. These things are true, but the first sense is fittest, as appeareth by the Text, Rom. 12. 19. by the words cited out of *Moses*; for, *Vengeance is mine, saith the Lord.*

To Wrestle) To strive together, one man with another, which should overcome the other by strength, Gen. 32. 24. *There Wrestled a man with him, till the breaking of the day.*

2 To fight and strive against the spirituall enemies of our salvation, Ephes. 6. 12. *Wee wrestle against Principalities, and Powers.*

Wrestlings of God.) Divine and vehement wrestlings, very great and earnest endeavors, both with God in prayer, and by all other means that see could, Genesis 30. 8. Note that wrestling in *Isaac*, Gen. 32. 24. which was a combating, by taking hold one of another, figured the spirituall strife and conflict which the children of God have, Romans 15. 30. Heb. 10. Verse 32. Philip. 1. 27.

To wring the blood) The clots of blood that the dolours of Christs sufferings wrung from him in the garden before his oblation upon the Crosse, Levit. 1. 15. *And the blood thereof shall bee wrung out at the side of the Altar:* compare it with Luke 22. 44.

To bee written in earth.) To bee forgotten before God and his Church, Jer. 17. 13. *All that forsake thee shall bee Written in the earth.*

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in such Letters as the most rude may read, and know what is written, *Esay 8. 1. Write in it with a mans penn,* Hab. 2. 1.

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Y.

E.

Yeare) The space of 12. moneths, Luke 3. 23. *Jesus began to bee about thirty Yeeres of age.*

2 The whole space and time of our life, *Plalme 90. 9. Wee have spent our yeeres as a thought.*

Note. Of all women *Sarah* is honored in two things in Scripture above others: One, that her yeeres are recorded of God; also that shee is the first who is read to bee wept for. Genesis 23. 1, 2. *And Sarah was an hundred and seven and twenty yeeres old: And Sarah died, and Abraham came to mourne for Sarah and to weepe for her.*

Yeare of Sabbath and of Jubilee) Our perfect rest from sinne and all infirmity through Christ in heaven, as the rest of the seventh day sign. likewise, Levit. 25. 4, 5, &c. compared with Coloss. 2. and Heb. 4.

Yeeres of an Hireling) That as a yeere being expired, the hired labourer doth receive his reward, so the people of *Arabia* should at an appointed time receive the wages of their iniquity; their whole glory, even multitude of people, their riches and power being taken from them, *Esay 21. Verse 16.*

Y.

O.

Yoke) An instrument of wood or iron to joyn men, or Oxen, or other creatures together,

learn righteousness. Thus I expound it, and not generally of all men, by reason of the opposition in Verse 9. and 10. betwene the inhabitants of the World, and the wicked, whom no corrections can tame and teach goodnesse, be they never so equall and gracious afflictions, yet will not the ungodly by them be brought to their right senses, to see and acknowledge the excellent and mighty workes of God, nor to submit to his word.

2 The Babylonians, the whole put for the part, Esay 26. 18. *The inhabitants of the world.*

3 Elsewhere it is often put for all people, which doe dwell on the face of the earth, and sometime for sinners and transgressors alone, as Esay 26. 21.

Faith overcometh the world) That Christ received by faith, beateh downe the remnants of corruption which reigneth in the world: also strengtheneh us to beare the persecutions of the world, and lastly conquereth Satan the Prince of the world, 1 John 5. 4.

Worthy) One that deserveth, by merit of some worke done, Revel. 5. 12. *Worthy is the Lambe to receive power.* Also vers. 4. and 9. *Thou art Worthy to take the Booke.* Likewise in all places of Scripture, where [*worthy*] is affirmed of Christ, and denied unto men, it hath this signification; one worthy by approbation of strict Iustice.

2 Equall or proportionable, Rom. 8. 18. *The afflictions of this present time, are not worthy the glory that shall be shewed; that is, not equall in the ballance of Iustice.*

3 One reckoned and accepted as worthy, through the worthinesse of Christ imputed unto him, Luke 21. 39. *That ye may be counted worthy to escape all those things that shall come to passe.* Worthy by acceptation in mercy, Acts 5. 41. The verbe in Greeke is compound, and is used in Scripture alwayes to set forth the undeserved graces of God, as Luke 20. 35. Apocalyps 3.

4 Fit or meete, Matth. 3. 8. *Bring forth fruit worthy of Repentance;* that is, such workes as bee meete and becomming those that doe repent.

5 One of excellent valour and courage, deserving great praise for doing hardy and valiant exploits, 2 Sam. 23. 9. *One of the three worthies.*

To walke worthy of the Lord, and of the Gospell) To live in such sort as is meet and seemely, for such as have the mighty God for their Lord, and are professors of the glo-

rious Gospell of Christ, Col. 1. 10. *That ye might walke worthy of the Lord,* Phil. 1. 27. *As becommeth the Gospell.* To walke agreeably to it.

Worme) A contemptible base Creature, creeping upon the ground &c.

2 A person contemned in the world, and had in vile account, Psalm 22. 6. *But I am a Worme, and not a man, a shame and contempt of men.*

Worship) Civill reverence due unto men for their authoritie and gifts, Matthew 9. 18. *There came a certaine Ruler and worshipped him.* This is civill Worship.

2 Outward religious service, due unto God for the greatnesse of his Majesty, Matth. 4. 10. *Thou shalt worship the Lord thy God.* This is outward divine Worship.

3 Inward religious honour of the heart, sincerely loving, fearing, and trusting in God, because of his infinite knowledge, mercy and power. John 4. 24. *Must worship him in Spirit and Truth.* This is inward divine worship.

4 Immoderate reverence towards creatures, Act. 10. 25. *Hee fell downe at his feet, and worshipped him,* Revel. 22. 8. Neither Cornelius nor Iohn did take Peter or the Angell to bee God, they failed in excesse of reverence, and were rebuked.

To worship the Church) To give honour to Christ, dwelling and reigning in his Church, and to honour the Church in Christ her head, Esay 49. 23. *They shall worship thee with their Faces toward the earth,* Revel. 3. 9. *And worship before thy Feet,*

W.

R.

Wrath) Iust vengeance taken upon sinners in this world, Psalm 90. 11. *Who knowes the power of his Wrath?* Ephes. 5. 6. Rom. 3. 5. *Which punisheth,* Esay 26. 21.

2 Eternall death in hell fire, 1 Thess. 5. 9. *God hath not appointed us to wrath.* 1 Thess. 1. 10. *Which delivereth us from that wrath to come,* Rom. 2. 5. This floweth from the iust wrath of God.

3 The perturbation of mind, which moveth men to revenge their owne wrongs, Gal. 5. 20. *Hatred, Debate, Wrath.*

Children of Wrath) Those that are guilty of eternall death through the iust anger of God against sinne, as all men bee by nature and birth, Ephes. 2. 3. *And were by nature the Children of wrath, as well as others.*

To give place to Wrath) To suffer God to execute Wrath and punishment upon our

our enemies that wrong us, committing our cause to him who in due time will revenge it. Rom. 12. 19. *Avenge not your selves, but give place to Wrath*, Douc. 32. 35. This phrase by some is understood of our owne Wrath, that wee should keepe it in, and not suffer it to breake forth, but digest and allay it in our selves by meekenesse of spirit. Other interpreters referre it to the wrath of our adversary, which will bee much appeased, if not wholly quenched, by our silence and patience, giving way to his anger without resistance, even as the force of a gun or of lightning, is greatly broken, if they light and fall upon soft and yeelding things, as the ground, or wool, or such like; whereas, hitting upon hard things, as Oakes, Walls, &c. which doe resist, they violently overthrow all. These things are true, but the first sense is fittest, as appeareth by the Text, Rom. 12. 19. by the words cited out of *Moses*; for, *Vengeance is mine, saith the Lord*.

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Yoke) An instrument of wood or iron to joine men, or Oxen, or other creatures together,

gether; serving either to tame or to punish.
A Materiall yoke.

2 Afflictions for sinne, or the crosse sent from God, Lam. 3. 17. *It is good for a man to beare the Yoke from his youth.* This is the Yoke of tribulation.

3 Our grievous sinnes, which bee the cause of our afflictions, Lam. 1. 14. *The yoke of my transgressions is bound upon my hands.* This is the yoke of our sinnes.

4 The cruell bondage, wherein Tyrants keepe Gods people, Esay 9. 5. *Thou hast broken the Yoke of their burthen.* This is the yoke of oppression. Yoke also signifieth servitude, Gen. 27. 40. Levit. 26. 13. Esay 9. 4. and 10. 27. Jer. 27. 8. 11. *Edom broke the Yoke, when Edom rebelled against Judah, and made them a King in Jherams time,* 2 Kings 8. 20. 22.

5 Fellowship or agreement in any thing, good or evil, 2 Cor. 6. 14. *Beare not the Yoke unequally with Infidels.*

6 Gods Commandments that we should beleve in Christi, and live uprightly, Matth. 11. 29. *Take my Yoke upon you.* Also Verse 30. This is the Yoke of Gods promises and precepts, which is not heavy to the Regenerate man.

7 The Law of Moses, with a strict condition of performing it perfectly, Acts 15. 10. *To lay a yoke upon them, which neither our Fathers, nor we were able to beare.* This is the yoke of perfect obedience to the Law. A Metaphor.

Yoke selves) Not themselves, but one another, as Jude 20. and Heb. 3. 13. Ephe. 4. 32. where it is [your selves] in the Greeke, but meaneth one another. The reason hereof is, in Rom. 12. 4. 1 Cor. 12. 12.

Yoke signifieth, 1 The right or interest of a thing without the possession, Matth. 5. 12. 1 Cor. 3. 21.

2 Possession without right. This is called usurpation, 1am. 5. 2.

3 Possession and right, but not propriety. Luke 16. 9. 12.

4 Both right and possession, and propriety. Luke 16. 12.

5 By Use.

6 By Delight.

7 By Opinion.*

Y.

E.

Yon barre) That which is hard to bee broken, or overcome, Esay 45. 2.

Yon furnace) Carefull griefe, anguish,

and sorrow of heart, for great and grievous thraldome and slavery, Deut. 4. 20. *The Lord hath brought you out of the yron Furnace.*

Yon sinew) An obstinate sinner which will not yeeld to the word of God, no more than an yron sinew will yeeld, Esay 48. 4. *And bee shall put an yron yoke upon thy necke.*

Yong men) Such as for yeares were but young, being growne past childhood, and entring into mans estate, 1 Sam. 21. 5. *The vessels of the young men are holy.*

2 The first borne of the Israelites, which executed the holy thing, till Priests and Levites were consecrated, Exod. 24. 5. *He sent young men of the children of Israel, which offered burnt Offerings.*

Yoke of his burthen) The burthen put upon the people, as a yoke, to wit, the corporall bondage of the Babylonians, and tyranny spirituall by Satan and sinne; being eased of the former by Cyrus, and by Christi of the latter, Esay 9. 4.

Youthful lusts) High conceit of himself and his owne excellency, joyned with disdain of others, 2 Tim. 2. 22.

Yon Prince) Christi the Ruler and Lord of the Jewes, Daniels people, Dan. 10. 21. Likethat chap. 9. 25, 26. Col. 1. 18.

Z.

E.

Zeale) Increase of affections; as of griefe, joy, hatred, love, John 2. 17. *The Zeale of thy house hath eaten mee up,* Rev. 3. 19. *Be Zealous and amend.*

Note. Zeale commeth of a Greek word, which is (ζῆλος) and sign. to bee fervent, hot as fire: (ζῆλος) which is emulation, and is put in good or ill part, which shall bee discerned by the context or circumstances being well marked.

2 An honest and commendable desire kindled in our hearts, to imitate or go beyond others in well-doing, 2 Cor. 9. 2. *Your zeale hath provoked many,* Titus 2. 14. *Zealous of good works,* 1 Cor. 12. 31. 39. Gal. 4. 18.

3 An earnest desire of doing good things belonging unto us, and of hindering evil things, being joyned with sound knowledge and hearty love of Gods glory, and of

our

our neighbours good, 2 Cor. 7. 11. *Tea what zeale?* Col. 4. 13. *I beare him record that he hath a great zeale for you.* Thus farre it is taken in good part.

4 Earnestnesse of affection in good things, when either the manner nor end of doing is good. Such was the zeale of *Jehu*, 2 King. 10. 6. and of the Jewes, Rom. 10. 2. *They have the Zeale of God, but not according to knowledge.* Also of *Paul* being a Pharisee, Acts 22. 3. *And was zealous toward God.* Here it is taken in ill part, Galat. 1. 14. Acts 21. 20.

5 Fierce and fiery bitternesse, when men are earnest and hot in a bad cause, Phil. 3. 6. *Concerning zeale, I persecuted the Church.* Here it is taken in ill part.

6 Envy, indignation, Acts 5. 17. also 79. and 17. 5. *The Jewes moved with Zeale, or envy.* The Greeke word translated Envy, or Indignation, doth signifie Zeale, in ill part, Acts 13. 45. and 17. 5. 1 Cor. 3. 3. 13, 14. 2 Cor. 11. 20. Gal. 5. 20.

7 The most earnest love of God, for the good of his Church and his owne glory, Esay 9. 7. *The Zeale of the Lord of Hosts will performe this.* Esay 37. 32. Here it is taken in good part.

Unto true Christian Zeale, there be these six things required. 1 A desire and lust after something which is truly good, or against something which is evill indeed. 2 That in this desire there bee earnestnesse and vehemency. 3 That there bee a griefe for the want of this good thing wee desire, or for some abuse done to it. 4 That this desire and griefe bee tempered with charity and discretion. 5 That wee seeke not our own, but Gods glory. Lastly, that all this doe proceed and come from sincere and distinct knowledge of the world, Gal. 4. 18. Rom. 10. 3. 1 Cor. 10. 31.

Inhabitants of Zion) The Church of the faithfull, Esay 12. 6.




9 00 65

A Dictionary, for that Mysticall Booke,

CALLED

The Revelation of Saint John.

F this Booke it hath beene said, that every word is a Mystery, and surely not without cause: for not onely is the truth of it hid from the naturall man (as all other Divine truths be, which concerne our salvation by Christ) 1 Cor. 2. but being a Propheticall Booke, of things long after to be done, and penned in darke phrases, borrowed from the old Prophets; the understanding of it hath beene found hard, even to the godly, and the learned. Whence it is that some eschew the reading of it privately, others decline the publike reading, others forbear to Comment upon it, and some have refrained from Preaching out of it. Howbeit, it being a part of holy Scripture, penned by the Spirit, for the comfort and instruction of the Church, in these last and worse dayes; there being a gracious promise of a precious blessing, made to the reading and hearing of it; and the event of the Prophecies therein, now for the most part fulfilled, (the best Com-

mentary of Propheticall writings,) giving great light to the true knowledge of things; therefore as their labour is much to be commended, who have by their Sermons and interpretations (Preached and Printed) endeavoured to make cleare this obscure Scripture: so let not me bee thought to have taken in hand, a bold or needlesse enterprise, by adventuring to anatomize and unbowell this whole Booke in a short Dictionary, pulling the words in sunder, and putting them in Alphabetical order, for helpe of young students in Divinity, and vulgar Christians, which will more willingly assay to read and study this Booke, when they shall have at hand a declaration of all mysticall words familiarly delivered. Howsoever I please or profit others by my endeavour; yet I hope to offend the lesse, because I tread in the steps of our most learned & soundest expositours, whose opinions, with their reasons I doe report, leaving it to the Reader to consider. Farewell.

A. B.

A.



Abaddon and Apollyon) One that burneth with a desire of hurting and destroying men; such an one is the Divell principally, and his Vicar Antichrist, or the Pope. Rev. 9. 11. *They have a King over them, whose Name in Hebrew is Abaddon, and Apollyon.*

Abomination) That which deserveth to be abhorred and held as loathsome, for some great spirituall filthinesse, Rev. 21. 8. *Abominable, &c.*

Abundance of pleasures) All kinde of earthly delights which the Church of Rome most riotously and excessively being given unto, did by that meanes enrich the Merchants of the earth, which sold such wares, Rev. 18. 3. *And the Merchants of the earth have waxed rich of the abundance of her pleasures; that is, (saith Brightman) by the great plenty of all sort of delicacies, by immoderate lust of enjoying them, enticing men, like Xarxes, to devise and invent new Kindes of pleasures. This (upon the matter) is all one with the former signification.*

A.

C.

According to their works) As the thoughts, words, and workes of men, have beene good or evill, so they shall receive at the hand of the Lord, Revel. 20. 12. *And they shall bee judged according to their workes.*

Accuser of the brethren) Satan or the Divell who (ever since the fall of our first parents whom he deceived) doth incessantly, day and night complaine of the godly unto God, requiring him by his Justice, to condemne them all. Rev. 12. 10. *The accuser of our brethren is cast downe.*

Aire) That Element wherein wee breath, called the Aire, which spreading it selfe over the earth and water doth compasse them in both on every side.

2 **The Dominion and power of Satan**, (the Prince that rules in the aire) upon the which, and namely, upon that part of it which is the kingdome of Antichrist, almighty God, towards the end of the world, will powre out a most grievous vengeance, and also an univerfall wrath,

B.

which shall most fearefully strike the whole body of Antichrist, so as hee shall not have so much as the aire for him to breath in, otherwise than as a creature armed against him for his destruction, Revel. 16. 17. *And the seventh Angell poured out his Viall into the aire,*

A.

L.

Almighty) One of infinite power, most able to defend his poore Church, and to break downe and destroy the power of the Dragon, of Antichrist, of Sin, of Death, even of all our enemies. Rev. 19. 6. *The Lord God Almighty hath reigned.*

Altar, golden Altar) Christ his Priesthood and Mediation, which was shadowed under the figures of the Law, whereunto this Scripture alludeth. Therefore here is no ground for Popish Priest-hood, Sacrifice, and Altar; for the which, seeing there is no Scripture at all, neither is there any allusion in Scripture to such things, as the *Rabbinists* foolishly dreame upon this place. Rev. 8. 3. *Another Angell stood before the Altar, and upon the golden Altar.* Other Divines understand by the Altar, and golden Altar, the selected company of Saints, or the company of most holy men. The former is the more received signification.

Alasse, alasse) A voyce of lamentation, and exceeding great griefs of heart, is signified thereby, in respect of great losse unto Merchants by the fall of Rome, Rev. 18. 16. *Saying, Alas alas, the great Citie, &c.*

Alpha) Christ that most mighty and eternall Sonne of God, who gave beginning to all things (for all things are of him) and at his pleasure can put an end to all things. Rev. 22. 13. *I am Alpha and Omega, the first and last, the beginning and the end.* *Alpha*, one of the first Greeke Letters; and *Omega*, one of the last, be here expounded, to bee that first and last beginning and end; that one eternall and Almighty God, which never changeth his mind, and is able to performe what he promiseth. Such an one is Christ, therefore worthy to bee beleaved when hee speakes of things past, or to come. See chapter 1. 8.

A, M.

A.

M.

(Amen) The constant truth, even Christ faithfully fulfilling his promises, which are all, yea, and Amen. Revel. 3. 14. *These things I saith, Amen.*

2 So bee it, or let it bee so, Rev. 22. 21. Amen.

A.

N.

(Angell) A created Spirit, or spirituall substance, which is called a man, because it assumed and tooke the shape of a man. Rev. 21. 17. *By the measure of man; that is, of the Angell.* This same is understood of the Ministers of the Gospell, which doe nothing in their service after their owne pleasure, but (as Angels of God) in all things doe respect the will of God.

2 The Minister of the word, which is Gods Messenger, sent to declare his will to some Church, over which hee is set by the holy Ghost. Revel. 2. 1. *Unto the Angell of the Church of Ephesus, write.*

3 The Lord Jesus Christ, our King and Saviour, who maketh intercession for the Saints, with God the Father, offering up their Prayers (as the Claves and Sacrifices of their lips) Revel. 8. 2. *Then another Angell came.* By the mediation of this Angell, the Church is kept safe amidst great dangers, and receiveth many heavenly gifts. Some by this other Angell, understand a certaine man, after the use of Scripture; to wit, Constantine the Great. Other take the word properly for a created Spirit: the first is the most received exposition.

(Seven Angels) So many created spirits, as Servants and Ministers of God, being alwayes in readinesse (which is meant by standing before God) to execute his heavy judgements upon the wicked, namely Antichrist and his members. Rev. 8. 3. *I saw seven Angels which stood before God.* These Angels, whether good or bad, it appears not by the Text.

(Foure Angels) Foure uncleane spirits, or devils of hell, as appears by this, that the plagues which these foure Angels must execute, are spirituall, tending to the destruction of soules, such as Devils doe execute, Rev. 7. 1. *I saw foure Angels stand upon the foure corners of the Earth.* These foure Angels were foure wicked spirits. 1 Of Contention. 2 Of Ambition. 3 Of Heresie. 4 Of Warre. Also Chapter 9. 14. by foure

Angels is meant the foure chiefe heads or authors of the Turkish Government, ruled by Devils.

(Another Angell) Christ Jesus who is another differing from the common Angels, not onely in number, but in Essence, Office, and Operation, exceeding all Angels, being an eternall Angell or word of God, Mediator of the Covenant, Rev. 7. 2. *I saw another Angell come up from the East.* So is another Angell taken, Chap. 8. 3. and 10. 1. But others doe understand that other Angell, Chap. 7. 1. of Constantine the Great, who came out of the East parts, and succeeded Dioclesian in the Empire. Howbeit, since it is Christ alone, who hath the seale to set upon all the elect; therefore the former signification, is to bee received in mine opinion.

2 A created spirit, throughly furnished with power, and with light of glory (as ensigne of power) deputed and appointed to this service of ruining Babylon. Rev. 18. 6. *I saw another Angell.* This is to be noted through this booke, that the Angels, both holy and uncleane spirits, according to the Nature of the worke to bee done, are the administrators and executioners of Gods decree and counsell, both for safety of his true flocke, and for the overthrow of the false Antichristian Church and Turkish conventicles, assembled against Christ.

3 The Ministers of the truth, which lived in the succeeding age: whereof John Husse, and Hierome of Prague were chiefe, mightily striving against the Primacy of the Pope. Rev. 14. 8. *And there followed another Angell.*

(An Angell standing in the Sun) An heavenly Spirit, Minister, and Proclaimer, even in the Sun: that is, openly, and in the sight of all (as Proclamations are wont to bee made by one standing in some high place, where hee may be heard) of a glorious conquest and victory, which Christ and his Church should have & get over the Beast and the false Prophet, his strong enemies. Rev. 19. 17. *And I saw an Angell stand in the Sun.* Yet some Divines interpret this of some particular man, which should bee a member of some particular Church, brightly shining above other Churches, in purity of heavenly doctrine, and light of the holy truth. By comparison with Revel. 12. 1. this rate Man should arise out of the Western Church, to call Christians of the West unto battell, or rather to take the spoile of the Beast and the false Prophet, being subdued

in

in warre. The former exposition is of Interpreters more commonly received; yet both may stand together; for Christ the author and giver of the victory over the Antichristian Army, and his instrument whose ever, are not contrary.

Another Beast) The ecclesiasticall Dominion and Kingdome at Rome, exercised with tyrannous and beastly fury and fiercenesse. It succeeded the politike power of the Emperors being now to bee found resident in the corporation of the Pope and his false Prophets, and forgerers of false doctrine. This Dominion and power ecclesiasticall, though it bee the same with the former politicke power of Emperors, in nature and constitution, both being bloody and beastly, yet it is called another beast, because this power had another Originall and beginning. For the former Beast with seven heads came out of the sea; this other Beast came up out of the earth; that is, his authority was encreased and raised up even above Laymen, not exempting the Emperour himselfe, which became underling and Vassall to the Pope, having before great authority over the Clergie alone. This happened in the time of Gregory the second. Hence it is, that the Monarchy and Dominion of the Pope, was both the seventh head of the former Beast, described in the beginning of the 13. Chap. And also a Beast of himselfe, even in respect of the double power, which this second beast did challenge, that is, the highest power civill over all Emperors and Kings: also the highest power spirituall over the Faith, over the consciences and soules of all men, Rev. 13. 17. *And I beheld another Beast coming up out of the earth, &c.* It is usuall in Scripture, by Beast, to understand kingdomes and dominions ruled in a beastly fashion. As in *Daniel* often, and in the Revelation.

A.

P.

Apples desired or lusted) The fruits, desired and lusted after, by a *Synecdoche* of the part for the whole. When it is said here these are departed, it signifieth, either that their desired and longed for harvest of all ripe and delicate fruits was perished, so as they had not their wonted abilitie; or else their wonted lust after such fruits (about which they spare no cost to procure them) was now extinct and quenched, which causeth the friends of Rome to mourne.

Rev. 18. 14. *And the Apples which they soule lusteth after, are departed from the.*

A.

R.

Armageddon) The Mountaine of * *Megiddo*, where *Iosiah* was slaine, 2 Chron. Chap. 35. Verse 22. as some thinke, or the destruction of an army, as others thinke: or as others thinke, a cutting downe subtilty; or the Town *Megiddo*, mentioned Judges 5. 19. where *Debora* and *Baruch*, with a small number overthrew *Sisra*. Certaine it is, that by this name, is signified the place of that unrecoverable destruction, given to such wicked Kings and their forces assembled in battell, for that great Whore of Rome, against the Lord and his people, which affords a speciall comfort to Gods Church. Rev. 16. 16. *And they gathered them together into a place, called in Hebrew, Armageddon. Damnable cunning and conspiracy against Christ and his followers* S.

To Ascend into heaven) After much labour taken in preaching the Gospell, and many reproaches suffered for it, to bee raised up to great Dignity and honor here in the Church (which is called Heaven in this Booke of Revelation) and after this life ended, to bee made partakers of heavenly glory. This is the portion and comfort of all the faithfull witnesses of Christ, as experience of all times doth prove. It was fulfilled to *Luther*, *Calvin*, *Adelantillon*, *Peter Martyr*, *Bucer*, and many others, Revel. 11. 12. *And they shall Ascend up to heaven in a Cloud.*

A.

T.

Atthirst) One who feeling a great want of waters of life, (the graces of the Spirit) doth highly value them, and earnestly covet and seeke after them, never giving over till they be satisfied. Revel. 22. 17. *Let every one that is Atthirst come.* Rev. 21. 6.

A.

V.

To Avenge) To recompence unto the wicked after their merits, punishing justly the cruell injuries done by them to the Saints, for the Name of Christ. Revel. 19. 2. *And to avenge the blood of his Servants.*

B. A.

B.

A.

Babylon) The City of Rome, and the Romane power, exercised there by the Pope and his Clergy. For Rome the westerne Mytticall Babylon, was to the Christians in respect of tyranny and cruell persecution, what the Easterne Babylon was to the Jews: being also like unto that Babylon in *Affria*, for idolatry, superstition, and worship of devils; as it must at last be like it for fearefull events, in a grievous ruine and downefall; and for this likenesse sake, Popish Rome beares the name of Babylon. *Rev. l. 14. 8. Babylon that great City is fallen*: also chapter 17. 5, 9, 18. Where it is plaine to him that will understand, that by Babylon is meant Rome; this being the onely City in the world, which in Saint *John*s time, was seated on seven hills; and which reigned over the Kings of the earth, and by a strong hand, or cunning enticements, compelled Kings and Nations to admit her Idolatries and Heresies; which is, to commit fornication with her, as it is said in verse 2. of the 17. chap. of this Booke.

Balaams Doctrine) The Doctrine taught by the *Nicolaitans*, touching the lawfulness of fornication, and of eating things offered to Idols: which doctrine, to make it more odious, is here called the Doctrine of *Balaam*, who gave counsell to *Balak*, to entice the *Israelites* to fornication, so as afterwards they might more freely commit Idolatry. *Revel. 2. verse 14. Thou hast them which maintaine the Doctrine of Balaam*. Other Divines do distinguish between the Doctrine of the *Nicolaitans*, which was touching bodily fornication, in the promiscuous use of women; and the Doctrine of *Balaam*, which beside the defiling of the body, tended to the polluting of the mind by Idolatry. And thus it seemeth to me, the Holy Ghost doth distinguish them in this Epistle to the Church at *Pergamus*, speaking of them severally; of the one, verse 14. of the other, verse 15. The Church of *Ephesus* was troubled with the error of the *Nicolaitans*, Chapter 2. 6. This Church of *Pergamus*, with the Doctrine of *Balaam* that curied Charmer.

Ballance) The tongue, stalke, or handle of the Ballance, and by Synecdoche

B.

E.

of the part, the whole Ballance: an instrument apt for weighing of vituals, as it is used to be done in time of great famine and dearth, represented here by the blacke Horse, & the Ruler, with Ballances in his hand. *Rev. 6. 5 He that sat on him had Ballances in his hand*

Battell in Heaven) That great strife and combate, either which Christ in his owne person, fought with the great Dragon the devill, when Jesus spoiled him, and triumphed over him on the Crosse, *Col. 2. 15.* whereof the Psalmist prophesied, *Psalm. 68. 18.* Or that which is in the militant Church fought continually betweene the godly and ungodly; elect and reprobate; under the conduct of those two great Captaines, Christ and the Dragon. Or finally, that warre which *Constantine* the great, as Christs Champion, armed with his vertue, did make first upon *Maxentius*, the wicked Emperor, and after upon two other Tyrants, persecutors of the Christian Church, *Maximin* and *Licin*us. And some Divines will have this battell in Heaven, to bee that most dangerous endeavour and attempt of Satans, when hee first (in the very Spring of the Church) laboured to destroy the eternall salvation thereof, being founded in Christ. *Rev. 12. 7. And there was a battell in heaven.* Let the learned Judge of these severall significations; whereof the two first (in mine opinion) cannot be meant, because this part of the Revelation is of things to come, and of particular events.

B. 10. Chapter E.
Living Creatures

Four Beasts) The Angels of God, those heavenly spirits, the chiefe and principall Ministers of Gods power, alwayes attending about the Throne of God, being most vigilant servants, full ready with all expedition, to serve God in the government of the world, and of all creatures; which are here expressed by foure most noble Creatures amongst others; to wit, a Lion, Calf, Munny Eagle: to shew, that over those and all other creatures (even to the last) God ruleth by the ministry of his Angels. Or else, as some will have it, the Lyon resembleth the noble courage of Angelicall Spirits; a Calf, their strength; an Oxe being the strongest of beasts; as a Lyon is most couragious; a man representeth their wisdom and great understanding, wherein none excelleth all inferiour creatures: and an Eagle which soareth aloft, signifieth their

their knowledge of high and great secrets. Howbeit, some there bee, which thinke these foure beasts to bee all such servants of God, as have employed their labour faithfully, in delivering unto the Church the truth of Doctrine, and in administering other holy things. The first signification is most commonly embraced. Revel. 6. 7. *Round about the Throne were foure Beasts full of eyes before and behinde; the first Beast was like a Lyon.* They doe erre, which apply these foure Beasts to the foure Evangelists.

That Beast) All the Heathen Emperors of Rome, with all them that joyined with them in the persecution and murder of Gods servants. Revel. 20. 10. *Where that Beast and that false Prophet are.* Here note, that false Prophet being distinguished from the Beast, signifies the Pope with his Clergy. All these shall suffer eternall paine, together with the Turke, for corrupting the word with lies, errors, superstitions, and destroying the Saints.

A Beast rising out of the Sea) The Roman Empire, or civill Monarchy of Rome, which should be a maine instrument of the Dragon, to make warre against the Church. This Empire is likened unto a Beast, because it should in a furious brutish manner persecute Gods people. It is said to come up out of the Sea, to signifie that at first it did arise out of the contentions and divisions of other Nations, (which are as a raging Sea) and that the rule and Kingdome of the Emperours should be turbulent, tempestuous, various, and unconstant. Of this Empire, the estate, acts, effects, and use, for instruction of the godly, are described in the 10. verse of this 13. chapter, where beginneth the History of another Beast, the Ecclesiasticall and Prophetical body, or corruption; to wit, the Pope of Rome, and his Clergy. Others expound this Beast of that Antichrist, and apply to him the things here spoken: but the former is plainest and soundest, for having in the 12. chapter described the arch-enemy to the Christian Church; to wit, the Devill, good order required the two principall instruments; to wit, the civill and Ecclesiasticall estate of Rome, should be opened, which is done in this 13. Chapter. Revel. 13. verse 1. *And I saw a Beast arise out of the Sea, having seven heads, and tenne hornes.*

A Beast coming out of the bottomelesse pit) Antichristian kingdome and power, which in the spirituall combate, shall bee

inferiour to the witnesses or servants of Christ, but not so in the bodily and carnall warre, wherein Antichrist shall prevaile. He is said to come out of the bottomelesse pit, not to signifie (as some think) that the great Antichrist should bee a Devill, but because the beastly power of Antichrist should be given him of the Devill: as chapter 13. 2. and exercised for the Devill, to establish his kingdome of darknesse, by fighting against the true doctrine of religion (with the faithfull followers of it,) for the upholding of heresie and idolatry. Revel. 11. 7. *And the Beast that cometh out of the bottomelesse pit, shall war against them, and kill them.* In cha. 9. 11. he is there called the Angell of the bottomelesse pit.

Web) Not pleasure and delicacie, but affliction and calamity, as punishment of adulterous doctrine, Revel. 2. 22.

Beginning) Christ the eternall Sonne of God (in respect of his eternity) who himselfe is before all things created, and of whom all things which be made, had their beginning, and without whose sustaining vertue, they all should quickly come to nothing. See Joh. 1. 1, 2. also Col. 1. 15, 16. Therefore such as covet to be blessed, must resolve to cleave to him, out of whom there is nothing save corruption, and destruction. Revel. 1. verse 8. *I am Alpha, and Omega, the beginning and the end.*

2 Christ, in respect (not so much of eternity, as) of his preheminance and principality, which hee holdeth over all things, even as Mediator, God and man, having all things subject unto him. See Ephes. 1. 22. *And hath made all things subject unto him, &c.* Therefore all Creatures, reasonable and unreasonable, owe to him that whole intire obedience, as Phil. 2. 10. *I bat in the name of Jesus every knee shall bow,* Revel. 3. 14. *I bat beginning of the creatures of God.*

We with you all) The continuall presence of all spiritual blessings, even unto the salvation of the Church, and every member of it, Revel. 22. 20. *The grace of our Lord Jesus Christ be with you all.*

Bitter belly) The indignation and griefe of godly Ministers, to see the doctrine of the word despised and errors preferred. Also the molestations which they are put to suffer, for the publishing of it. Revel. 10. 9. *I shall make thy belly bitter.*

B.

L.

Blache Doxte) Famine, dearth, which is full

full of sorrow, therefore resembled by a blacke colour, which is a sad and dolefull colour, and well agreeth unto persons famished; whose bodies lacking iuyce and blood, are discoloured and become blackish. Lam. 4. 7. Revel. 6. 5. *See a blacke Horse.*

To Blaspheme) To utter reproachfull and railing words against God, as the Papists doe, sundry wayes. First, they ascribe the plagues wherewith God plagueth them, to his injustice, not to their owne iniquities. Secondly, They raile upon the holy Gospell, and charge it to bee the cause of all evils in the world. Thirdly, it is an usuall thing with Italians and Spaniards, (the Popes creatures) in their rage and fury, to utter blasphemous speeches against God. Revel. 16. 9. *They Boyled in great heats, and Blasphemed the Name of God.* Again Verſe 11.

Names of Blasphemie) Infinite Blasphemies, and most plentifull reproaches, which in progresse of time, the Antichristian Kingdome did abound in, being full of all kinde of impieties and injustices in the Pope their head, and in the whole body: in their Orders, Decrees, Doctrines, worship and manners, nothing amongst them free from Blasphemie. *Rome* now (especially since the Councell of Trent) being an heape of most execrable blasphemies, having many names, whereas at the first it had but a name of blasphemy born in the head only. Re. 17. 3. *Full of names of Blasphemy, who so considereth with how many horrible errors, (falsch one) the three great volumes of Bellarmine be stuffed, will say, There is not one Lease, but is spotted with Blasphemy.*

To be blessed) To be endowed in this life with spirituall and heavenly blessings, and after a short life, led in the favour of God, stored with graces and comforts of the Spirit, to be at last lifted up into blisse and glory, in the kingdome of God, first in soule, afterward in body. This is the fruit which is promised them, who in all ages since Christ, reade and keep, know and doe, the words of this Revelation: See Chapter 1. 3: *Blessed are they which reade and heare the words of this Prophesie.* Also Chap. 22. 9. 13. Chap. 14. Away then with that dotage of the Jesuites, who straine this prophesie, and the fruit of it, unto the three yeeres next before the coming of Christ to judgement.

To be Blessed fully, or to bee henceforth Blessed) To bee perfectly happy, when the soules of the faithfull, after martyrdome constantly suffered, shall enter into that Celestiall glory, which they had long looked

for, and greatly longed after. Revel. 14. 13. *The dead which dye in the Lord, are fully blessed.* If it bee translated, [are blessed from henceforth] that is, presently or forthwith; the Greek word [*aparti*] will beare it well, and the truth also. What then becomes of Popish Purgatory, wherein soules departed, are sore tormented with infernall paines (if wee beleve them) and doe not rest from their labours?

Blood) Cruel slaughter and death, which should happen by the plague of warre upon the Antichristian Armies or Souldiers, which fight for the Pope, as a just and meet recompence of that cruell slaughtering and shedding the blood of Gods Children, Rev. 16. 4. *The Rivers and Fountaines of water became blood.* These Rivers and Fountaines, some expound of the Jesuites; whence other Papists draw instructions (as the Sea is nourished by Fountaines and Rivers;) the turning of these into blood, is the putting of those to death, which were chief Masters in Popery; which was done in this our kingdome and Dominion, 1581. when an Act was made, to make their coming into the Realme (to dissuade Subjects from their Allegiance) to bee treason.

Blood of a dead man) The cruell warres which God would send upon the Popish Kingdomes, which should bee as a Sea of blood, wherein men should dye by the sword, as the Fishes died in Egypt when the waters were turned into blood. Revel. 16. 3. *The Sea became as the blood of a dead man.*

To shed the Blood of the Saints) To exercise cruelty upon the Saints and Prophets of God, even to death, yea, and to torment also, many times by the Antichristian, Popish, or any other Tyrants, to satisfie their owne fierce and bloody disposition and malice, conceived against them for Christ and his Gospell sake. Revel. 16. 6. *For they shed the blood of the Saints and the Prophets.* Revel. 6. 10.

To drinke Blood) To take in blood as men take in oether drinke, as *Cyrus* did by the compulsion of *Tomrys*.

To have their owne blood abundantly shed, till they swim in it, and to drinke (as it were) their owne blood. A fit punishment for Popish and all other cruell persecutors, that they should one slaughter another, till they bee bathed in their owne bloods: as it hapned to the *Midianites* in the Judges; and to Papists also, as Stories witnesse. Revel. 16. 6. *They have given them blood to drinke.* This phrase seemeth to bee

fetched from Ezekiel 16. 38. *I will give thee the blood of wrath, that is, I will cause thee to bee cruelly laine, as they which are killed in fury and wrath.*

Blood of the Lambe) The Sacrifice of Christ his death, together with his perfect justice and holinesse imputed, Revel. 7. 14. *They washed their robes in the Blood of the Lambe.* Rev. 12. 11. The Saints overcame the Dragon and his army, not by their constancy to death, but by their faith in the blood and death of the Lamb Christ Jesus. 1 John 5. 1. 5.

To blow) To breathe, or inspire the heart with graces, as the holy Spirit useth to doe by the Ministry of the Word, which is here threatned, to bee for a time removed and hindered. Rev. 7. 1. *That the winds should not blow.*

B.

O.

Booke) This Prophecie, or Booke of Revelation (as appeareth by the opening the scales of this Booke here shewed *John* in a Vision) containing the Decrees, counsels, and will of God the Father, touching the government of the world, namely of his Church, till Christ come. Whereas these counsels are written in a Booke, it signifieth the certainty of them, that they are surely determined. And whereas the Booke was written within and without (after the fashion of writing in Parchments, usuall in those times) it signifieth the largenesse of this prophecie, that there be many things to be revealed. And whereas it is sealed with seven scales, it fig. these decrees onely to bee knowne to God, untill hee was pleased to manifest them: and whereas no creature was able to open the Booke, or to looke on it, this fig. both the difficulty and dignity of these secrets, that they must be with great honour revered, Revel. 5. 1. *I saw a Book written, &c.*

Little Booke) The Scripture, containing the doctrines of grace, by the powerfull preaching whereof, in the latter end of the world, Antichrist is to bee overthrowne, as hath been begun to be fulfilled, through the publishing of the divine truth written in that Booke, by *Luther* *Wielisse*, and others, Rev. 10. 8. *Go and take the little booke.* So Ver. 9. 10. Some expound the taking of this little Book, to be the restoring of prophecie, or preaching the truth unto the Church, which is all one with the former.

To eat this Booke) To hide the know-

ledge of it in the heart, and to digest it by godly Meditation. Rev. 10. 9. *Take it, and eat it up.* The effect of this Booke should be sweetnesse (like the sweetnesse of Honey) in the mouth, but bitternesse in the belly. To know and believe it, brings exceeding delight to the Christian mind; but the earnest desire to vent and publish it to others, the heavinesse and sorrow for the contemning of it, shall be as gall to Gods Servants. In this phrase there is allusion to that in Ezek. 3. 3. Jer. 15. 16. Job. 32.

Bookes opened) Mens Consciences, or records and testimonies of every mans conscience, being unfolded and manifested through the mighty power of God, wherein (as in Bookes) are written all mens thoughts, words, and workes, Rev. 20. 12. *And the Bookes were opened.*

Booke of Life) Gods immutable and eternall Decree, wherein (as in a Booke) the names of the elect are written (as Souldiers names use to be written in a Muster Booke.) Upon this most firme and mercifull decree of salvation to eternall life by Christ, doth depend the election of the godly, who otherwise are not without many blots, and very foule ones too, in their consciences, which yet are wiped out by the blood of Christ, according to Gods everlasting Love and purpose. Rev. 20. 12. *Another Booke was opened, which was the Booke of Life.* Also Rev. 22. 19.

Bottomlesse Pit) Hell, where the Devils be tormented, and whence cometh all tyrannicall and wicked beastly savage both power and practises of the cruell enemies of the Church. Hell, for the largenesse of the place and deepenesse of the paine suffered there is called [Bottomlesse,] and a [Pit] because it is below, in the nethermost parts of the world, a darkish uncomfortable place, like a pit or dungeon. Rev. 11. 7. *The Beast that cometh out of the bottomlesse pit.*

2 The company of Reprobates and earthly minded men among whom Satan reigneth as King. Rev. 20. 3. *And cast him into the bottomlesse pit.* Comparing this place with Chap. 12. Vers. 13. it is plaine, that bottomlesse pit, signifies the earth, that is, earthly minded men, which are but Christians in shew onely, and name; for unto such Satan is sent.

Bought from the earth) The elect of God the Father, redeemed by Christ, sealed up to the day of Redemption by the holy Spirit, by whose effectuall sanctification they have escaped the fellowship of the false Church.

Church, signified by earth, as it were brands pulled out of the fire, and are made members of the true Church, even God his sincere Worshippers. These alone can praise the Lambe with joyfull hearts, Rev. 14. 3. *Forty foure thousand which were bought from the earth.*

Bolre) The tongues of Gods Ministers, out of which wholesome words (as sharpe arrowes) are sent to pierce even the hearts of men, Rev. 6. 2. *Had a Bow.*

To boyle in great heat) To feele great distemper and torment in the body (upon the extreame heate of the Sunne) scorching and drying up the fruits of the earth, and all greene things, whereof commonly followe greivous diseases; as burning Pestilences, hot Agues, with other noysome paines, which cause Idolaters, though not openly and directly, yet obliquely and seerely to blaspheme God. Even as *Herodotus* reporteth of the people *Asblantici*, that they use to ban and curse the Sun because it broyles them with the too much and immoderate heate thereof. Rev. 16. 9. *And men boyled in great heate, and blasphemed God.*

B.

R.

Bright Morning Starre.) Christ Jesus, who to us (being covered with the night of spirituall darkenesse) is the beginning of all light, both of holinesse and happinesse (even as the Morning Starre is to the day) and at length, all darkenesse both of sinne and misery being utterly dispersed, hee shall bring us to the full brightnesse of heavenly glory, where there shall bee no night, but a perpetuall and most cleare light of blessednesse, Rev. 22. 16. *I am that bright Morning Starre.* In the same sense, hee is called, Iohn 1. *The light of the world*; and by the Prophet, the *Sunne of Righteousnesse*. See Revelation 2. 28.

Brimstone) The extreame cruelty of the bloody enemies of Christ and his Church, in terrible manner destroying mens bodies with death, and their soules with false Religion. Rev. 9. 19. *And of Brimstone*, also verse 18, 19.

2 The sharpe bitternesse of hell paines, Rev. 21. 8. *With fire and Brimstone.*

To bring forth.) To beget children spiritually unto God, as the Church doth by the ministry of the Gospell, through the power of the Spirit, Rev. 12. 3. *To devour her child, when she hath brought it forth.*

B.

V.

To buy and sell) To exercise Arts belonging to the sustentation of this life, or to have Traffick and entercourse of Merchandise with men; which was denied to all, save such as were subject to the Roman Popish powers, Rev. 13. 17. *That no Man may buy and sell, &c.* whereof wee read in their Decrees, that no man might have to doe with him, to whom the Pope was enemy.

To buy ware) To entertaine the Doctrine and superstition of Rome, and all meanes which served outwardly and pompously to decke the Church of Rome, and to set forth her idolatry. All these shall wax vile, no man shall give any more price for them, after the full fall of the Romish City, and impiety. Rev. 18. 11. *For no man buyeth their ware any more.*

Burthen) Affliction and tribulation, by exile, imprisonment, &c. for the Gospell, Rev. 2. 3. *Thou wast burdened, and hadst patience.*

2 Prophecie of calamitie, Rev. 2. 24. *I will put upon you no other burthen*; that is, I will speake to you no worse thing, but onely to require what to doe; no calamity will I prophesie and denounce against you, as against other Churches. In this phrase, there is allusion and respect unto the forme of speech, used by the old Prophets, who used to call the propheticall predictions of publike calamities, by the name of burthen; as the burthen of *Babel*, the burthen of *Moab*, of *Egypt*, &c. Esay 23. 6. 15. 1. and 19. 1.

C.

A.

Cage of uncleane Birds) Not a place commonly called a Cage, wherein Birds are so kept, as they cannot flie out; but some hollow, vaste, ruinous place, wherein ravenous and ill-favoured Birds, as Vultures, Owles, Kites, Ravens, &c. use to nestle and abide.

2 A seate of fierce, cruell, savage, and uncleane men, which live by spoyle and violence; of which kind of men Rome the Westerne *Babel* is as full, as Eastern *Babel* was, of

ugly horrible Birds, when it was desolated; whereof we read in the Prophets, Esa. 13. Jer. 51. Unto which places, John alludeth, Rev. 18.2. *Babylon is a Cage of every uncleane and hateful Bird.*

Calf) Strength, because among Beasts, Calves and Oxen be strong; and because the Oxe is profitable, therefore some Divines thinke, that under this one kinde by a *Synecdoche*, are meant, all Beasts which are for use and profit, Rev. 4.7. *The second Beast like a Calf.*

Carcasses or corpes) The dead bodies of the Saints, but especially of the Prophets of God, exposed and laid forth to opprobry, and the scorn of the world, by the followers of Antichrist, Revel. 11.8. *And the Carcasses shall bee in the streets of the great City. Verse 9. And they shall not suffer their Carcasses to bee buried.* Hereby is expressed the great cruelty of the Papiſts, not content to kill the Servants of GOD, and that with torment, but dishonour their dead bodies, by casting them in the streets, and denying buriall to them. Also by a proportion, these carkasses may bee expounded of the holy Scriptures; whereof the Papiſts have but (as it were) the bare and naked corpe, having by their glosses and interpretations, of these falsely (called) Apollolique Sea, corrupted the sense and true meaning of them, which is the life and Soule of the Scriptures, which consisteth in sense, not onely in Letters and Syllables.

Carried a way of the flood.) To be overcome and mastered with grievous persecution, as a House drowned and carried away with a violent Floud, Revel. 12. 15. *That he might cause her to be carried away of the flood.*

To bee carried by the Spirit.) To be ravished after a Divine extraordinary sort, as the Prophets were, when Visions were shewed unto them. Thus was John ravished here, when hee must see the vision of the great Whore, Rev. 17.3. *So bee carried me away in the Spirit.*

To be carried into the wilderness) Either the place where John must see this vision, to bee solitary, as aptest for contemplation; or that this great Whore was seated in the Visible Church, being now laid waste and desolate as a Wilderness: or else that the manifestation and knowledge of this whore, and her dominion, must be fetched from men living in some obscure place, (as it were in a Desert) from whence there was no such matter to bee looked for, Re-

vel. 17. verse 3. *Hee carried me away into the wilderness.*

To bee cast into the Earth) To bee throwne out of the bounds of the true and holy Church, to exercise his rage amongst the reprobates, both heathen and all others, seeming godly, yet strangers from true godlinesse, Revel. 12.9. *Hee was even cast into the earth.*

To be cast into the Lake of fire, &c.) To be tumbled and throwne downe into Hell, which is here called a Lake of Fire, and bottomlesse pit, to signifie the honour and sharpenesse of infernall paine. Revel. 20. verse 14. *Death and Hell were cast into the Lake of Fire, &c.*

To cast out water) To inflame the Nations, and put them into raging tumults against the Church of Christ. Thus Satan did, when hee stirred up many people to persecute the Christian Church; even in her infancy and Cradle. Revel. 12. verse 15. *The Serpent cast a water out of his mouth after the Woman.* Some, by these waters, understand great store of Heresies, lies, slanders, reproaches, wherewith the Serpent sought to drowne the poore Church.

To Cast out) To be refused as profane, Rev. 11.7. *The Court which is without the Temple, cast out.*

C.

H.

Great Chaine) The doctrine of the Gospel, and namely, that part of it which concerns Christian liberty, whereby (as it were) by a Chaine, and fast bond) Christ kept Satan fast bound for a long time, Revel. 20. 1. *And a great Chaine in his hand.*

Chalcedone) A rich, precious, pure, and glorious stone and Pearle, representing the spirituall purity of the holy Church on earth, and the celestially glory of the Triumphant Church in heaven. So much is meant also by the Jasper, Chrysolite, &c. Revel. 21. 19.20.

Childe of Man-Childe.) Either Christ alone, or joyned to the Church his body, to which hee communicateth his owne power; according to his promise, Revel. 2. 27. Revel. 12.5. *She bringeth forth a Man-childe.*

Chryſtall.) A most cleere Glasse, through which our eye-sight may run to espy every the least spot.

2 Either the whole world, through which Gods sight pierceth, seeing every thing more cleerely, than wee see a spot in Chryſtall;

or

or as some Divines thinke, the most holy and pure Doctrine of the Gospel, in which, as in a Chrysell Glasse or Mirrour, we see the glory of God with open face, and not darkely, as the Jewes did before under shadowes of the Law. Rev. 4. 6. *And before the throne was a Sea of Glasse like to Chrysell.*

Cleare as Chrysell) The water here spoken of, not to bee soule and troubled, like muddy water and puddle of mans inventions, but most pure, and of excellent clearenesse, Rev. 22. 1.

Church) A company of men called out of the world by the voyce of Christ, to know and worship one true God according to his word, Rev. 1. 20. *Seven Starres, are the Angels of the seven Churches.*

Church of Ephesus, Pergamus, &c.) That particular company gathered at *Ephesus, Pergamus, &c.* unto the Faith and Religion of Christ, Rev. 2. 1. *Unto the Angel of the Church of Ephesus.*

City beloved.) The holy Church, here Militant upon earth, which because it is loved of God, through Christ, therefore neither the Turke from the East, nor Antichrist from the West, shall utterly destroy it, howsoever they fiercely assault it. Rev. 20. 9. *And they compassed the tents of the Saints about, and the beloved Citie.* Some Divines understand this, not of the whole Church, but by an excellency, of the company of beleeving Jewes, which toward the end of the World, shall bee gathered and joyned unto the Church of beleeving Gentiles.

Holy City) *Jerusalem*, which is above, or the celestially Church, whereof *Jerusalem* that holy Citie in earth, was a Figure, Rev. 22. 19. *Hee shall have no part in the holy City.*

2 The Church of Christ here on earth, consisting of holy members, sanctified by the blood and Spirit of Christ, Rev. 21. 2.

Cities of Nations.) The company of such people as joyne to Antichrist, and fight against Christ, Rev. 16. 19. *The Cities of the Nations fell.* These Cities some others expound, to bee the whole Regiment of wicked men; as of Turkes, Jewes, Barbarians, and others, that embrace false and strange Religions. All which, it is certain that they must perish at the second coming of Christ, although all bee not alike Christs adversaries.

That great Citie) Not any one Towne invironed with walls, the people whereof

are linked together by bonds of the same Lawes, but the entire and full jurisdiction of some one towne (as namely of *Rome* the seat and place of Antichrist) together with the whole company of them that are subject to the proud power of Antichrist, Rev. 16. 19. *And the great City was divided into three parts.*

Cloudes) Powers, Dignities, Honours, Principalities, in high place, yet not supreme; as clouds which bee placed high, yet are under the heavens. Rev. 14. 15. *The Angel cried to him that sat on the cloud.*

Clothed with a Cloud.) One full of Majesty. A cloud in Scripture being a visible signe, to represent divine Majesty. As Exod. 33. 9. 1 Kings 8. Rev. 10. 1. *I saw another mighty Angel, clothed with a Cloud.* Some other Divines, expound this cloathing with a Cloud, to signifie the obscure knowledge of Christ, being yet not so fully knowne, as afterward. The former is the more received exposition.

Clothed in Sackcloth) Men, full of griefe and lamentation, as if they did alwayes fast and mourne. Also, stirring up others to repent, and be sorrowfull for their Idolatrie, and other workes of darkenesse, whereof wearing Sackcloth is a signe and token. Finally, this cloathing his Witenesses with Sacke, admonisheth that Christ would call men to repentance, even by very meane and contemptible servants, covered not with Purple, but with a Sacke, Rev. 11. 3. *They shall Prophecie 1260. dayes, clothed in Sackcloth.* This alludeth to the fashion of the old Prophets, who were thus apparelled.

To come with Clouds) To returne as Christ shall doe, with great glory to judge the world, having ready before him, storm, tempest, and thunder, to revenge himselfe upon the wicked his enemies, Rev. 1. 7. *But cometh with Clouds, and every eye shall see him.* In this speech, there is an allusion unto the praise of the Prophets, who thus describe the notable judgements of God, using the Clouds and all other Creatures for the good of his owne, and destruction of the ungodly. See Dan. 7. 17. also Psal. 18. 5, 6, 7, 8, 9, &c.

Sitting on a Cloud) A glory peculiar to Christ, who as hee ascended sitting on a Cloud; so at his second coming, he shall returne gloriously, (a Cloud being to him in stead of a Chariot or Throne rather) as
in

in Acts 1. & Rev. 1. 7. 14. & 15. *Crying to him that sat on the Cloud.* Some Divines (not without great shew of reason) interpret this Cloud here spoken of, of civill powers, lifted up as Clouds in the ayre; and him who sat on it, to be such Rulers; & Princes as Christ did use, for the furthering of his Church, & hindring the kingdom of Antichrist. The reason is, because the Sonne of Man, who sat upon this Cloud doing all at the Commandement of the Angell, as appeareth in the words of this Text, cannot be Christ Jesus, who is subject onely to his Father, and that as hee is a Mediator. This latter exposition seemeth for this reason, to bee the better.

White Clouds) The uprightnesse and integrity (represented by white) of Christ the Judge, not miscarried in his sentence by ignorance or crooked affections (in their opinion who understand this Text of the last Judgement.) But such Divines as refer this Text to things done betweene the first and second coming of Christ, doe interpret this white Cloud, of courteous, loving, beneficiall, and healthfull Princes and Estates; as *Saxony, Hassia, Prussia*, the free Cities of *Argenterate, Tiguris, Berne, &c.* with their good and religious Governours; as they expound the Angell coming out of the Temple, to be *Justus Jonas, Philip Melancthon, Bucer, Zuinglius*, and other, which stirred up good Rulers to abolish Popery, and erect the faith and religion of the Gospel, in their Jurisdictions and Dominions, Rev. 14. 14.

The Clusters of the Vineyard) The wicked men of the world, which be compared to Clusters because they grow so thicke, even on heapes. Doe but consider how many renounce the name of Christ: how many are Idolaters amongst such as acknowledge his Name: how many hypocrites and wicked men, even where the Gospel is maintained: and this will appeare a meete comparison. Revel. 14. 18. *I thrust in thy Sickle, and gather the Clusters of the Vineyard.* Some very learned, restraine these Clusters unto Popish religious buildings, and persons which did abound and flourish, even as a Vine spread full of clusters, and that in this our kingdom, till the dayes of *Henry the eight*, when through the zeale and courage of *Cranmer* and *Cromwell* (two great men) this Popish vine was lopped and cut, yea and rooted out.

C.

O.

To come downe from heaben) To have

God for the Author and founder (not men) of any thing, or to have a heavenly originall and beginning. Rev. 21. 2. *And I saw new Jerusalem come downe from heaven.*

2 *To bee deputed and assigned to some great service and worke, about the ruinating of Babylon, by the appointment of God, Rev. 18. 1. I saw an Angell come downe from heaven.* Thus also is the Devill said to come downe into the Earth, Rev. 12. 2. To signifie, that hee was sene amongst the Reprobate, the children of this world, by the just judgement of God, to execute his vengeance on their soules and bodies.

To Come) To invade and take upon him, the Tyrannicall government and power over Gods people, as Antichrist shall doe, Rev. 17. 10. *Another is not yet Come; but when hee cometh, &c.* Some understand this of the Emperour *Nerva*, and his short and cruell reigne; but the former is better and fitter.

To come anon) To follow or fall out shortly within a small time. Thus the Scripture useth to speake of the last day, when eternall woe (here called the third woe) shall bee executed upon reprobates: as, the end is at hand, the Judge is at the doore, these be the last dayes, &c. because in Gods account, a thousand yeeres are but as a day, Rev. 11. 14. *The third woe shall come anon.* Other learned men thinke the meaning to bee that the Calamities which shall happen to Gods enemies before the coming of Christ, shall be but short, in comparison of some miseries which shall happen under the second trumpet. Both expositions may stand well together.

To come) To approach, draw neere, or bee present; so doe the whole Church present, and that which is to succeed, and every true member in whom Christ his Spirit dwelleth, all and every one, earnestly desire the full accomplishment of good things, promised and prophesied of in this Revelation, to be present, and to draw neere, especially, the marriage of the Lambe, Rev. 22. 17. *The Spirit and the Bride say; Come, and let him that heareth say, Come, &c.*

To Commit Fornication) To partake with the Romish Church in her spirituall whoredome, namely, in the corruption of true Faith and religion, by Heresie and Idolatry. This is one cause of Babylons downfall, that she was not content onely to adulterate and deprave Gods worship, but drew people, yea Kings and Princes, into the society of her errors and superstition, Rev. 18. 3.

The

To Kings of the earth have committed fornication with her.

To compass the Saints.) To bring the Church into a narrow straight, being beset with the devils army on every side, Rev. 20. *And they compassed the Tents of the Saints about.*

To Conquer) To overcome the enemies of God by arrowes of Pestilence (as some thinke) shot out of the Bow of Gods wrath, but (as it is more reasonable to thinke) by the glad tidings and promises of the Gospel, shot as Arrowes out the tongues of the Apostles and other Ministers of the word, as out of a bow, whereby the Nations were speedily subdued under Christ, Rev. 6. 2. *Hee went forth Conquering, that he might overcome.*

To Corrupt the earth) To defile and pollute men of earthly mindes, both with bodily and spirituall adultery, whereinto the great Whore, to wit, the Romish Synagogue hath led Nations and Kingdomes, Revel. 19. 2. *Hee hath condemned the great Whore, which hath Corrupted the earth with her fornication.* Of their bodily fornication, their Vaults and Privies were witnesse, and their Temples of spirituall.

To Count) To reckon or to make a Computation of a number, Revel. 13. verse 18. *Let him that hath wit, Count the number of the Beast.*

C.

R.

Crowne) Victory, Triumph, and heavenly glory, which shall bee given to faithfull Ministers at the end of their labours, as a Crowne or reward, Revel. 3. 11. *Hold that which thou hast, that no man take thy Crowne.* Some doe referre this Crowne, not to the reward of eternall life, but to that honor mentioned in verse 9. It may bee both: the one a fore-runner and pledge of the other.

2 A signe or token of conquest and victory, Rev. 6. 2. *And a Crowne was given unto him.*

Crowne of twelve Starres upon her head) The bright shining, and glorious Ministers of the Gospel, to wit, the 12. Apostles chiefly, and other Apostolical men, which all received from that same most bright Sun, the Fountaine of all divine wisdom, the heavenly doctrine (as their chiefe Ornament and Crown) even as the Stars do borrow their light from the Sunne, Revel. 12. 1. *And upon her head a Crowne of twelve*

Starres.

Crucified) Slaine, and put cruelly to death, either by the death of the Crosse, or any other kinde of violent death, Rev. 11. 8. *Where our Lord also was Crucified.* Christ our Lord was not slaine at Rome (whereof this Text speakes, by the figure of Sodom and Egypt) otherwise than in his Members, according to that which is said, Acts 9. 5. *Saul, Saul, why persecutest thou me?* Yet Christ was sentenced to death by a Romane Governour, and to a kinde of death peculiar to the Romanes.

C.

V.

Cup of gold) The Title of the Catholique Church, of Peters chaire, of Christs vicar and the whole externall profession of Christian Religion; whereby, as by a fine goodly Cup, both people and Princes of the world have beene entised to drinke up, and draw in, most abominable and filthy superstitions, idolatry, and Heresies, which the Romish Church offered unto them, in that golden cup of faire goodly titles and shewes. Rev. 17. 4. *And had a Cup of gold in her hand full of abomination.*

D.

A.

Day smitten.) The light of divine truth obscured and darkened by a most thick cloud of filthy ignorance, sent by the just judgement of God, to punish such as were willingly blinde, at the shining forth of the Gospel, Revel. 8. 12. *And the day is a smitten.* Some other by the [Day smitten] doe understand the taking away of the gladnesse and joy which men had in the fruition and enjoying of the light of the Gospel. These two senses, although they seeme to differ, yet they doe after a sort meet in one: the latter, being as the effect; and the former, as the cause. For the darkening of the truth of God, must needs diminish the joy of Gods people.

Dayes) A certaine compassse and space of time; appointed of God for certaine purposes, Rev. 10. 7. *In the dayes of the voice of the seventh Angel.*

Day

Day and night) Continually, or time without any end, or any ceasing, even for ever and ever, Revel. 20. verse 10. *And shall bee tormented even Day and night for ever more.*

Day nor night) Never, at no time ceasing to praise God, but keeping on therein a perpetual tenor, Revel. 4. 8. *And they ceased not day nor night, saying, Holy, holy, holy, &c.*

D.

E.

Death) A most grievous plague, more speedily bringing death, than the other plagues fore-mentioned, and vexing by more sorts of feeling than one. Revel. 6. 8. *And his name that sat thereon was Death.* A Metonymie of the effect for the cause. See the like, Revel. 18. 18. Death being there put for the plague or Pestilence hapning in Rome, during the siege thereof, as the cause of ensuing death.

2 Persons, men and women guilty of the second death, which is eternall torment in hell. Revel. 20. 14. *Death and hell shall be cast into the Lake of fire.* Others, in a good sense do expound it thus: After the vocation of the Jewes, there shall be torment of death and hell, saving in the burning Lake, where death shall for ever feed upon the Reprobate. But the first exposition is best in my judgement.

3 Dissolution of the soule from the body, and separation of both from God for ever. Revel. 21. 4. *There shall be no more Death, nor crying, nor paine, &c.*

That first begotten of the Dead) Christ, which title is given him in respect of his Priest-hood, by which by his owne death he hath overcome death, and made a full expiation and satisfaction for al our sins. For this is to bee the first begotten of the dead, death being vanquished and overcome, first to rise from the dead: now hee is called the first begotten, for two causes: first, because he is the Prince, and Head of those which rise, as the Apostle declares, Col. 1. 18. In which respect also hee is called the first Fruites of them which sleepe, 1 Cor. 15. 20. Secondly, because all the faithfull and redeemed shall in their time through the vertue of his resurrection, and this his mighty conquest of hell, death, grave, and Satan, be raised up and set free from the bondage of corruption.

Second Death) The eternall separation of soule and body, even of the whole man, from the glorious presence of God, to bee delivered unto endlesse paine and torment in hell. Revel. 2. 11. *He that overcometh, shall not be hurt of the second Death,* Revel. 20. 6. *On such*

the second Death hath no power.

To deceive.) To lead into error, by making men believe they see true miracles and signes, when they see onely a shew and false appearance; or by some signes, which be not faigned and false, to establish mens minds in false Doctrine and Idolatry; therefore called by the Apostle, 2 Thes. 2. 9. *Lying wonders.* Such are all the wonders done in Popery. Revel. 13. 14. *And deceived them that dwell on the earth, by signes and wonders, which were permitted him to doe.*

To deceive no more) Not to be able to seduce and mislead men so strongly and openly, as had been suffered Satan to doe, by that we read chap. 12. But now being fast chained up, and mightily by the power of Christ restrained, hee had no might for a thousand yeares so to prevaile, Revel. 20. 3. *He should deceive the people no more.*

Deepnesse of Satan) Either the vaine bragging, as of some which boasted, as of great and plentifull knowledge in the secrets and mysteries of God, which yet in truth, deserved to bee called no better than the deepnesse of Satan; or else the sleights and subtilties of Satan, which certaine men presumed alone to bee privy to, and of the manner how they were to be resisted, under which pretence, they permitted the promiscuous and common use of women in the Church of *Tybatira*; esteeming all other Teachers as simple fellowes, in comparison of themselves. This latter exposition is very probable, but the former is more received. Revel. 2. 24. *Neither have known the deepnesse of Satan as they speake.*

Not to deny Christs name.) Not to give place to the punishments and threatnings of Tyrants, as by the feare thereof, to bee moved to forsake the truth, Revel. 3. 8. *Thou hast kept my word, and hast not denyed my Name.*

To devour by fire.) By some extraordinary judgement to destroy, as God did the Turkish Armies, when he poured out his wrath from heaven upon them, according to that which is written. Revel. 16. 21. *Ezek. 39. 19. Rev. 20. 9. Fire came downe from Heaven from God, and devoured them.*

To devour the enemy) By fervent prayer, and publishing the judgements of God, to threaten and procure Gods vengeance upon their heads, that maliciously resist the truth spoken by his witnesses. Re. 11. 5. *If any Man will hurt them, fire proceeds out of their mouthes to devour their enemies.* In this, there is an allusion unto that which was done by *Moses*,
Num.

Num. 16. and by *Eliu*, 2 King. 1.

To Deboure her Child.) To take out of the way and destroy, either by fraud or open force, all that should spiritually bee begotten of the Church, especially such as should stand up to maintaine the Religion of Christ. Thus hath Satan alwayes attempted to doe, but especially, in the first age of the Church, Rev. 12. 4. *The Dragon stood before the Woman to Devour the Child.*

Devill) An egregious and notorious Calumniator, delighting exceedingly in accusing and detracting others. Thus hath Satan done from the beginning, accusing God to man, of envy, Gen. 3. 3, 4. and men to God, of hypocrisie, as Iob. 1. Hence hee is called the Devill, Rev. 12. 9. *That old Serpent called the Devill*, Rev. 20. verse 10.

D.

O.

To Doe his Commandments.) To endeavour obedience unto the voyce of Christ, by keeping his precepts, and beleeving his promises, according to the measure of grace received. Rev. 22. 14. *Blessed are they that Doe his Commandments.*

Doctrine of Balaam) That which the *Nicolaits* taught (after the example of *Balaam*) touching the common use of Women, and that all things offered to Idols without difference, might lawfully be eaten. Revel. 2. 14. *That maintain the Doctrine of Balaam.* See *Balaam*.

Doore) The conscience and heart of sinners, whereby Christ findes entrance into us, Rev. 3. 20. *Hee stands at the doore.* According to some, [*Doore*] signifies all hindrances, inward and outward, to keepe Christ from entring. This is a good interpretation, because our heart is the house, rather than the Doore.

2 An open way, meane, and passage, given of God to *John* the Evangelist; that hee might see and understand such deepe and hidden secrets, so shut up in Heaven, as no humane capacity could ever have reached to perceive them. Rev. 4. 1. *Behold a Doore was open in Heaven.*

D.

R.

Dragon) The Devill, for his terrible fiercenesse likened to a Dragon, being the Prince of that army, that maintaineth warre against Christ, Rev. 12. 7. *Michael fought against the Dragon.* Some other, by the Dragon, understand unrighteous and cruel

Princes, assisted and strengthened by false Teachers, Corrupters of the truth, Heretiques, &c. All which joyne in battell together against the truth, and the sincere maintainers of it: but in Chap. 20. Vers. 2. the Dragon is there expounded to bee the Devil and Satan, who yet must worke by meet instruments. All which having once common worke, and being but one corporation with the Devill their Captaine, are therefore well comprehended under one name; as the whole company of the faithfull beare the name of Christ their head, 1 Cor. 12. 12.

Drunke with the blood of the Saints) The blood of the Saints to be so abundantly shed by great *Babylon* (the Mother of whoredomes, the Romish Church) as shee was wholly imbrued and coloured in blood. Rev. 17. 6. *I saw the woman drunke with the blood of the Saints.* The meaning is, that so great was her crueltie, as intemperate persons doe not more greedily draw in the most delicate wine, than shee shed the blood of Gods people.

Drunke with the wine of Fornication) Such as are never satisfied with Idolatry, (spirituall fornication) which they drinke in, as men doe drinke in wine. Rev. 17. 2. *The inhabitants of the Earth are drunke with the wine of Fornication.*

D.

W.

To dwell on the earth) To be a Reprobate, not predestinated to life eternall, nor regenerate by the Spirit, whom Antichrist shall have power to seduce and corrupt, and to leade to destruction. Rev. 17. 8. *They that dwell on the earth shall wonder.*

To dwell with the Saints) To have communion with the elect, and holy men and women, by a most perfect and immediate fellowship, such as shall bee in heaven between God and his people after the last judgement; whereas they are knit together now imperfectly, and by meanes of the word and Sacraments. Rev. 21. 3. *And hee will dwell with them.*

D.

T.

To die in the Lord) Either to suffer Death, as the Martyrs doe, for the Lords cause in defence of his truth, against Antichrist; or to fall asleepe in Christ, dying in his faith, as all the Saints doe. Rev. 14. 13. *The dead which Dye in the Lord, are blessed henceforth.*

E. A.

E A

Eagle) Either all Fowles and Birds (by a *Synecdoche* of one principall Bird the Eagle; named in stead of all) as being all, both great and little, governed by the providence of God: or else the knowledge of great and high mysteries, represented fitly by the Eagles mounting aloft in the ayre. Others, by the Eagle understand *John* the Evangelist, who dived deepeest into that high mystery of the Divinity of Christ, and his Incarnation. The middle signification is best, the last is worst; because these words must bee taken of Ministers, which should be after this Vision, not of such as had beene before (as Apostles were:) as it is written in the first verse of the fourth Chapter, *Come and I will shew thee things that must bee done hereafter.* Secondly, such as apply these foure Beasts to the foure Evangelists, doe vary much. One saith, *Marke* is the Eagle, as *Aretas*: others say, the Eagle signifies *John*. Some say *John* is figured by the Lyon, as *Aretas*: others say, *Marke*: and *Augustine* saith *Matthew* is the Lyon. Revel. 4.7. *The fourth Beast an Eagle.*

Eare.) The outward Organ of the body; to wit, that sense which is the instrument of understanding.

2 The minde wherewith wee understand things, and attend to get more understanding, Revel. 2.7. *He that bath an eare, &c.*

To have Eares) To have the minde prepared, or the understanding opened, obediently to heare and attend the things of God; such are called upon to marke, in the conclusion of every Epistle. Others will but contemne the word. Revel. 2.11. *Let him that bath an Eare to heare.*

Inhabitants, or dwellers on the Earth) Men and Women, whose names are not Written in Heaven in the Booke of life; Reprobate persons, which minde earthly things, and embrace false Religion for filthy lucre sake. Thus also the word [*Earth*] often signifies in this Revelation, Men of Terrene and earthly mindes, Revel. 12.9. 13. 13. 14. *Woe unto the Inhabitants of the Earth.* also 8. 5. *Fire cast into the earth.* Also Vers. 7. and Chap. 13. 8. and 16. 2. In all which places, by the earth, and such as dwell in it, is meant

the wicked world, or the Church falsely (so called) consisting of earthly minded men, which are not chosen and sanctified of God, to have their conversation in Heaven.

Earthquake) A most vehement shaking of the Earth, with horrible trembling. Revel. 6. 12. *Lo there was a great Earth-quake.* This is a fearefull judgement, whereof many examples in all ages, and a fore-runner of great mutations.

2 Great alterations and changes of Religion and civill Governments throughout the world, after the custome of the Scriptures, which use to call some notable change, a shaking of the Earth, as Heb. 20. 26. and Psal. 68. 9. The delivering the Israelites out of Egypt, is called the moving of the Earth. Revel. 16. 18. *And there was a great Earth-quake, such as was not since men were upon the Earth.* Meaning hereby, some extraordinary punishment inflicted upon the ungodly world, by some great and unlooked for alteration of State.

To come up from the East) Christ Iesus our Lord, the Sunne of righteousness, to arise in the Doctrine of the word, and to shine upon the Christian Churches, to expell from them spirituall darkenesse, even when a whole roote of infernall spirits are let loose to fill the world with the darkenesse of hell; to wit with ignorance, superstition, idolatry and heresie, Revel. 7. 2: *I saw another Angel come up from the East.* Thus the Scripture elsewhere speaketh of Christ, as in the Song of *Zachary*, Luke 1. alluding unto the custome and manner of the Sunne, which from the East seemeth still to arise and ascend, till it come to the middest of heaven, which some doe interpret of *Constantine*, who ascended out of the East parts of the world, as Stories shew, namely *Eusebius*; and by whom, as a maine instrument of God, the light of the Gospel did breake forth, to the scattering of the mists of error, and the enlightning of the Church, after most darkesome times: This exposition differs herein from the former (which is more commonly received) in pointing to the Minister, or instrument; whereas the former pointeth to the author of such a mercy. In which case, both significations agree well; because author and instrument be not contrary, but subordinate one to the other.

East, West, South-gate) The commodious situation of the spirituall City, the Church (as some thinke) or the Celestiall City, the kingdomes of Heaven (as others thinke) by comparison

comparison to the convenient site of earthly *Hierusalem*, where the entrance by gates, disposed in all foure quarters of the winde, was very convenient for the commers unto it from all coasts of the Country of *Judea*. See *Ezek. 48. 30. Rev. 21. 13. On the East part there were three gates, &c.*

To Gate the flesh of the Whore) To endeavour (out of a deepe detestation) the utter ruine of Romish Dominion and Popish Prelates; by cutting short their Revenues, refusing their pardons, forbidding appeals to *Rome*, and to go to *Rome* for consecration of Bishops, casting down their superstitious buildings, and conferring their Demains and Livings to better uses, denying Peter-pence: which all and much more, hath already been done in our Realm of England, and in some other Nations and free Cities, which have called backe the profits that went from amongst them, to feede and enrich *Rome*. This is here called the eating of her flesh. *Rev. 17. 16. They shall eat her flesh.*

E.

G.

Egypt.) *Rome*, together with Romish jurisdiction, which in *St. Johns* time did reach unto *Hierusalem*, where *Pontius Pilate* was Deputy to *Cesar*, the Emperor of *Rome*; which is likened to *Egypt*, in respect of Idolatry, and the bondage wherewith the held Gods people, most cruelly enthralled. *Rev. 11. 8. Which spiritually is called Egypt.*

E.

N.

Enemies) Wicked men, Pope, Popelings, and other ungodly persons, which hated, afflicted, and killed Gods servants. *Rev. 11. 12. And their Enemies see it.*

To Enter into the Temple) To be able to have access to the Majesty of God, and to abide his glory. Others take it to meane thus much, to be kept from having approach unto the Church of Christ here on earth for a time, as yet the Jewes are. *Rev. 15. 8. No man was able to Enter into the Temple.* Here is an allusion to that which is written *1 Kings 8. 10. 11.* where it is said: *The Cloud filled the house of the Lord, so as the Priests could not stand to Minister.*

E.

V.

Euphrates) A River called by that name, being both broad and deepe, which did run along by the great Citie *Babell*, seated

in *Assyria*, and was thereunto such a great defence, as when *Cyrus* and *Darius*, Kings of the *Medes* and *Persians*, would take *Babylon*, they had this device, to cut out great Ditches and Trenches, and so let out the River above, before it came to the City; by which meane the waters being made shallow and almost dried up, the Souldiers waded over, entred the City, and surprised it.

2 All impediments, lets, and hindrances, whereby the passage unto *Rome*, the mytticall *Babylon* and Seate of Antichrist, was stopped up against the Kings of the East, that they could not come at it to besiege and subdue it; the removing of these impediments; to wit, (the great honor, glory, riches, and strength of *Rome*) is here signified by the drying up of *Euphrates*. *Rev. 16. 12. The sixth Angell poured out his Viall upon the great River Euphrates, and the waters thereof dried up.*

E.

X.

Excellent) That which in his kinde is best and most worthy. *Rev. 18. 14.*

E.

T.

Eye-salve) The Spirit of light and of true wisdom, which doth open and illuminate the eyes of our soules, being before utterly Blinde. *Rev. 3. 18. And anoint thine Eyes with Eye-salve, that thou mayest see.* It is a speech borrowed from a medicine, proper and peculiar to the curing of the Eyes, called of Physicians, *Collyrium*.

F.

A.

Face) The bright Countenance of Christ, shining upon the faithfull to the exceeding comfort and rejoycing of their hearts, expelling and driving from them heaviness and sorrow. *Rev. 1. 10. And his Face shone as the Sun in his strength.* Some other Divines, by the Face of Christ; doe understand the pure worship of Christ (as it is commanded in his word) wherein hee is to be seene and knowne of his, as clearly and as plainly, as wee may know any one by his Face. And touching this interpretation, the very truth is, that the Scriptures by the Face of God, doe often signifie his worship; therefore *Caine* being se-

parate from Gods publike worship, is said to be hid from Gods Face. Genesis 4.14. *And to goe out from the presence of the Lord.* Ver. 16. Againe, the employing of our selves in Gods worship, is called in the Psalmes, the seeking of his Face. Psal. 27. 8. Psal. 103. 4.

2 The terrible dreadful presence of Christ, being through his might and Majesty, very fearfull to all things and persons, save his own. Rev. 20. 11. *From whose Face fled away the earth and heaven.*

Opens Faces) Dissembled humanity, counterfeit curtesie, when the countenance and behaviour is not terrible and fierce, nor words rough, but all in shew amiable and faire, yet without all truth and sincereness, the sooner to allure and entice men to fall in and joyn unto them: The Ministers of Antichrist, religious men (as they are called) do excell in this kind of shadowish humanity, being most notorious flatterers for their own gain, and to draw mighty ones to their side, Rev. 9. 7. *Their Faces were like the Faces of men.*

Face as the Sun) The exceeding great glory of Jesus Christ, being to such as know him by faith, the same, for sweet and comfortable aspect to cheer their hearts in tribulations, that the Sun is to the world after clouds, mists, and darkness, Rev. 10. 1. *His Face was as the Sun.*

To be faithfull unto death) Constantly to keep and hold the Faith of the Gospel, not being driven from Christ for any fear or persecution, or death it self; seeing such as are courageous should be richly rewarded, Rev. 2. 10.

Is fallen) Rome, and Romish, both City and Dominion, (as it standeth now under the Pope, and his Mitred Bishops and Clergie) not onely to be subject unto ruine and destruction, but that most certainly it is to be pulled down, losing by little and little their riches, glory, strength, credit of Religion, and holiness, which made them honored, followed, and feared of Kings and Nations. And for the undoubted truth hereof, therefore (as if it were down and fallen already) the Holy Ghost in the present time, saith, *It is fallen*; yea, doubleth it, (to note the certainty and greatness of the fall) saying the second time, *It is fallen*. And because all men should take knowledg, beleeve, and mark the better Gods rare judgment upon Romish Babylon, therefore her fall is proclaimed by an Angel from heaven, and with a mighty loud voice. The event of which prophecy, as in a good part

we have seen already fulfilled, in the decay of their Religious houses, of their revenues, and falling of many Kings and people from that whorish Synagogue, through the Doctrine of the Gospel; so the full fall draweth on apace: God hasten it. Rev. 18. 2. *Babylon is fallen, &c.*

Fat things) Things of the best, most pleasurable and commodious to the flesh; as Monasteries, Abbies, goodly dignities and promotions, which raised much pomp, delight, and pleasure. Popery was full of such fat things, the loss whereof shall make them mourn, Rev. 18. 14. *All things which were Fat are departed.*

F.

E.

Fear of torments) The dread and horror which the friends of Rome shall conceive, for the horrible vengeance which God in his appointed time shall take upon her, for her idolatry, luxury, and cruelty, so as that they shall not dare come near to rescue her, but shall keep aloof, Rev. 18. 15. *They shall stand afar off for fear of her torment.*

Great Fear) That terror and trembling of heart which should possess the enemies of Christ, upon the restoring to life of the two dead and slain Witnesses: which was fulfilled in the year of our Lord 1550. when God marvellously revived the fainting Spirits of the professors of his Name at *Maidenborow*, who so courageously defended the Doctrine of the former Prophets and Witnesses which were slaine, as the King of the Romans, the Emperor also, and the Fathers of the Councell of *Trent*, through great fear conceived of their valor, and forces of the godly Professors of Christ, were driven to their heels, as is to be seen in *Sleyden*. Rev. 11. 11. *And great fear shall come upon them who see them.* Others refer this to the days of *Calvin*, *Martyr*, *Bucer*, *Wycliffe*, *Husse*, &c. who so stoutly maintained the Truth against Antichrist, which others before (guided by the same Spirit, and were now dead) had now done, as it caused the friends of Antichrist much to fear.

To feare his great name) To worship God by a true faith, serving him according to his word, and studying to live godly. Rev. 11. 18. *To them that feare thy Name, small and great.* Some doe restraints those that feare Gods Name, more specially, to the Jewes which should beleeve.

Fearefull) Such timorous faint-hearted men (Emperors or Subjects) who for feare

of them which can kill the body, denyed Christ before men. Rev. 21. 18. *But unbelievers, Fearsfull, &c.*

To fall before ones Feet) To prostrate the body before one, in signe of religious divine worship, which *John* of infirmity did to an Angell. Rev. 19. 10. *And I fell before his Feet.* It is a signe of submission to the true God alone. Rev. 5. 8. *They fell downe before the Lambe.*

Fellow-servant) One, who in common with the Prophets, and Ministers, serveth the same God, as Angels doe, especially in reporting the secrets of God unto his Prophets, which might declare them unto the Church. Rev. 19. 10. *For I am thy Fellow-servant, &c.*

Feete like fine Brasse) The constancy of Christ, in an unwearied desire of providing for the good of his Church: also, his firme power, to tread downe all the enemies thereof; together with the most excellent purity and brightnesse of his wayes. All this is represented by the mettall of brasse, fine, burning, &c. Rev. 1. 14. *His Feet is like to fine Brasse, burning as in a Furnace, &c.* Other doe interpret these Feet of Brasse, of the stablesse of the Churches, namely, of *Smyrna* and *Pergamus*, firmly and with invincible constancy abiding afflictions for the Name of Christ, when they were not onely not hurt, but did shine more brightly like fine brasse, as if allusion herein were made to those visions of Ezek. 1. 7. and Dan. 10. 6. Both these Interpretations may well stand together, for the perseverance of the Church in tribulations; and their being more purified by their afflictions, may and doth proceed from Christ his invincible power, supporting them; and exceeding purity communicated to them.

Feet like Beares feet) Continuance and stablesse joyned with cruelty. For Beares feet being plaine, flat, and long, with broad nailes, doe afford him more strength, and enable him to more fiercenesse. This is applied to the Romane Empire, which exceeded the *Persians, Medes, Assyrians, and Babylon*, in rapacity and stability. Rev. 13. 2. *His Feet like Beares Feet.*

To fight) To proclaime and make war, in the behalfe of Antichrist, against Christ and his Church. Rev. 17. 14. *They shall fight with the Lambe.*

To fill double) To inflict and bring upon

the great whore, to wit, *Rome*, most grievous calamity, with extreme sharpnesse and rigor, in recompence of all her abominable wickednesse. This must be done to *Rome* in the last laying of it waste; and it is to be done by those which were sometimes Citizens, and Subjects of *Rome*. Revel. 18. 6. *In the Cup that shee hath filled to you, fill her double.*

To finish their Testimony) To accomplish and performe the charge and function, delivered unto them, by giving bold Testimony unto Christ and his Gospell. Revel. 11. 7. *And after they have finished their Testimony, &c.*

Fire of the Altar) A holy and constant profession of the truth proceeding from the Spirit of Christ, which is like a fire enflaming the hearts of the faithfull, and stirring up troubles among the wicked. Rev. 8. 5. *He filled it with fire from the Altar.*

Fire and Brimstone) The most extreme and sharpe torments wherewith the wicked, but especially the Turke, The Romane Antichrist with their servants, shall be tormented in hell. Rev. 20. 10. *Wm cast into a Lake of fire and brimstone.*

Burnt with fire) Some extraordinary and searefull judgement, which shall destroy Romish *Babylon*, as things be burnt in a fire. Revel. 18. 8. *And she shall be burnt with fire.*

Flame of fire) Most lightesome and piercing, entring into all things, even the most secret and hidden, bringing darkenesse it self into light. Of this properie be the eyes of Christ, Rev. 19. 12. *And his eyes were as a flame of fire.* See Rev. 1. 14.

Fiery Habergions) The terrible cruelty and fiercenesse, both of the horses, and such as fate upon them, fighting for the wicked Religion of *Mahomet*, under the Turke, Rev. 9. 19. *Having fiery Habergions.*

Fire and Hayle mingled with blood) A spirituall tempest and storme of errors, lyes, and strong delusions, casting downe, overspreading and wasting grievously mens soules, even as if Fire, Blood, and Hayle, were all mingled together, and cast downe unto the earth, to beat downe, corrupt, and waste the fruit thereof. Rev. 8. 7. *There was Haile and Fire mingled with blood.*

Fire from Heaven) Such lying signes and wonders, as Antichrist and his Ministers should be suffered to doe; thereby to deceive the world with errors. See Mat. 24. 24. Thef. 2. 12. Revel. 13. 13. *Hee made fire to come from Heaven.*

Fire out of their mouth) The Doctrine of the Gospell, devouring and consuming as fire, such as resist and fight against it: for that word which is the savour of life to some, is the savour of death to others. Rev.

11. 5. *If any will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.*

Fire and Smoake) The fowre bitternesse of Gods plagues, even unto choaking and strangling of men, which is the propertie of smoake, Revel. 9. 17. *Out of their mouths went forth fire and smoake.*

First Heaben) Heaven, as it is now under vanity; or as some thinke, the former good and pure estate of the Church, giving place to a purer, or to the calling of the Jewes. Revel. 21. 1. *First, heaven is passed away.*

First love) Charity toward God, and toward our neighbours, which the Angell of the Church of Ephesus did shew forth at the beginning of his Ministry very zealously performing all good meanes, and using all duties, for the furthering of Gods glory, and the good of his flocke. Rev. 2. 4. *Because thou hast left thy first love.*

First workes) Great diligence in preaching the word, and administering the censures of the Church, for the preventing of crimes, or recovery of such as be fallen. Rev. 2. 5. *And doe thy first workes.*

First voyce) That Revelation which from heaven John did first receive, touching those things which were to be done, for the time to come. Rev. 4. 1. *And the first voyce which I heard, was like a Trumpet.*

Five months) A short space of time, a definite number put for an indefinite, for the comfort of the faithfull, lest they should imagine that this plague was to increase without measure. Rev. 9. 5. *That they should be vexed five moneths.* Others by five moneths, doe understand 150. yeares, reckoning every day for a yeare. Others by five moneths do think five ages to be signified. But M. Bullenger, doth interpret the five months wherein these Locusts here spoken of should be suffered to rage and vex men, of that whole space of time, whatsoever it was, wherein it should continue, which yet is limited by a few moneths, for the consolation of the Elect. This is the best exposition as I doe judge.

F.

L.

Flesh of the Kings, Captaines, &c.) The

great dainties wherewith God will feed such as hee calleth to this Feast, even all sorts of men which fight for Antichrist. See such a description, Ezek. 39. 17, 18. Rev. 19. 18.

F.

O.

Forme of the Locusts) The figure, likeness and guise; to wit, such as bee strong Horses, prepared to battell. Such are the Popish Clergy, strongly linked together with ready and prepared mindes, against all such as should any way mutter against the usurped power of the Pope and Sea of Rome. This hath beene, and is apparent enough, though the fierce ineurions of the Saracens have beene more famous. Revel. 9. 7. *And the forme of the Locusts was like unto Horses prepared to battell.*

Fornication) All sorts of bodily uncleanness about generation; whether whoredome, adultery, rape, incest, buggery or fornication. For all these (as it is too well knowne) were rife, and still be, in the kingdom of Antichrist. Rev. 9. 21. *They repented not of their fornication.*

Forehead) Openly, before men. In profession and practise. Rev. 17. 5. *And in her forehead was a name written.*

Four Angels bound) Administers of the wrath of God in that number that is convenient for the slaughtering of the foure quarters of the world: these Angels being restrained before by the power of God, were now to bee stirred up, and have the Bridle given them licentiously to practise tyranny, as God had ordained. Rev. 9. 14. *Loose the foure Angels which are bound.*

Four corners of the earth) The chiefe quarters and coasts of the world, which were occupied and posselt by the foure Angels sent with Commission to stop the foure windes. Rev. 7. 1. *I saw foure Angels stand on the foure corners of the earth.*

Four hornes of the Altar) The highest part or top of the golden Altar of Incense, which stood before the Vaile, against the Arke of Covenant, where solemn prayers once a yeare were made by the High-Priest unto God, who heard and accepted them through Christ, represented by the golden Altar; in whom, and by whom alone, the Oblations of our prayers are pleasing unto God. Rev. 9. 13. *I heard a voyce from the foure hornes of the golden Altar.*

Four windes) One and the selfe same Winde in Nature, being divers according to the Regions and Coasts from whence they

they blow, as from East, West, &c.

2 The efficacy and secret mighty force of the holy Spirit which by Christ himselfe is compared unto winde. John 3.8. *The winde bloweth where it list, so is every one borne of the Spirit.* Rev. 7.1. *Holding the foure winds of the earth.*

Fourth part of the earth) The fourth part of men dwelling in earth, which by the just judgement of God, were to be punished for the contempt of the Gospel, with those foure great Plagues spoken of, Levit. 26. and here againe distinctly mentioned; to wit, the sword, famine, pestilence, and wilde beasts. Rev. 6.8. *Power was given to them over the fourth part of the earth.*

Four-square) That which is steddily, of continuance, and profit, such is the true Church leaning upon Christ as a foundation Rev. 21. 16. *A 2d the City lay four-square.*

Fourte and twenty Elders) The holy Catholike Church, even the whole company of Gods elect; especially, such as having now ended their warfare, doe triumph in heaven gloriously, every one (as it were) sitting upon a Throne as a King; which honour, the elect doe attaine unto, by and through Christ, who hath made all the faithfull, Kings and Priests unto God. In the number of 24. there is an allusion unto that distribution of sacred Offices, and the Servants of the King, mentioned in 1 Chron. 24. 25, 26, 27. Rev. 4. 4. *Upon the seates I saw foure and twenty Elders sitting.* Whereas some by 24. Elders understand the 12. Prophets, and the 12. Apostles, it cannot stand with the scope of this vision here shewed to *John*, which respects not any number or company which were past and gone, but rather that which was to come, even the whole number of beleeving Gentiles, which as Kings and Princes should minister to God their Sovereigne King.

Found no more) To be no more at all, to be utterly rooted out, as if it had never been. Rev. 18. 21, 22. *And shall be found no more.*

Fountaine of Waters) The springs from whence doe flow and issue waters and Rivers, for the use of men. This is the proper signification.

2 The Ministers of the Gospell, from whom (as Fountaines and Springs) the Doctrine of the life doth flow forth unto others, by a continuall Fluxe or issue, which were to be depraved and corrupted by Heresie and impiety of some principall teachers. Rev. 8. 10. *And it fell into the third part of the Rivers, and into the fountaines of waters.*

From the foundations of the world) Before the beginning of the world, even from all eternity, God chose certaine unto salvation, whose names are said to bee written in the booke of life, and the other not written. Rev. 17. 8. *Whose Names are not written in the Booke of Life, from the foundation of the world.* Yet have the like Phrase, Rev. 13. 8. to note the eternall decree of GOD, touching the force and efficacy of his Sonnes death.

F.

R.

Freely) By the meere mercy of God, without any of our merit, and desert of our endeavour, and working at all Rev. 21. 6. *It shall be given him of the tree of life freely.*

Fruite every Month) Such fruites as shall bee continually new and fresh. This Tree here spoken of, being laden with fruit all the yeare long. Rev. 22. 2. *Bring fruit every Month.*

F.

U.

Full of abomination) Abounding in abominable and most filthy errors, superstitions, idolatries. Rev. 17. 4. *A cup in her hand full of abominations.*

Full of Names, &c.) Most plentifull blasphemies, all being replenished with horrible impieties and iniquities, full of reproach unto God. Rev. 17. 3. *Full of Names of Blasphemy.*

Full of Eyes) One most watchfull and quicke-sighted, beholding and knowing, not onely manifest and open things, but even inward and hidden things which bee furthest off from our knowledge. Rev. 4. 8. *They were full of eyes within.* See verse 6. *Full of eyes before and behinde.*

To fulfill the Will and Words of God) To execute and accomplish the Decrees and Prophecies of God, both touching the exalting of the great Whore, to wit, Rome; and touching her pulling downe and destruction. Rev. 17. 17. *God hath put in their hearts to fulfill his will, and to doe with one consent, &c.*

To fulfill the Will of God) In due time to execute the full punishment upon the great enemies of his Church: which for the certainty of it, *John* uttereth in the time past, though it were yet to come, when hee wrote this Booke of Apocalyps. Rev. 15. 1. *For by them is fulfilled the Wrath of God.*

G.

A.

Garment dipt in blood) A Warlike and fierce attire, such as Warriours weare, which have overcome their enemies in battaile, having their garments sprinkled and stained with the blood of the slaine.

2 The vengeance which Christ as King and conquerour will take upon the Beast, and upon the Kings of the earth which take his part. This is represented by this bloody garment, wherein there is an alluding to that ancient figure, in Esay 63. where Christ is brought forth with his garments dipped in blood, having made slaughter of the enemies of the Church. Fearefull is the end of Christ his enemies, Revel. 19. 13. *Hee was clothed with a garment dipt in blood.* Some expound this garment of Christ his humane Nature, wherein by his bloodshed hee reconciled the elect to God. But the former signification agreeth best with the Text.

Garment downe to the feet) The perfect righteousness of Christ imputed, where-with his Spouse the Church (for whose covering the garment serveth) is clothed from the crowne of the head to the sole of the feet. Revel. 1. 13. *Hee was clothed with a garment downe to his feet.* Some expound this of the purity and innocency of that Priesthood, which Christ did exercise for his Church. Others of the venerable dignity and majesty of Christ, as King of his Church: and indeed Kings did weare long robes in token of Majesty. Also, Priests by Gods appointment. But the first exposition I hold best. Wee often finde Christ his imputed justice, compared to a garment. Psal. 31. 1. Mat. 22. 12. and Revel. 16. 15.

To keepe his Garments) To hold fast and preserve without losse and spot (as much as may be) such gifts and graces (of righteousness and forgiveness of sins by Faith) as Christ giveth to cover and decke the soule withall. Revel. 16. 15. *Blessed is he that watcheth and keeps his Garments.*

To gather together) To bring such as were farre scattered asunder into one place; either to make warre, or arme them against the people of God, as Revel. 20. 8. *Gather them together to battell;* or else to helpe to effect and worke the worthy and most deserved

destruction of the enemies of Gods people which fight for the Beast; and to take their part in the prey. Revel. 19. 17. *Come and gather together your selves unto the Supper.*

G.

E.

Gentiles) The people and Nations subject unto Romish tyranny; and namely, such as were out of all Regions gathered to the Councell of Trent, who triumphed over the Scriptures, being now smothered and strangled (as it were) and the interpreters thereof also murdered. Revel. 11. 9. *And they of the Gentiles shall see their corps.*

G.

I.

To give glory to God) To glorifie God, by renouncing Idols, superstitious vices and errors, and to turne to the Creator of the world, to confesse and worship him after his owne will. This fruite is knowne to have followed upon some great plague inflicted and sent to the Antichristian rout. Revel. 11. 13. *The remnant were sore feared, and gave glory to the God of heaven.* Revel. 16. 6. *And they repented not to give glory to God.*

To give) To recompence and reward good things to the godly, according to mercy: or out of justice, to render evill unto the ungodly. Revel. 22. 6. *I will give to, &c.* and 22. 12. *To give, &c.*

G.

L.

Gloze, honour, &c.) Praise increased, when the holinesse, majesty, and truth of God is acknowledged and much extolled. Revel. 4. 11. *To receive glory, honor, and power.*

Gloze of God) His glorious presence, testified by some visible signe, like unto that Exod. 40. 34, 35. Revel. 15. 8. *And the Temple was full of the smoake of the glory of God.* The presence of God in and with his Church now under the Gospel, though it bee with more brightnesse of knowledge, and more plentifull graces than it was under the Law, yet is it obscure in respect of that Revelation which the Saints shall enjoy in Heaven. Withall, this smoake of Gods glory in the Temple, may import, that howsoever Gods glorious presence with his Church now bee manifest enough, yet the wicked cannot see it, as if their eye-sight were darkened with smoake; which lastly, may shew forth his anger (usually signified in

G.

O.

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O.

in Scripture by smoke) against such enemies.

2 The brightnesse of God (for divine brightnesse) immediately communicated unto the Saints in heaven, who shall have so exceeding great light from the most perfect presence of God, and Christ the Lambe, as they shall neede neither Sunne, Moone or Starre. Rev. 21. 23. *For the Glory of God did light it.* Also Verse 11. *Having the glory of God; that is, most admirable, divine, and Celestiall Glory.* Some doe understand this, of a most glorious divine brightnesse of Gods presence, as withall they restraîne it to the ages of the Church, which shall bee next afore the end of the world. Both may bee understood; the one, as a forerunner and preparation to the other.

Glory and honour of Kings and Gentiles) All that majesty, with those great and excellent things, which Kings and people had, shall be laid downe, at what time the glory of the heavenly City is given them. Rev. 21. 24. 26. *Shall bring their Glory and honour to it.*

To glorifie herselfe) To exalt and lift up herselfe, her doctrine and decrees, with great pride and insolency, preferring her Traditions and ordinances above Gods written words and his sacred ordinances, as ecclesiasticall Rome hath done. Rev. 18. 7. *In so much as she glorified herselfe, &c.*

To glorifie his name) To set forth the glory of Gods great Name, by acknowledgement and praising his justice, in his vengeance upon the wicked, and his exceeding love and benignitie toward the Saints. Rev. 15. 4. *Who would not feare thee, and Glorifie thy great Name?*

G.

N.

To Gnaw their Tongues) To take most grievously the fall of their pompe, dignity, and authority; also furiously, for extreame sorrow, to bite their owne tongues. Rev. 16. Vers. 10. *And they Gnarred their tongues for sorrow.* Some doe expound this, of renouncing their owne proud words and writings. But the former signification is better.

G.

O.

To Go out no more) To remaine for ever in the Church triumphant, being most firmly joyned unto Christ, and immediately. Rev. 3. 12. *And he shall Go no more out.* He alludeth unto 1 King. 7. 15. Some un-

derstand it of the stablesse of Gods children in the Church Militant; namely, of such faithfull ones, as were members of the Church at Philadelphia. But it may well beare both significations, for Christ his true members, shall continue stedfast in the Church Militant, till they be translated into the Church Triumphant.

To goe out of Babylon) To depart as farre as may bee from all society and fellowship with the Romish Synagogue, in their heresies and idolatries. Revel. 18. 4. *Goe out of her my people, &c.* This exhortation and charge here in the Apocalyps, is like to that in Ieremy, Chapter 51. 45. *My people, Goe out of the midst of her.* This of Ieremy was spoken, touching departing from Babylon in the East, when it was to be destroyed; and that in the Revelation, concerneth the ruine of Babylon in the West, to fore warne the godly to avoyde it, by departing away.

To goe into Destruction) To perish finally, and utterly to bee destroyed. Rev. 17. 11. *And shall Goe into destruction.*

God of heaven) The true God, Creator of the whole world, whereof heaven is a chiefe and principall part. Rev. 11. 13. *And gave glory to the God of heaven.*

His God) A God, favorable unto him in Christ, even so farre, as to make him everlastingly happy. Rev. 21. 7. *And I will be his God.*

To be their God) To bee joyned unto God, by perfect and immediate fellowship, which shall be the portion of the faithfull in heaven. Rev. 21. 3. *And God himselfe shall be their God with them.*

Before God) In the presence of Christ, the Judge of the world, being God, equall to his Father. Rev. 20. 12. *I saw the dead stand before God.* 2 Cor. 5. 10.

Gog and Magog) All the secret and open enemies of Christ and his Church, both Papists and Turkes, banding themselves against the Gospell in these last times, since the loosing of Satan. And thus much the very names themselves import: for Gog signifieth one covered, and Magog signifieth one uncovered. Rev. 20. 8. *Even Gog and Magog, to gather them to battell.* For the better understanding of this place, wee must have recourse to Ez. kiel, Chap. 38. and 39. where under the names of Gog and Magog, are comprehended such Princes, as gathered great Armies to fight against Israel, after they came from the captivity of Babylon. This Story is here in the Revelation applied to those enemies as Satan should muster together

together against the Church of Christ, a little before his coming to judgement. Other Authors referre *Gog* and *Magog* to the Turkes and Persians, and such Regions as are at their command. Certaine it is, that a mighty army of such Heathenish people, stirred up by the devill (being now let loose) is meant here.

Golden Altar) Christ Jesus, who is both High-Priest, Sacrifice, and Altar. This place alludeth to Exod. 30. 3. *Unto the Altar of Incense which was before the Veyle.* Some expound it of the select company of Saints, the first fruits of the world. See Altar. Rev. 8. vers. 3. *To offer upon the Golden Altar.*

Golden Censor) An instrument (belonging to the holy of holies) wherein the Priest did burne sweet Incense before the Lord; which did figure the Mediation of Christ, in which the Prayers of the Saints were acceptable. Rev. 8. 3. *Having a Golden Censor.*

Golden Crowne) Kingly dignitie and power, wherewith Christ himselfe, or the Executioner of his judgements shall be endowed, Rev. 14. 14. *Having on his Head a Golden Crowne.*

Golden Reede) An instrument to measure withall (which being of gold) doth signifie the Church measured, to be of a most excellent worke, and of a worthy workmanship. Revel. 21. 15. *And he had a Golden Reed, to measure the City with.*

Streets of Pure Gold) All, even the meekest parts (as streets in a City) of the Church, to be most precious, beautifull, and glorious, Rev. 21. 21. *And the street of the Citie is pure Gold.* Some hereby understand, that the actions of Gods children, shall be pure, holy, and unblameable.

Eberlasting Gospell) The gladsome tidings of everlasting reconciliation with God, through faith in Christ alone, according to the eternall Decree of God, Rev. 14. 6. *Having an everlasting Gospell.* This gives a fore cheeke to such as charge the Doctrine of salvation by faith in Christ, with novelty, slanderously calling it, a yesterdayes bird, a start-up doctrine.

Golden Girdle) The diligence and readinesse of Christ in governing his Church, whose worke herein is precious and acceptable to God, Rev. 1. 13 *Girt with a Golden Girdle.*

G.

R.

Great Babylon) Rome, as it is now governed by the Pope, being like unto Babylon, a great City (in Chaldaea) for tyranny, pride,

power, Idolatry, superstition, iniquitie, Rev. 17. 5. *That great Babylon, mother of whoredome.* This cannot be meant of Heathenish Rome, under the Emperours, who did not thrust their Idolatry upon other Nations and Kings, but left them every one to their religion; neither had heathenish impiety any such mystery in it, as with shew of piety it should deceive numbers, seeing Heathenish superstition was palpable and execrable to all sorts of Christians; therefore, this must signifie Popish Rome, which with her great shew of religion and godly devotion, enticed Kings and people unto her way.

Great Citie) Some large Towne invironed with walles, and inhabited by Citizens, joyned together by the band of some Laws, &c.

2 The whole jurisdiction and regiment of Antichrist, sitting at Rome, and reigning with great tyranny over mens Consciences, and raging cruelly against the body of the Saints, Rev. 11. 8. *Their Corps shall lie in the streets of the Great City.*

3 Whatsoever Dominion, Power, and Government, either of Pope or Turke, or which any enemy of the Church doth enjoy and exercise against Christ and his Church, Rev. 16. 19. *And that Great City was rent into three parts.*

4 The Towne and Jurisdiction of Rome, as it was governed by the Emperors, which had Empire and rule even in *Johns* time, over not people only, but Kings also, Rome then being the Queene of Nations, and Mistres of the world, Rev. 17. 18. *The woman is that great City.*

5 The holy Catholique Church, consisting of beleiving Gentiles and Jewes, called and joyned unto the communion of Saints in the latter end of the world. Others understand it of the Celestiall Church, Rev. 21. 10. *And shewed me that great City.*

Great Day) That time, wherein Christ shall shew his terrible vengeance and power, for the destruction of such as hurt his Church, and for the deliverance of his people, Rev. 6. 17. *The great day of his wrath is come.*

2 The time wherein the Enemies of the Church shall assemble themselves together, by the appointment of the mighty God, to endanger the safety of the Church by bloody and cruell war, Rev. 16. 13. *To gather them to the Battell of the great day of God Almighty.*

Wings of a Great Eagle) The swiftnesse which the Church used, in avoyding the malice and tyranny of Satan, that old Serpent

pent

pent, furiously persuing her, while shee was yet (as it were) in her swathing clouts. Rev. 12. 14. *To the woman were given the wing of a great Eagle.*

Great Earthquake. See Earthquake.

Great Haile. Stones of a marvellous greatnesse, sufficient not onely to kill, but even to crush and bruise men in pieces, Revel. 16. 21. *A great Haile.*

Great and marvellous. That which for the exceeding greatnesse and grievousnesse of it, doth deserve to be wondred at, and admired, Rev. 15. 1. *I saw another signe in heaven, great and marvellous.*

Great white Throne. A seat royall, full of exceeding Majesty and greatnesse, such as Kings and Judges use to sit in, Revel. 10. 11. *And I saw a great white Throne.*

Great voyce. A voyce or speech most plaine, cleare, and easie to bee understood, Rev. 11. 12. *After this they heard a great voyce.* This was a commanding voyce, from God to man.

2 A voyce of exceeding joy and gladnes, arising and springing up in the faithfull for the reformation of the Church, according to the Word of God, Rev. 11. 15. *There were great voyces in heaven, saying, &c.* This is a voyce of thanksgiving and praise from men to God.

Great whore. The City of Rome, being become Ecclesiasticall, and Pontificall, by the government of the Popes and Cardinals. For shee it is, that sits upon many Waters, ruling over many Nations, Kingdomes and Tongues, and hath committed spirituall fornication with the Kings of the earth, enticing (by marvellous craft) both Princes and people to her idolatry, Rev. 17. 1. *Come and see the damnation of the great Whore.*

Great wrath. Plentifull indignation, anger, and fury, which the Divell hath conceived against the Church of Christ, Rev. 12. 12. *The Divell is come downe unto you full of great wrath.*

Greene grasse. The fruites of the earth, of all sorts, by a Synecdoche of the part for the whole, Rev. 8. 7. *And all greene grasse was burnt up.* Some doe understand this spirituallly, of the great Famine and scarcety of the word, and of Christians in shew, which have taken no sound roote, but were (as greene grasse) soone scorched and singed with the heat of persecution.

No guile. Sincerity, truth, uprightnesse in

Doctrine and conversation, Re. 14. 5. *In whose mouth is found no guile.* Some understand this of the most pure integrity which beleivers have, not by perfection of their own vertues, but by imputation of Christs perfect holinesse. Both these significations may well stand together. For the Saints themselves have an imperfect uprightnesse, by infusion of grace, and a perfect integrity from Christ, by imputation of his righteousnesse.

Habergions of Iron. The well fenced Estate of Popish Clergy, Monkes, Friers, &c. who were as safe, as men armed with iron Habergions; and vaine was all endeavour against them, till the time of their Kingdome was expired, Revel. 9. 9. *And they had Habergions, like to Habergions of iron.*

Habitation of divels. A place or house haunted by divels, or whereih Divels were shut up as in prison. Revel. 18. 2. *And it become the habitation of divels.* Such a City now is Rome, where the doctrine is the doctrine of divels; being fiat contrary to the written word; their worship, the worship of divels, being but idols and rotten bones; and their workes, workes of the Divell.

Halfe an houre. A very short space of time, wherein the Church should enjoy an happy rest, after the open enemies thereof were bridled, & Constantine the Great arose out of the East, Rev. 8. 1. *There was silence in heaven, about halfe an houre.*

Hallelujah. Praise ye the Lord. It is an Hebrew voyce or word whereby the people of God were wont mutually to exhort and stirre up one another joyfully to praise God, for his vengeance against his and their enemies, (as here against the great Whore) and for their mercifull deliverance, Rev. 19. 1. *Saying, Hallelujah.* The cause of receiving these Hebrew words, in Scripture, (as Hallelujah, Amen, Hallelujah, &c.) it is to be as signes and tokens of that conjunction, which beleiving Gentiles have with the holy Nation of the Jews, to whom there is but one God, and one Religion.

Harps. An instrument used in the Temple under the Law, whereon they praised God, according to those times, when the Church was

was in her infancy.

2 Praise and thanksgiving offered up to God by the Church (represented by the 24. Elders) for the opening of the book and the Seales thereof, Rev. 5. 8. *Having every one of them Harpes.*

2 The sweet concert of godly Teachers in Churches, making a pleasant Harmony, Rev. 14. 2.

To hate the Whore) To hate the Church of Rome degenerated, in execration, even with loathing; to abhor her as a Whore, a Mother of whoredome, which hath bewitched the Kings of the earth with her golden Cup, the butchery of Gods Saints, like to *Sodom* and *Egypt*, therefore worthy to be hated. Revel. 17. 16. *They shall hate the Whore.*

Hatefull birds) Unclean and evill-favoured Fowles, such as haunt and frequent forsaken and desolate places, being odious to all other fowls, for their ravening: such be the Vulture, the Crow, the Raven, the Owle, the Kite, &c.

2 Unclean and filthy men (such as now the Romish Synagogue doth, and long hath abounded with) which live by rapine and iniquity; and in that regard are hatefull to all civill honest men, but most hatefull to the Saints, Rev. 18. verse 2. *Unclean and hatefull birds.*

Heads) All Turkish Princes, Bassaes and Begles, together with their Emperour the Grand Sultan, all alike instruments and Ministers of execrable cruelty and fury, exercised both by themselves, and others under them, Rev. 9. 19. *Having heads wherewith they hurt.*

Above his head) Above him, or upon his head, Revel. 9. 17. *The Rainbow was over his head.*

Heads of Lions) Most notable cruelty and fiercenesse, wherein the Turkes doe excell all other Nations and people, that ever were heard of, both Saracens and Romans, Revel. 9. 17. *The heads of the Horses, were as heads of Lions.* Hereby is noted unto us, that to the sternnesse of their countenance they had added the strength of their jawes, to expresse their singular inhumanity.

To heale the Nations) To preserve in health, and keepe from all diseases, preventing them, and removing all causes of them, Revel. 22. 3. *And the Leaves to heale the Nations with.* This health Christ doth afford the

foules of beleivers, imperfectly here, and most perfectly in heaven.

To heare) To bend the minde inwardly, to heed well, and marke the admonitions of the Spirit in the Word. Rev. 2. 7. *Let him that hath an eare heare,* Revel. 13. 9. *Let him heare,* that is, let him be attentive.

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Heate of the fire) Inward indignation, blinde zeale, and bitternesse of minde, together with outward strife, contention and debate, wherewith not onely open enemies, but Hypocrites should be vexed, for striving against the Sunne and light of the Gospell, shining upon their consciences, and checking them, Rev. 16. 8. *It was given him to torment men with heate of fire.*

Heaven) The Church on earth, and the godly, which be the true members of it, Rev. 12. 12. *Rejoyce ye heavens, and ye that dwell therein.* Also Rev. 13. 6. *And them that dwell in Heaven,* Rev. 6. 13. *Starres of Heaven,* that is, the Ministers of the Church. The reason why the Church reformed here on earth, is called [Heaven] is because of that heaven (which is the seate and habitation of the Saints) there is no more lively image and picture here in earth, than the universall company of Saints, which is the true Militant Church of Christ.

Heaven departed) The whole face of the Church (and not the Ministers alone) to be covered with that blacke darknesse of calamity which is here threatened, Rev. 6. 14. *And the Heaven departed.*

Spide of Heaven) The middle place or distance between heaven and earth.

2 An estate of a Church, somewhat purged from filthy corruption, yet not so purified as it ought, Rev. 8. 13. *Heard an Angell flying from the midst of heaven.*

New Heavens) The Heavens which are now under vanity and corruption, restored into a perfect estate and liberty, Revel. 21. 1. *I saw new Heavens.* Some Interpreters, which thinke this Chapter, to give, not a description of Heaven, the seat of the blessed, (shewing what shall be the happinesse of the Saints, after the resurrection and judgement,) but of the Church which shall bee on earth, a little afore the judgement, when the Jewes shall bee restored to the Communion of Saints, doe interpret [New Heavens] of the most pure way of worshiping

ping God; and the [New Earth] to signifie a new people, in whose assemblies God will bee honored. Let the learned judge which signification is fittest, for both are true.

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11. *After I saw the Heavens opened.*

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Hell) The Grave, which is the companion of death, or the estate which followes after death; both the Greeke word signifies Grave, and the matter requires this sense. For many Saints were to die amongst others; but it were wickednesse to thinke the Saints to be devoured of the Hell of the damned. Rev. 6. 8. *And hell followed after him,* Rev. 20. 13. *Death and hell delivered up her Dead.* Also Verse 14. If here wee should understand hell for the place of the damned, it would bee absurd to say, That Hell was cast into the burning lake, that were to say, Hell was cast into Hell.

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High Mountaine) The eminencie of the Christian Church (as it shall be restored before the coming of Christ,) excelling whatsoever dignitie is in earth: or the place and stately seate of the Church, (more purely reformed) shadowed out by a Mountaine. Rev. 22. 10. *And carried me to a great and High Mountaine.* Herein there is an allusion unto that which is written, *Esay 2. 2. In the last dayes, the Mountaine of the House of the Lord, &c.* The meaning of both places is, that the glory of the spouse of Christ, shall bee revealed in the sight and face of all the world, so as no high mountaine shall bee more eminent and conspicuous, or easier to bee seene and beheld.

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To hold the Starres) To defend and uphold the Ministers of the Church, with speciall care of them, and mighty power, Rev. 2. 1. *These things saith hee, which holdeth the seven Starres.*

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which goeth with it. Rev. 7. 1. *Holding the foure winds of the earth.*

An Hold of foule Spirits) A prison or straight place, fast kept, where the devils are pend and shut up; at the pleasure of the soveraigne Judge of the world. Such a place shall *Rome* (now fallen) be unto the Devils which reigned once there; but now, that they have none to abuse and deceive as before, it shall bee as a prison; hell, or place of torment to them. Rev. 18. 2. *An hold or Cage of foule Spirits.*

Holy) A true beleever, or godly Christian, who is partaker of Christ his holinesse by imputation, and hath holinesse begun in his owne soule, by the Spirit of sanctification, separating him from the world, and study of worldly things, that hee may be dedicate unto God, both in body and soule to serve him, Rev. 20. 6. *Blessed and Holy is hee which bath part in the first resurrection.*

Holy Apostles) Not those twelve, which in an excellent degree were holy, and laid the foundation of the Christian Church after Christ his Ascension, but such godly men, as shall execute the function of teaching in the latter ages of the world; who, because they are as deare and precious in Gods sight, as the old Apostles and Prophets (though they bee inferiour in gifts) they are therefore called here Holy Apostles and Prophets, by the Spirit, who provoketh them by name to rejoyce, because the great Whore had more specially hated and molested them. Rev. 18. 20. *Rejoyce ye holy Apostles and Prophets.*

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Holy Jerusalem) The universall Church then being on earth, farre more excellent and glorious, by a more illustrious presence of God, than before was wont, as an Image of the celestially Church. Rev. 20. 10. *That holy Jerusalem.*

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Ten Hornes) Ten Kings; See **Ten Kings**.
Wages)

(Horses) The Saracens likened to horses for their swiftnesse and promptnesse to battell. See Job 39. 25. Rev. 9. 7. *The forme of the Locusts was like unto Horses.*

To the Horses bridles.) Very deepe, very far and wide: It is an excessive speech, noting the greatnesse of the slaughter: as also the greatnesse of spoyle, like unto the overflowing of grapes pressed in a winepresse, wherein horses may swim even to the necks. Such abundance of spoyle should arise by the fall of the Clergy, and superstition of Rome, Rev. 14. 16. *Blood came out of the Winepresses unto the Horses Bridles.*

(White Horse) Christ, subduing and triumphing swiftly and mightily by his word, not over the prophane Gentiles (as was figured in the Vision, Chap. 6. 2.) but over the obstinate Jewes, being now converted to God, Revel. 19. 11. *And behold a white Horse.*

(Hosits) Armies, or companies of Warriours and Souldiers, prepared unto battell under Antichrists Banner, Rev. 19. 19. *I saw their hosts gathered together to make battell.*

(Hosts in heaben) Christs retinue or company of Saints, Citizens of his Church here being holy, innumerable, royall and pure, Rev. 19. 14. *The hosts which are in heauen.*

(Hot) One truly zealous, who with right affection doth vehemently love God and godlinesse, abhorring, and not being able to abide impiety, idolatry, and superstition; his fervent minde being like to hot Water, boyling, and ready to bubble and play over, Revel. 3. 15. *I would thou wert either cold, or hot.* Such be cold as be secure, and without care or feeling of godlinesse.

(Houre.) Any moment of time, which cometh suddenly upon men, when they looke not for it, Rev. 3. 3. *Thou shalt not know what houre I will come.*

(At an houre, at a day, &c.) In a short time, and with speed, being ready to doe mischief when the determined time is come, and so to continue without wearinesse, till their appointed time is expired, which is thought will be, when the year of our Lord shall be 16. 96. for so long the name and tyranny of the Turkes shall endure, Rev. 9. 15. *Which were prepared at an houre, at a day, at a month, at a year.*

(Houre of Judgement) The certaine time appointed of God, to bring some grievous vengeance on the followers and friends of Antichrist, for their horrible impietie and unrighteousnesse. This is called, Revel. 10. 7. *The finishing of the mystery of God,* Rev. 14.

7. *For now cometh the houre of his judgement.*

(Houre of temptation) A time of tryall, by great calamities, but very short, being to last but an houre (as it were) Revel. 3. 10. *I will keepe thee in the houre of temptation.* What is a great time in respect of eternity?

H.

U.

(An hundred forty foure thousand) A certaine number, which doth arise just of twelve times twelve thousand, to note unto us, not that the twelve Apottles did multiply their talents, every one twelve times: but that the number of the elect and faithfull amongst the Jewes, in the dayes of the Gospell, should be not onely certaine to God, but such as might bee measured and told of men; whereas the number of elect Gentiles, (howsoever certaine to God, yet unpossibile to bee numbred of us.) See 1. pers. 9. of this Chapter. Rev. 7. 4. *And there were sealed an hundred forty and foure thousand.*

(Husband) Christ Jesus, which hath by faith espoused the Church unto himselfe, who decketh, and spiritually trimmeth her selfe in this her Pilgrimage, that shee may bee ready and prepared at that great and solemne Marriage day, Rev. 21. 2. *As a Bride trimmed for her husband.*

H.

T.

(Hyacinth) Smoake, which is of colour like to a Hyacinth; to wit, Blew and Red; one of the Instruments of Turkish tyranny and cruelty, in killing men, which they shall doe, by Fire, Smoake, and Brimstone, Rev. 9. 17. *Having fury Habergions, of Hyacinth and Brimstone.*

I.

A.

(Iacint) A precious Stone, called a *Jacint*. One of those Stones whereof is made the gate which signifies Christ, the onely way and dore unto life, by whom if any enter, he shall bee safe, Rev. 21. 20. *The eleventh a Iacint.*

(Jasper Stone) A most renowned and noble Jewell, (being the Mother-Pearle) both for antiquity and varietie. For there be divers sorts; one kind is here mentioned like unto

unto Cryſtall, moſt cleere, and of a through and moſt pure light, which cannot be darkened and obſcured by any other colour.

2 The bright glory of God ſhining in his Church, being now more exactly purged from all filth of mans inventions, than ever before, Rev. 21. 11. *Her ſhining was like a ſtone moſt precious, as a Jasper ſtone, cleere as Cryſtall.*

3 The exceeding glory and Maieſty which God hath himſelfe, and in himſelfe incommunicable to any creature. Rev. 4. 3. *And bee that ſate was to looke upon like a Jasper Stone.* Some Interpreters thinke by theſe three precious Stones, *Jasper, Sardine, and Emerald*; the myſtery of three Perſons in one glorious Godhead to bee reſembled, and in ſome ſort opened. The Father, fountaine of Deity, ſhadowed by the *Jasper*, (which is *Maſter Grammarum*) moſt ancient, and of greateſt variety. The Sonne (who was made fleſh for us) ſignified by the *Sardine*, which is of a fleſhy colour; therefore called *Carneoli*. The Spirit, by the *Raine-bow* or *Emerald*, which is for beauty and pleaſure, moſt delightfull; to note the unexprefſible ſweetneſſe of the holy Spirit. Such then is God; one in Eſſence, three in perſons.

Idolater.) One who maketh Images for religious uſe, or worſhippeth the Image of the true God, or of falſe; Rev. 21. 8. *And Idolaters.*

Jezebell) A woman of that name; wife of *Ahab King of Iſrael*; whom ſhee drew on to moſt horrible Idolatry, being one alſo; which withſtood and perſecuted the Lords holy Prophets, and kept a Table for foure hundred falſe Prophets; whereof ſhee was a Ring-leader and a Captaine; bearing her ſelfe as an open profefſed enemy of God and his truth.

2 A certaine notorious evil woman, not named *Jezebell*, yet bearing her name for likenefſe in qualities; being a Whore, a Witch, and Idolatrous; faigning her ſelfe to utter doctrine from the Holy Ghoſt (as a Prophetefſe) yet ſhe had it from the Devill himſelfe. Her doctrine was the ſame which before is called *Balaams doctrine*. See there Rev. 2. 20. *Thou ſuffereſt the woman Jezebell, which calleth her ſelfe a Prophetefſe.* What ſhee was it is not knowne, but ſome notable filthy woman, which ſeduced and poiſoned many.

Image of the Beaſt) Not a Picture ſet up to represent one (ſuch as Painters make for their gaineſake.) Neither any bodily Image, made to be worſhipped and honoured (as corporall Images ſet up in the Churches for religious worſhip be.) But the exprefſe and lively portraiture and representation, of the Honour, Kingdom, Power, and Sovereignty, which the firſt Beaſt (to wit; the Romane Heatheniſh Empire) had; and the ſecond Beaſt (to wit, Eccleſiaſticall Rome) ſought to revive. Rev. 13. 14. *That they ſhould make an Image of the Beaſt.*

Images of ſilver, gold, &c.) Pictures made of gold and ſilver, for religious uſe, and Divine adoration, whereof Papiſtry is full. Revel. 9. 20. *That they ſhould not worſhip Images of ſilver, gold, &c.*

To worſhip the Image of the Beaſt) To adore and give Divine honour unto the Pope, (who beares the Image of the Heatheniſh Emperour) by acknowledging a Divinity in him; which whoſoever refuſed to doe; though they were Kings and Emperours, they loſt not onely their living and dignity but their head and life too; whereof the Eccleſiaſticall Stories give plentifull prooffe. Rev. 13. 15. *As many as would not worſhip the Beaſt, ſhould be killed*; Rev. 16. 2.

Incantment) Spirituall Witch-craft, whereby Papiſts bewitched both Kings, and people, that they ſhould bee deceived with ſuch groſſe trumpery, and dote upon ſuch a foule trumpet as Rome is, Rev. 18. 2. *And withſhine Incantments were deceived all Nations.* Yet even the other kinde of Witch-craft, condemned in *Moses Law* was much practiſed in Rome, not by Monkes and Friers onely, but even by ſome Popes, who were knowne Sorcerers, and Inchanters. Howſoever this is not meant here.

Inhabitants of the earth) Not ſuch as doe dwell and abide here on earth, for ſo the faithfull doe; but ſuch as minde earthly things, being reprobate and unregenerate men, Rev. 12. 12. *Woe be unto the Inhabitants of the Earth.*

To ſay in her heart) To thinke with her ſelfe, Rev. 18. 6. *Becauſe ſhee ſaith in her heart, &c.* There is an inward ſpeech conceived in the heart, as there is a ſpeech outwardly uttered with the mouth.

Stone in heaben, earth, &c.) Neither Angell nor man, good nor evil, Revel. 5. 3. *But none in heaben nor in earth was able to open the Booke.*

In heaben) In the Church of Christ and company of the Saints, with exceeding great Harmony and concent praising Christ, Revel. 19. 1. *I heard a great voyce in heaven.*

In the Spirit) One ravished by the Spirit, as the old Prophets were, Revel. 17. 3.

I.

U.

To Judge) To be revenged, to punish, or take punishment according to the use of the Hebrew tongue. See Gen. 15. 14. Deut. 23. 36. Revel. 16. 5. *Because thou hast Judged these things.*

2 To give an upright sentence upon our persons and works, being first laid open. Revel. 20. 12. *And the dead were Judged according to the things which were written in the Bookes.*

3 To moderate and governe his owne, by framing and ordering their lives unto Justice and righteousness, Revel. 19. 11. *Hee Judgeth righteously.* These words are drawne from Psal. 96. 10. 13. *Hee shall Judge the people in righteousness.*

Judgement in one houre) A great and sudden vengeance, even the fall and ruine of Rome, which shall come in a moment when it is not looked for, Revel. 18. 10. *For in one houre is thy Judgement come.*

To manifest his Judgement) To open and make knowne the Arguments and sure tokens of Divine Justice, which may declare GOD unto the whole world, to bee a most just Judge, Revel. 15. 4. *For thy Judgements, &c.*

Judgements true and righteous) Gods deliverances of his Saints, which are true, because they are performed according to his promises; and being fulfilled, by destroying his and their enemies, according to their merits. Hence they become righteous. Revel. 19. 2. *For true and righteous are his judgements.*

Just.) One extremely hating bloody cruel men, and punishing Romish murderers, with due punishment of death. Revel. 16. 5. *Lord thou art Just, &c.*

K.

E.

To keepe his word) To abide in that duty which the word commandeth, and to beleve that doctrine which it teacheth, Revel. 3. 10. *Because thou hast kept the word of my patience.*

To keep, or deliber out of temptation) Not wholly to free from triall by affliction, but to bestow strength to abide the combat and get the victory, Revel. 3. 10. *I will keepe thee out of temptation.*

Key of David) All power and rule, in commanding, forbidding, delivering, and punishing, loosing, and binding, (by a Metaphor of Keys which were a signe of government) to represent the Regall power of Christ, whereby hee casteth out of his Church, or receiveth into it, as hee thinkes good, Revel. 3. 7. *Which hath the Key of David, &c.* These words are taken out of Esay 22. 22. This power of opening and shutting, he bestoweth on his sincere Ministers who execute it; especially in that part of Church government, whereby obstinate sinners are delivered to Satan, and truly repentant ones are restored to the Church.

Key of the bottomelesse Pit) Power over the darkenesse of Hell, which is shut up in the deepest and innermost part or gulf of hell, Revel. 9. 1. *To that Angell was given the Key of the bottomelesse pit.*

Keyes of hell and death) The power of Christ, in delivering unto death and hell, such as have sinned, Revel. 1. 18. *I have the Key of death and hell.* Fearefull is this power, whereby Christ is able to shut the Gate of glory upon such wicked men, as are thrust into hell, and to open the Gate to the godly, whereby they may enter into life.

K.

I.

To Kill with the Sword) To put to any violent death, one kind of violent death being named, to signifie the rest, Revel. 13. 9. 15. *If any Kill with the Sword, hee shall bee killed with the Sword.* verse 15. *Should bee Killed.*

King) Principally Satan (that great destroyer, who driveth the whole world, both unbelieving Jewes and Gentiles, into destru-

ction

Si on) and under him *Mahumet*, whom the *Seracens* obey as their King. Also the Pope, (namely *Boniface* the fift, and *Hildebrand*) whom religious Locusts, to wit, Monkes and Friers, acknowledge as their King and Founder, from whom they receive (as from their king) institution and orders. Revel. 9.

11. *Now they had a King set over them.*

2 Such as rule as Princes over their Subjects here in earth, under whom (by a *Synecdoche*) comprehend Emperors, Dukes, and all earthly principalities. Rev. 10. 11. *Over Nations, and tongues, and many Kings.* Rev. 16. 18. *The fift of Kings.*

3 Elect partakers of Christ his kingdom, in whom they conquer sinne, the world, and Satan, Rev. 1. 6. *Made us Kings to God.*

Kings of the Earth) The mighty men, which have greatest power here in earth, being themselves wicked and earthly-minded men, vassals unto their owne lusts and unto the lusts and will of the Devill, Pope, or the false Prophet *Mahumet*. Rev. 16. 14. *And goe to the Kings of the earth.* Rev. 18. 3. *The Kings of the earth, &c.* also vers. 9. and 23. *The great men of the earth.* Rev. 19. 19. and 6. 15.

2 Chiefe Christian Rulers, and godly Princes of the Gentiles, who shall bring their whole power and riches, and whatsoever glorious thing they have, to amplifie and beautifie God Church, collected now out of Jewes as well as Gentiles. Rev. 21. 29. *The Kings of the earth shall bring their honour and glory to it.*

King of Kings) Christ Jesus, a soveraign King, to whom all other Kings are but Subjects, receiving their Kingdomes from him. Rev. 19. 16. *King of Kings.* This is a name of supream Majesty and government, written in Christ his Garment, to manifest unto all, that he is above all: and in his Thigh, to signifie, that which may bee thought lowest, least, and meanest in Christ (this most mighty King) to be higher then the greatest height and dignitie which is in earth. This Sovereigne Empire of Christ (whereof wee reade Dan. 2. 44, 45.) shall appeare farre more gloriously in the latter ages of the Church, by subduing his enemies, and protecting and purging his Church, than ever it did in former ages.

King of Saints) God himselfe, to whom all the Saints yeeld obedience (as to their Sovereigne King.) Rev. 15. 3. *Iust and true are thy wayes, O King of Saints.* The Saints having the Almighty God for their King and Protector, and living according to his most

pure Lawes, they need not feare what devils or men doe against them.

Seaven Kings) Seven sorts, degrees, or orders of government and rule, which are the speciall marks to discern what City that is, which is the seate of that Antichrist, namely; that which together with seven hills (a permanent marke, which even in *St. Johns* time was to bee seene) hath also for a fitting marke, seaven formes and sorts of Regiments and Dominions; wherof, six had bene whilest *Iohn* was alive; to wit: 1 of Kings. 2 of Consuls. 3 of Dictators. 4 of *Decemviri*. 5 of *Triumviri*, or *Tribuni militum*. These five were now already past and abolished, before the time that that *St. Iohn* lived: as it is wrtten, *Five are fallen*, Chap. 17. 10. The sixth was of *Cæsars* or Emperors who governed Rome when *Iohn* wrote the *Apocalypse*; therefore he saith, *One is*, Verse 10. The seventh was of the Pope, of which he saith in the same verse; *Another which is not come, &c.* because the Pope reigned not in Rome, till a good while after the death of Saint *Iohn*. Here then is a plaine description of Rome, to bee the seate of the Beast, even of that great Antichrist; no other City in the world, having seaven hills, and seven kinds of Government successively, saving the City of Rome. Rev. 17. 10. *They are also seaven Kings.* Such then are deceived, as doe thinke by these seven Kings to bee meant either the first seaven Kings, who in the beginning did sway the Scepter in Rome, or the seaven Electors of the Empire: the former were past, and the latter remaine all still. Or they who restraine it to seaven severall and singular persons, which should bee, *Galba*, *Otho*, *Vitellius*, *Vespasianus*, *Titus*, *Dominianus*, and *Nerva*: All which were Emperors of Rome, betweene *Nero* and *Trajanus*. But of all other, they most erre, who interpret these seaven Kings (as *Ribera* the Jesuite, and *Claudius*, a Fryar Carmelite of *Paris* doe) of seaven ages of the world, whereof five should bee expired at the first comming of our Lord, the sixth should last from thence to the comming of Antichrist: and the seventh from thence to the end of the world. This to bee rejected as a Popish dreame, fitting these seaven heads to any Cite in the world: whereas the holy Ghost purposed here to give an evident note to know where the throne of the beast (that is, Antichrist) should bee.

Kingdome of our God) The royall administration of God in the Church, (the tyrannicall enemies thereof being extinct

which delighted to glut themselves with the blood of the Saints) and godly Kings set up to governe his people in his wayes. Rev. 12. 10. *Now is come the Kingdome of our God.*

Not to receive a Kingdome) To want, and to bee without that Regall and Princely power, which enableth men to rule over kingdomes and people. Rev. 17. 12. *Which yet have not received the Kingdome.*

Kingdomes of this world are Christs) Heathenish Kings, converted to Christ, who after a sort, maketh his royall Majesty visible in such godly Kings, framing their hearts so, as to cause them to cast downe their Crowne and Scepters at Christs feete; and both in themselves and their subjects, to study chiefly how to promote his glory. Thus Christ reigned by *Constantine* the Great, and other godly Emperours of old time: and of late by sundry worthy and religious Princes, in *Germany, England, Scotland, Poland, and Denmarke*. Rev. 11. 15. *The Kingdomes of this world are our Lords, and his Christs, who shall reign for evermore.*

Lake of fire burning) The extreame torments of Hell, called before, the second death; also destruction. chap. 17. 8. To be cast into this Lake, is to be adjudged to most grievous damnation and pain there, by an unrecoverable sentence. This shal be done, as a most just reward to Antichristian doctrine and tyranny, which shall bee most severely punished without any hope of recovery, either for the Papacy it selfe, or the men which embraced it, and fought so fiercely for it: for out of hell no redemption. Rev. 19. 20. *These both were alive cast into a Lake of fire burning, &c.*

Lambe) Christ and his Church, humble, meane, and meeke as a Lambe, Rev. 17. 14. *They shall fight against the Lambe.*

Lambes marriage Supper) The participation and fellowship with Christ, in his heavenly joyes and blisse, when the Church (his Spouse) shall be fully blessed. Rev. 19. 9. *Called to the Supper of the marriage of the Lambe.* Some understand this to belong to the time of the calling of the Jewes, which shall bee afore Christ his comming to judgement, in which calling, they shall not refuse upon vaine ex-

cuses, as at first. Matth. 22. But at the first hearing (through the most effectuall grace of Christ) they shall very readily obey the doctrine of Faith, wherein they shall joyntly delight themselves, as men wch sit together at a great Supper, which being in the evening and end of the day, doth signifie, that this calling of the Jewes, shall be in the evening and end of the world, as a fore-runner and representation of the great Supper, which the Church and Christ shall have together in Heaven. This exposition is not rashly to be rejected.

To leade into Captivitie) To expell or drive out of ones Country, and to make them bond-men and slaves. Rev. 13. 10. *If any Leade into Captivity.*

Leaves of the Tree) The most certaine hope which the faithfull now have by Christ of the glory to come, which follows after a Christian hope, as fruit in the season, doth accompany and follow leaves and flowers. Revel. 22. 2. *And the leaves of the tree bealed the Gentiles.* Some understand this of the graces & merits of Christ, fully enjoyed in heaven; where seeing there shall bee no difference betweene Jew and Gentile, nor any sorts to be healed, therefore the former signification is better.

Length as large as the breadth) The durable continuance of the Church of Christ (meant by length:) Also the comely beauty and forme which it shall shew (meant by the breadth:) and the one being as large as the other, signifies a wonderful proportion in the durance and comelineffe of the Church. Rev. 21. 16. *The Length was as large as the breadth.*

Leopard) A certaine Beast, (which some call the Cat of the Mount, others a Libbard) very full of spots, diversly coloured; also, exceeding swift, subde, and fierce, being most furiously intraged against men, so as if it see but the picture of a man on a Table or paper, it will most fiercely runne against it to teare it. Lastly, it is of such a sweet savour as allureth all other beasts unto it, by which meanes they are caught and devoured.

2 The Romish Bishop with his assistance, his popish Clergy, even that Antichrist consisting of that corporation, which very fitly is likened to a Leopard, whose spots represent the horrible filthinesse which sticketh in that Romish beast so fast as there is no more hope they will change, then that a

Leopard will forsake his spots. Also that Romish rabble bee most hatefull to true Christian men, not being able to endure the Image of such (being adorners of all other Images :) they are twilt to mischief, using not more celerity in effecting cruelty, than any deſubtilly in contriving it, enticing many thousands into their snares, by a kinde of venerable Majestie, and counterfeit piety. Finally, they be ravenous as Beares, proud, stout, and intolerably insolent and savage withall as Lions, having (to bee short) all such immanities and deformities in them alone, as Dan. 7. 4, 5, 6. under severall beasts, severally applied to those three great Monarchies, to wit, *Assyrians, or Chaldees, Persians or Medes, and Greekes*. Rev. 13. 2. *This Beast was like a Leopard, his feet like a Beare, and his mouth was like the mouth of a Lion*. Whereas some interpreters understand this Leopard of the Roman Empire, civill, or become Christian, but tainted with corrupt error, it doth not so well agree as to that Antichrist, to the corporation of the Papacy, whereof the Bishop of Rome is head and chiefe, who hath exercised, and doth practise cruelties of all sorts, wanting no kinde of spirituall nor bodily spots and filthinesse.

L.

I.

Lies) Error in doctrine, heresies, dissimulation in Religion, and counterfeit manners. Rev. 22. 15. *And such as love and make lies.*

Liers) Hypocrites, dissemblers, and all which delight in error and false doctrine. Rev. 21. 8. *And Liers.*

Light of a Candle) The very least commodity of this life, (as a Candle lighted in the night) which the poorest will not bee without. So great shall bee the fall of that City, wherein the least good thing shall be wanting, and cannot bee had. Rev. 18. 23. *And the light of a Candle shall shine no more in it.*

To lighten the earth with his glorie) To illuminate mens minds by the brightnesse of the pure word of God, expelling darknesse of ignorance, and damnable heresies, which had long covered the face of the World. Rev. 18. 1. *And he lightned the Earth with his glory.*

Lightnings) The terrible and unavoydable punishments, which God from Heaven shall send upon the persecutors of his Church. Rev. 4. 5. *Out of that Throne come lightnings.*

Linnen pure and bright) Angelicall puri-

tie, by the alone imputation of Christ his holinesse to the Saints, who be all Priests to God, all now entering into Gods Temple, whereinto the Leviticall Priests onely were wont to come Rev. 15. 6. *Clothed in pure and bright Linnen*. Hee alludeth herein, to the cloathing of the Priests under the Law, Exo. 28. 42. Some understand by this pure Linnen, the equity and integrity of Gods judgement upon his enemies: *Justin* writeth, that this kinde of cloathing with fine pure Linnen, it was of old time, a signe of royall and Princely dignity.

To lift up the hand to Heaben) To sweare, or by oath to confirme a thing. It was a gesture of old, used by such as did sweare, and at this day is in use with the *Ethiopian*. Rev. 10. 5. *He lift up his hand to heaven*. Very often in the old Testament, lifting up his hand is pure, to signifie swearing. Gen. 14. 22. Num. 14. 30. Ezek. 20. 5. To these Texts doth *John* allude.

Little Booke) A speciall booke concerning the affaires of Gods Church, which is kept with Christ the Redeemer, out of which hee tooke this *Apocalypse*: thus Mr. *Junius*. Rev. 10. 2. *And he had in his hand a little Booke open.*

2 The holy Bible, which though a large Booke considered by it selfe, yet if it bee compared with the huge Volumes of Popish ordinances and decrees, it is but little. Mr. *Gifford* takes it thus.

3 All Divine mysteries, which to reveale, is in Christs power. *Claudian* doth thus interpret it.

4 All consolatory Scripture, of Evangelical promises, which are written in a book, that they might be extant to comfort Christians in all ages: and because they leade directly, as a ready way to the Throne of grace, (through one Mediator) and not by long windlasses and circuites; therefore it is said to bee a little Booke. Master *Fulke* expounds it thus.

5 An uncertaine worke, or booke, written very anciently, touching the estate of latter times; affirming, that as the doctrine of grace was preached first to the Jewes, then to the *Greekes*; and lastly to the Latines: so contrariwise, it should returne from Latines to the *Greekes*, and so backe againe to the Hebrews, whence it first came; saith an unknowne Author.

6 The slender, meane, and weake knowledge of divine truth given to some one certaine age, whereof *John* speaks. Mr. *Brightman* takes it thus. Let godly Readers take

take what sence of these they shall thinke meekest; I most encline to Mr. Giffords exposition: That the holy Bible, which long had been shut up from the people by the craft and malice of Antichrist, should at length bee clearly knowne unto the people.

Little season) A short space of time, wherein the tyranny of Antichrist should last, which of the learned is accounted to be about 390. years, or foure hundred. In which time the Devill let loose, did deceive the world with abominable superstition, idolatry, wicked errors, and such strong delusions, as was wonderfull. Rev. 20.3. *And afterward he must bee loosed a little season.*

Lively Fountaines) All good things (which the memory of former evils cannot diminish) and to be led to these Fountaines, signifies to be partakers of all those good things; & that by the Lambe Christ his mediation only. Rev. 7.17. *And shall lead them to the lively Fountaines.* These words containe the cause of the felicity described in the former verses. See John 7.33.39. what is meant by the waters of life. All spirituall good or graces of the Spirit, abundantly shed upon the thirfty soules which desire them and feele an extreme need of them.

Every living thing) All the worshippers of the Beast, as well the Clergy and Popish Teachers (signified by the Seas) as the Laicall Papists (signified by the earth) one and other shall bee horribly slaughtered in the great day of Gods vengeance upon them (for which, God is praised in the next verse:) even as Fishes died in the Sea, turned into blood in Egypt, and men were driven to drinke blood when the fresh waters were smitten. Rev. 16.3. *And every living thing dyed in the Sea.*

Locusts) The false Prophets, and all the worshippers of Mahomet in the East, arising out of grosse errors and ignorance, flying (as it were) by companies, and feeding, not upon their owne, but the things of others, like Locusts, till they had in a manner devoured and miserably wasted both the East Regions of the world, and the West Countreies of Europe. Also by these Locusts are meant especially the great swarmes of Popish Priests, Fryars, Monkes, and Cardinals, even the whole Popish Hierarchy, and Pontificall Clergy in the West. These are sely likened unto Locusts, which are a litle and vile vermine, springing (as some say) out of smoake; flying together by great

heapes and swarmes, eating up and destroying greene things and fruits of the earth, being a very slothfull and idle creature: even such, for all the world, are the Popish Clergy-men. They are bred out of the smoake and darkenesse of Hellish ignorance; they are slow-bellies, living upon the sweat of other mens browes: whatsoever in any region or country is most pleasant, they draw it unto them and eat it up, laying waste all the greene things in the Church, overspreading the earth in great heapes and rablements, stinging thousand thousands with their damnable devises, and devillish inventions. Rev. 9.3. *And there came out of the Smoake Locusts upon the earth, which have power, as the Scorpions of the earth have power.* The Popish writers themselves doe acknowledge by these Locusts, to be meant the masters of errors, hereticall teachers, such as should give heede to spirits of error, and doctrine of devils, bringing in dangerous errors, and denying the Lord; as *Franciscus Claudi*, a *Carmelite Fryer*, hath expounded this place. The *Rhemists* also upon this Text, confesse thus much in their marginall notes. *Long white Robes.* See *Notes.*

To loose) To give liberty and power, more fully to execute his rage and cruelty against the truth, and professors of it, to vex them by all the meanes hee can. Rev. 20.3. *He must bee loosed.*

Lord of Lords) A Sovereigne Lord, to whom belongs all power and dominion, over all Emperors and Kings of the earth. Rev. 17.14. *For he is the Lord of Lords, and King of Kings.*

Strong Lord) Christ Jesus, infinite in power, which no earthly or hellish power is able to resist; therefore howsoever it seeme impossible, that Rome being propped up with the might and riches of many great friends and confederates, should be destroyed; yet it must bee so, since hee that executeth the judgement, is so strong a Lord. Rev. 18.8. *For he that condemneth her is a strong Lord.*

Not to love their lives) To preferre the truth of the Gospell and faith in Christ, before their owne lives; being prodigall to spend even their blood, rather than by any torments to bee removed from the Gospell. Rev. 12.11. *And they Loved not their lives unto death;* that is, not their lives more than Christ. A comparative speech, like that in 1 Cor. 1.17. *Christ sent me not to Baptize, but to Preach;* that is, rather, and more sent to Preach than to Baptize.

M.

A.

L.

U.

Luke-warme) One which is neither hot nor cold, being indifferent, ready for all companies and religions, without love or zeale to God: such are loathsome to the stomach of Christ, and shall bee spewed forth of his mouth, as vomit is offensive to the stomach, mouth, and man that speweth it out. Revel. 3. 16. *Because thou art Luke-warme, and neither, hot nor cold. It is an allegoricall speech, borrowed from Luke-warme things, which provoke the stomake to vomit, and signifies that neuters and time-servers shall at last be cast out with loathing and detestation.*

To Lust after) Wantonly to desire things delicate and pleasant. Revel. 18. 14. *That thy soule Lusted after.*

M.

A.

To Make all) To compell and inforce every person one and other, of what sex or condition soever. Revel. 13. 16. *He made all, both great small.*

2 To create things of nothing; as where it is said, *Thou O God, madest heaven and earth.*

3 To restore and renew things decayed and corrupt. Revel. 21. 5. *I will make all things new.* Some understand this, of the restoring the Doctrine, worship, and people of God, to more purity here in earth, afore Christ his second coming. Others, of the renovation of the world, at the last judgement. Both me thinks, may well be comprehended in these words (of Making all new.)

To make the Image of the Beast) To have any Image in honour and great price, giving to it great glory and respect, Revel. 13. 14. *That they should Make the Image of the Beast.* What this Image signifies, See before (Image.)

Measure of Man) A description which shall be made by godly Ministers, doing in all things (which concerne the administration of the Church) after the will of God, even as the Angels doe continually respect Gods pleasure. Revel. 21. 17. *By the measure of a man, that is, of an Angell.*

Number of a Man) Not any particular individual Man, living at such time as *John*

M.

A.

wrote (as *Peter, Thomas, James.*) out a Kingdome, whose name may be sought out by a Man; and being found out of the Letters numerall of that name, there will arise just the number of six hundred sixty six. This name is *Lamur*, as shall bee shewed in the word [Number] Revel. 13. 18. *It is the number of a Man.*

Many Waters) Many people, Nations, Languages, over which the great Whore reigneth, Revel. 17. 1. *The great Whore sitteth upon Many Waters.* These Waters are expounded, verse 15. *The Waters are People, Multitudes, Nations, and Tongues.* This proves Rome to bee the great Whore and throne of the Beast; for doth not that City sit upon Many waters? Are not now many countries and Kingdomes subject to the Bishop of Rome? And Many more, have been subject to him heretofore.

Marriage of the Lamb) Most neere and straight conjunction betweene Christ and his Church, to bee gathered out of believing Jewes and Gentiles; not Gentiles alone. Revel. 19. 7. *The Marriage of the Lamb is come.*

Marriage Supper) See Supper.

Marke of the Beast) Some publike signe or token, whereby men were knowne to others, and did professe themselves to bee the servants of the Beast; as the Jewes were severed from other people by the Marke of circumcision, and Christians are Marked by the signe of Baptisme whereby they are sealed to Christ. So the followers of Antichrist are Markable, and known by some eternall signe and ceremony: but what this Marke is, Divines doe not all agree. Some will have the Mark to be, the profession to be a Member of the Latine Church or Roman Church. Some, the Chrisme in the Sacrament of Confirmation. Some say, the Marke to bee all one with the name of the Beast. But I like best of them which thinke, that the Beast had sundry Markes, wherewith hee branded his worshippers, because wee see in the Text, the Marke, the name of the Beast, and the Number of his name, distinguished by the holy Ghost. And it is known by experience that some were more neerely Marked to the Pope, and with a more speciall brand than other were. For Emperours, Kings, and other great men of the earth, were obliged to the Pope, by the marke of a solemne oath, promising and binding themselves, to bee defenders and protectors of the chiefe Bishop and holy Church of Rome: as did the Emperor *Otho* the first of that

that name, in the yeare of our Lord 1442. I sweare to Pope *John* the twelfth, that to his utmost power, hee would extoll him and the holy Church. Now, the Popes Clergy of all sorts, as Cardinals, Fryers, Monkes, Nuns, &c. they had their peculiar Marke, even the ceremony of Popish Orders, called amongst themselves, an *Indelible Character*. Furthermore, the lay-Papists professe themselves to be the Popes vassals; worshippers of him, as of their spirituall Lord, by calling themselves after his name (Catholick Papists,) as their High-Priest the Bishop of Rome doth intitle himselfe, (the Catholick Bishop.) Finally, the Greek Church, which a great while withstood the power of the Pope, at the length tooke upon them the number of his name, when *Michael Paleologus* the Grecian Emperour, promised for himselfe and all his subjects, to submit himselfe and yeeld the Primacy to the Latine Bishop, to bee subject unto the Mother Church of Rome. Thus of these 3. signes, the Character or Marke of the Beast, belongs to the Princes and Clergy, as unto sons; his name unto the people and vulgar sort, as unto his slaves; and the number of his name unto the Grecians, as unto strangers. Revel. 13. 17. *That no man might buy or sell, save he that had the Marke, or the name of the Beast, or the number of his Name.*

To receive a Marke in the right hand, and in the forehead) To witnesse the submission unto Antichrist, the Romish Beast, by reserving unto him and his Sea (the Church of Rome) the Prerogative in all their actions, advancing and preferring it with their best might and force; which is, to receive the Marke in the hand (the instrument of strength and action.) Also, publicly every where, professing their homage and subjection unto the holy Apostolique, Catholique Sea of Rome, (as they call it) which is to have the Marke of the Beast imprinted in the forehead. Rev. 13. 16. *And he made all to receive a Marke in the right hand, and in the forehead.* Some understand this, of having their forehead and hand signed with their Chrisme in Confirmation, or with their greasie oyntment. Others interpret it, of maintaining Papisme, both secretly and openly. But the first interpretation is best.

Partyr faithfull) A constant witnesse-bearer to the truth of God, which he is ready to give testimony unto, with losse of his life, and doth it indeed when neede is. Rev. 2. 13. *Amis my faithfull Martyr to slaine*

M.

E.

A Measure of Wheat) Such a portion of bread as would serve a man for a day, if hee eat Wheat; and three Measures of Barley, signifies three mens Breadcorn, if they would eat Barley bread. This great scarcity of victuals, is threatned as a plague for contempt of the word. Revel. 6. 6. *A Measure of Wheat for a penny.*

To Measure the City) To describe accurately the Church of Christ. Revel. 21. 15. *Hee had a Golden Reede to measure the City withall.*

Measure of a Man) See Man.

Merchants of the earth) Such as transport and import for Money, wares, and commodities by Shipping, thereby to enrich themselves.

2 Such as make Merchandize and sale (for filthy gaine) of Mens soules, through false Doctrine and Idolatry, and by this kind of ware, gaine great glory and wealth to themselves, therefore are called the great men of the earth, verse 21. See verse 13. Such were the rich Cardinals and other Popish Prelates. Revel. 18. 3. *And the Merchants of the earth waxed rich by the abundance of her pleasures.*

M.

I.

Michael with his Angels) Christ Jesus that great and strong Prince and Captaine of the host of God, head of the Angels and of his Church. Revel. 12. 7. *Michael and his Angels fought, &c.* Some by Michael, understand the faithfull, who professe the mighty God, and are assisted with the Angels, in the battell against Satan. Others thinke *Constantine* the Great to be noted out by Michael, because of the great strength wherewith he was endowed of Christ (who therefore lent his owne name) to fight his battels against *Maximian* and other cruell enemies of the Christian Church. We may well understand both him as instrument, and Christ as Captaine and chiefe Commander, in this battell.

Spitt of Heaten) See heaven. Rev. 8. 13. chapter 14. 6. chapter 19. verse 17. All these places have one meaning, to wit, of such as have avoided grosse superstition, but not attained such purity as is meete, and therefore hang in the middle, as yee would say, betweene heaven and earth, purity and impurity.

To be in Spiddest of the Throne, of foure beasts and the Elders) The equality of Jesus Christ (that Lambe) with the Father, in the essence and glory of the Godhead. Also his speciall and gracious presence in the assembly of faithfull ones in the midst of his Church. Rev. 5. 6. *And loe, in the Middest of the throne, and of the foure Beasts, &c. stood a Lambe.*

Spiddest of the foure beasts) The company of the Saints, the Church of Christ, which onely knoweth the counsell of God in his plagues, which hee sendeth upon the unfaithfull world, for what causes they are sent, and what use to be made of them, Rev. 6. 6. *And I heard a voyce in the midst of the foure Beasts, say.*

Mightily) Forcibly, with a strong voyce, and great vehemency of speech, to stirre up attention, and to note the efficacy and unchangeable certainty of the things denounced by this one Angell. Rev. 18. 2. *And he cried out mightily, &c.*

Spingled with fire) The doctrine of heavenly Truth, cleare as Crystall, coloured with hot contentions and strife, (as it were with fire :) or as others expound it, accompanied with bitter persecutions, as sharpe as fire. For it is usuall in Scripture, by the terme of fire to understand both fervent contention, as Matth. 10. Luke 12. and also fierce tribulation, as in Iob 1. 1 Pet. 4. 12. Rev. 15. 2. *I saw a Sea of glasse mingled with fire.* *Junius* by mingling of fire, understands the Treasures of Gods judgements to be dispensed at his pleasure.

Spinde habing wisdom) The most wise interpretation of that secret, touching the seven heads here mentioned, or a mind indued with understanding from God, wisely to know and marke this secret. Revel. 17. 19. *Here is the minde that hath Wisdom.* It is a Preface to prepare attention, like to that Rev. Chap 2. *He that hath eares to heare, &c.* So here, Attend to the interpretation of these things, in the understanding whereof, there is Wisdom.

Spyster) A mysticall name, which is discerned and knowne onely by wisdom. Thus *Bede* saith of it. Or a name which is otherwise to be interpreted, than the shew and appearance of it is, deceiving men under the Title of Religion, being most abominable indeed. Rev. 17. 5. *And in her forehead a name written, a Mystery.* Some Interpreters thinke, that the name of the woman is called a Mystery, because her Deception is set downe in a figurative speech, and

not in plaine tearmes: and this doth well agree with the former significations: they are deceived therefore, which reade mystery with a great Character, as if [Mystery] were the name of a woman; whereas it shewes out the condition of her name, that it is secret and removed from common understanding, needing interpretation.

The Spyster of God) The restoring of the Jewes by their calling to Christ, which being a thing farre from all thought and hope of men, is therefore called a Mystery. Rev. 10. 7. *The Mystery of God shall be finished.* Some by this Mystery, understand the Doctrine of the last judgements, touching the rewarding of good and evill: Others, the whole Doctrine of the glorious redemption of the Church of Christ (which things, because none comprehend so as they shall bee, are therefore called Mysteries. But I preferre the first signification.

The Spyster of the Woman) That which is secret or hid from our understanding (through our negligence and unskillfulness) concerning the Woman and the Beast, that is, Rome, which God promised here to open and declare unto *John*, and by him unto the Church. Rev. 17. 7. *I will shew thee the Mystery of the Woman; and of the Beast that beareth her.* No marvell then, if so many bee ignorant still of the Woman and the Beast, seeing her name is Mysticall; and what thanks owe the faithfull to God, for declaring this Mystery of the name unto them, to keepe them from being deluded to their destructions, as a thousand thousands bee?

M.

O.

Spone) That creature or great light, which gives shine by night. Rev. 21. 23. *Neither of the Moone so shine in it.*

2 The vanity of all earthly things, subject to changeableness, as Riches, Honours, &c. which the members of the primitive Apostolicall Church despised, being far from that ambition and lust after honours and wealth, which hath since entred in, and ragged. Rev. 12. 2. *And the Moone was under her feet.* It is a godly and learned exposition, by the Moone to understand that light and truth of doctrine, concerning manners, received from the Word (as the Moone borroweth her light of the Sunne) after which the members of the first Apostolicall Churches directed their feet and steps; being for worship, government, life, and manners, both uniforme,

uniforme, and (as yet) undefiled with humane inventions. But the first signification is godly, and also more usuall.

Song of Moses the servant of God) Such a song of rejoycing and triumph, for deliverie out of the cruell jawes of Antichrist; as *Moses* (who for honour sake, by an excellency is called the servant of God, Deut. 34. 10.) did sing with the Israelites after their deliverance from the Egyptians, Exod. 15. there being no lesse power and goodnesse of God, shewed forth in saving from Antichrist, than from *Pharaoh*. Rev. 15. 3. *And they sing the song of Moses the servant of God.*

Spouter of Whoredomes, &c.) One, that is the Mistris and Teacher of Idolatry, (which is spirituall fornication.) As also the Mother and the Nurse of wickednesse of all sorts and kinds. Such an one is Rome, the Synagogue of Antichrist, boasting her selfe to be the Mother Church, the pillar of truth, out of which there is no salvation; yet indeed, approves her selfe to be that stepmother of all those superstitions and impieties, which so long time have beene derived and spread abroad into the Westerne and Easterne Churches, under the appearance of piety, and the title of the holy Church. Rev. 17. 5. *That great Babylon, the Mother of Whoredomes, and the abominations of the Earth.* This is that Mysticall Name, which *John* in a Vision saw written in the forehead of the great Whore: and it is of great force, to serve us how to finde out who that Antichrist is, even such an one as doth not openly and professedly, but secretly and in a Mystery fight against Christ, his truth, all Religion and honesty: which how it doth fit Baptisme, one with halfe an eye may easily see. For heathenish Rome, which Papists would have to be this Mother, did not put her superstitions upon other Cities and Countreies which they conquered, but left them to their owne Religion, neither were their superstitions any Mysteries.

To see no Mourning) To taste or feele any want or calamity, which may cause men to mourne and grieve. Rev. 18. 17. *I shall see no Mourning.*

Mount Sion) The true Church of Christ in this world prefigured by Mount Sion, and like to it by firme stablesse, being unremovable and invincible by any assaults of afflictions. Rev. 14. 8. *A Lambc stood upon Mount Sion.*

Mountaine burning with fire) Proud Tyrants, and arrogant Princes, swolne with ambition and lust of honour, like Moun-

taines: also eagerly and fervently studying and striving (as men set on fire, with desire of dignities) for getting and maintaining their pompe and promotion. Rev. 8. 8. *A great Mountaine burning with fire was cast into the Sea.* It is very usuall in Scripture by Mountaines to describe mighty Kingdomes, Empires, and Principalities; also haughtie and high minded Princes, as in Esay 2. 14, 15. Unto what kingdome doth this so fitly agree, as to that proud Kingdome of Antichrist, advancing it selfe, not onely over earthly Emperours, Kings, and their Empires and Kingdomes, but even above heaven?

2 Great and strong hills, which by Gods horrible judgement shall bee so swallowed up as they shall bee seene no more, or bee any more extant, Rev. 16. 20. *And the Mountaines were not found.*

Mountaines seaven) Those seven hills, on which old Rome was built, having just seven Mountaines, neither more nor lesse, whose Names are knowne to this day, when that Citie was called, *Septiceps* and *Septicollis Orbis*, and by the Greekes [*επτακολλης*] These hills are inhabited unto this day, and never an one of them, but either a Monastery, or a Church; or some other Religious house stands upon it.

Therefore, the Papists cannot avoyd, but the seate of Antichrist, of the Beast and the Whore, is at Rome, there being no Citie in the world, that was knowne to be situated upon seaven hills, when the Apostle wrote this Booke, neither more nor sower. Rev. 17. verse 9. *The seaven Heads are seaven Mountaines.* In Saint *Johns* time, of all Cities in the world, Rome onely was built on seaven hills; it onely reigned over the Kings of the earth; it onely had seaven formes of government, it onely compelled other people to their Idolatry; and such a Citie must bee the seate of the Whore.

Mouth of the Dragon) The Commission, authoritie, and commandements of the Devill and his administers (called here the Beast and the false Prophet.) Rev. 16. 13. *I saw three unclean spirits like Frogs, come out of the mouth of the Dragon, and out of the mouth of the false Prophet.*

2 Rayling slanderous speeches, and wicked blasphemous calumniationes and reproaches, wherewith the devill endeavored to bring the Christian Church into great hatred and danger among worldly men. Revelation Chap. 12. Verse 16. *Which the Dragon*

N.

A.

N.

O.

Dragon had cast out of his Mouth.

A Mouth was given him.) Power of blaspheming, with reprochfull words, was by Gods iust judgement permitted unto him, for the iust punishment of the wicked world. Rev. 13. 5. *A Mouth was given to him to speake great things and blasphemies.*

To open his mouth to blaspheme) To spread abroad and cast out by speeches, execrable contumelies and reproaches against the Divine Majesty, his Religion, his true Church in which he dwels by his Spirit, and against all the true members of his Church, the Saints of God, Rev. 13. 6. *And he opened his Mouth against God, to blaspheme his Name, his Tabernacle and them that dwell in heaven.* How iustly may this bee verified upon the Pope and his Creatures, boasting himselfe as God, reproaching the Christian Church as a conventicle of heretiques, and with their impure Mouthes, traducing all for Hereticall, Schismaticall, and most wicked men, which separate themselves from their Synagogue. A plentifull proofe of these Blasphemies, is extant in one Bull of *Leo* the tenth, against *Luther*.

Out of his Mouth went there a sharpe sword.) The Doctrine of the Word of God (which is a spirituall sword) and proceeds from the mouth of Christ the Son of God, subduing all people unto the Obedience of his Ordinances and Lawes. As in the nineteenth chapter of the Revelation, and the fifth Verse. *And out of his Mouth went there a sharpe sword, that with it hee might smite the Heauen.*

N.

A.

Naked) One, exposed and laid open to shame, reproach, and contempt. For Garments are used to hide shame, Rev. 3. 17. *Poore and Naked.*

Name) Opinion, report, or account of men. Rev. 3. 1. *Thou hast a Name to live, that is, thou art thought to live unto God, in the opinion and account of men, but art not indeed what thou seemest to be.*

2 The truth of the Gospel, or Faith of Christ. Rev. 3. Verſ. 8. *Thou hast not denied my Name.*

3 God himselfe, who is become (through

Christ) a Father of the faithfull. Rev. 14. 1. *Having his Fathers Name written in their Forehead.* Rev. 22. 4.

4 Persons of the elect and Reprobates, men and women, so perfectly knowne to God, as Souldiers to their Captaine, who hath mustered their names in a booke, Rev. 13. 8. *Whose Names are not written in the booke of Life.* Also the elect and godly alone. Rev. 3. 4.

Name of blasphemy) The arrogant boasting, and Titles full of reproach, to God, to Christ, and the Christian Church. For example, in that the Pope is intituled, to bee neither God nor man, but one betwene both. Also our Lord God, the Vicar of Christ upon earth, the universall Bishop, the head of the universall Church. Also the particular Church of *Rome* which vaunteth her selfe to bee the foundation and forme of other Churches, the Mother Church, from whence *Peters* chaire cannot be sundred, that shee cannot erre; and all to bee Heretiques, who in Articles of the Faith and Sacraments thinketh otherwise than shee doth: besides innumerable more blasphemous Names which that Beast beares In his forehead. Rev. 13. 1. *And upon his head the Name of Blasphemy.*

N.

E.

New Jerusalem) That Citie wherein the Saints shall live blessedly after this life. Revel. 2. 12. and Rev. 21. 2. Some by (new Jerusalem) understand a Church in earth, towards the end, which for purity of Doctrine and manners, shall exceede all Churches, that ever were, being a lively Image of a Celestiall purity.

New Name) The Title and name of the children of God, by grace of Adoption. Revel. 2. 17. *In the Stone a New Name written.*

2 The societie of that glorious Kingdome which Christ shall in this world communicate to his, as farre as they bee capable of it. Rev. 3. 12. *I will put upon him my new Name.*

Name of my God) A manifestation to the world, that God will take his chosen ones under his speciall protection. Re. 3. 12. *I will write upon him the Name of my God.*

N.

O.

Royle of Thunder) Amighty and glorious voyce, like to the Noyse of Thunder. Rev. 6. 1. *As it had been the noyse of Thunder.*

N.U.

N.

U.

Number of a man.) Such a number as a man may bee able to finde out, not infinite and unsearchable, but which the wit of a man endowed with wisdom, may finde. Revel. 13. 18. *For it is the Number of a Man.* Others interpret the Number of a man, to be such a name of a man (as by the Numerall Letters, whereof this number of six hundred sixty six will arise,) yet meaning not the proper name of any particular person, but *Nomen Gentile* (as it is called of *Grammarians*) the Name of Nation or Country passing from the head to the rest of the people.

Number is six hundred sixty six.) A name consisting of so many and such Numerall Letters, as being counted and summed up, doe make the number of 666. which is the number of the Beast; both the first Beast; (to wit, the Roman Emperour and Empire) and the second Beast; (to wit, the Roman Pope and Papacy) for under the Beast is comprehended no one particular Man, but an order and succession of men, even a Kingdome. *Irenaeus*, who lived neere the Apostles time (having seene and heard *Polycarpus*, who was one of the disciples of *S. John*, the Pen-man of the *Apocalyps*) doth report, that before this time, this name (out of whose Numeral Letters should arise 666.) was [*Latinos*] and he himselfe judged it likely to be so indeed; because (saith hee) the most true Kingdome hath that name. For they bee *Latines* which now doe reigne, as hee writeth, *Lib. 5. cap. 29. Adversus Hareses.* [*Latinos*] *nomen sexcentorum sexaginta sex Numerum continet.* Now the Pope is head of the Latine Church, as the Emperour was of the Latine Empire. Therefore if the Emperour with his Empire (by *Irenaeus* judgement) might be called *Latinos*; much more Popedome and the Pope: who is so much a Latin as he will allow no exercise of religion but in Latin. He compels all to pray in Latin: he hath the Bible of the Latin Translation, which he prefers before the Bible written in the Hebrew & Greek Tongues by the Prophets and Apostles. His Lawes, Decrees and people are all Latin. His Church Latin, and condemned as Schismaticks, which will not bee subject to his Latin Law, and his Latin Faith. The Greeks being odious to Papiists, uncill they consented to submit themselves to the Latine Bishop, as Primate and chiefe, and the Latine service. May not then the Name of the Pope, wel agree to the Po-

pish Hierarchy, and better than to the Heathenish Empire? And that this should bee the very Name (howsoever the judgements of men much differ, and the name may bee fitted to other words) which hath the number of a man, containing 666. is apparent by these presumptions. First, because the name here spoken of, was such, as wise men might finde, and it was a Name which then might be found, when *S. John* wrote, (else in vaine had an exhortation bene to study and search it, had there bene no hope to finde it.) Also by *Irenaeus* himselfe, and afore him, it was received by common consent. Lastly, the Greeke Letters of the name being numbred amounteth to 666. as may bee perceived in this which followeth,

His number is six hundreth, three- score and six. Re- vel. 13. 18.	$\left\{ \begin{array}{l} \alpha \quad 30 \\ \beta \quad 1 \\ \gamma \quad 300 \\ \delta \quad 5 \\ \epsilon \quad 10 \\ \zeta \quad 50 \\ \eta \quad 70 \\ \theta \quad 200 \end{array} \right\}$	} 666. Doth not this direct us by the finger to the seate of Anti- christ?

O.

D.

O *Odours*) The merits of Christ our Mediator, which (as sweet Odors) make the Prayers of the Saints pleasing to God. Rev. 8. 3. *Much Odours was given him.*

O.

L.

O *Old Serpent*) The Devill or Satan, which through long experience (ever since the Creation of man) is wonderfull deepe in manifold crafts and subtleties, Rev. 12. 9. *The Devill that Old Serpent.*

O.

N.

O *One of the Angels*.) That Angell or Messenger of God, which was last of the seven Angels that had the seven Vials, mentioned before, Chap. 15. Rev. 2. 9. *And there came unto me One of the seven Angels.*

O *One consent*] The agreement of mindes and of affections, which shall bee (by Gods Spirit) wrought in such Kings as shall execute his deep deccered judgement upon the Whore (the Romish Hierarchy for her utter ruine

ruine and wasting. The kings did at first no more certainly consent for the exalting, than at length their their Successors shall agree to pull her downe. Revel. 17. 17. *To doe with One consent, &c.*

At One day) Suddenly, in short space, at an instant (as ye would say) after the Whore hath long flourished and tyrannized, she shall be by a strange and suddaine calamity destroyed, both the people, by death, sorrow, and famine; and the City of Rome it selfe by fire, being burnt up by the besiegers, and turn'd into Ashes. This shall be the perfect fall of *Babylon*, which is already much decayed, and hastening to ruine. Rev. 18. 18. *Her plagues shall come at One day.*

One houre) The suddenesse of the judgement, which should crush Rome and make her Favourites mourne and die for sorrow. Rev. 18. 10. *In One houre that judgement shall come.*

2 Either a short time, or at and about the same time. Rev. 17. 12. *Shall receive power as Kings at One houre with the Beast.*

One minde) One counsell, consent, or purpose, which all the ten Kings had with their united forces and power to defend the tyranny of that Beast, the Roman Bishop. Rev. 17. 13. *I these have One minde,*

To Open the Booke.) To unseale the Booke, by declaring and revealing unto *John*, and by him to the Church, such secret Mysteries as were before hidden in Gods Counsell. This no creature could do: Christ the Mediator, hee was onely able; for hee came out of the bosome of the Father, to declare him to us, having all power. Revel. 5. 2, 3, 5. *Who is worthy to Open the Booke.* Such a treasure is this booke of Revelation, which is not otherwise communicated to the Church, but by the mediation of Christ, who is the onely interpreter of his Fathers will, and Doctor of his Church.

To Open the bottomelesse Pit) To set abroad, publish, and manifest such devillish errors and heresies as came from the deepe pit of hell, which was done, when Antichrist got power and strength to obscure the truth of heavenly doctrine, and to deceive the world with strong delusions. Rev. 9. 2. *And hee Opened the bottomelesse Pit.*

An Open doore) The liberty and faculty which is given to the Church for preaching pure doctrine, exercising sound worship, and an holy Discipline, with great readinesse

and joy, both of Ministers and People. Revel. 3. 8. *I have set before thee an Open doore.* Some doe too narrowly restraints this to the preaching of the Gospell onely, which in deed is a Doore, whereby an entrance is given into heaven. It is better, more largely to take it, for the joyning together of word worship, discipline, zeale of Ministers, Magistrates, and people. When all this meetes (as in the Church of *Philadelphia* it did) there is a large and ready way made, for piercing into mens consciences.

To Open the doore of the gate) To receive and admit into the heart, the grace and power of Christ, Rev. 3. 20. *If any man heare and Open the doore.* See *Doore*. Some understand this, of admitting and receiving all such ordinances of Christ, whereby the doore of our hearts may bee most speedily and forceably cast Open.

To Open the Mouth to Blasphemies) To utter and belch forth reproachfull and contumelious words (as Antichrist doth, boasting that he is God above all King and Emperors.) Revel. 13. 6. *Hee Opened his mouth to blaspheme.*

Temple Opened in Heaven) The triumphant celestiall Church Opened by the death of Christ to all which beleve in him, before he came in the flesh; and to all, who since his comming are reconciled to God, through faith in his blood. Rev. 11. 19. *Then the Temple of God was Opened in heaven.* Revel. 15. 5. Some understand this Temple Opened (not of heaven) but to receive a multitude of Saints, through Gods good providence, scattering persecution raised by Satan against the Church, being by his fury, shut up for a time, none or few entring.

To ascend out of the earth.) To have an originall and beginning from earth, breeding and springing from the sensualitie of men, and increased by earthly power. Rev. 13. 11.

To Overcome) To persevere in the faith and obedience of the Gospell, unto the end of our life, without fainting, because of tribulations. Rev. 2. 7. *To him that Overcometh,* that is, to him who by faith gets the victory, as a good Souldier over the devill, sinne and the world. Thus understand [*Overcome*] throughout this Booke.

Wyle and wine) Two creatures (the fruites
R r of

of Vine and Olive) of speciall use for necessity and comforts of mans life. Of these God would have plenty remaine when there was a famine and scarcity of other things. Rev. 6. 6. *Oyle and Wine buy thou not.*

P.

A.

Pale Horse) Plague or Pestilent diseases (which make them pale and wan) as a just scourge from God for despising the truth of the Gospell. Revel. 6. 8. *And loe a Pale horse.*

Palmes) Testimonies and Ensignes of victory over spirituall enemies, namely, over Antichrist, Rev. 7. 9. *and Palmes in their hands.*

Paradise of God) Heaven, the seate of Glory, whereof the earthly Paradise (in which Adam was placed at his Creation) was a figure or Type (as the Tree of life, was a Sacrament of eternall life.) Revel. 5. 7. *I will give him to eate of the Tree of life, in the midst of the Paradise.*

Part in the first Resurrection) Portion, share, and interest, in the regeneration of the soule from the death of sinne (as some expound) or in the restitution of the truth unto the world, after long suppressing of it (as others thinke:) both expositions may well stand. Rev. 20. 6. *Blessed and holy is hee which hath part in the first Resurrection.*

His Part) His Portion, which he thought hee had in Gods election, but hee shall feele that he had none. Rev. 2. 19. *God shall take away his Part.*

To passe away) To vanish or bee abolished, in respect of the former vaine condition whereunto the world was subject, for sinne, Revel. 11. 1. *For the first heaven and first earth are Passed away.* Or if wee understand by first heaven, and first earth, the Churches on earth, (as some doe interpret it) then by passing away, is meant the darkening of the glory of the present Churches in comparison of the brightnesse which shall be in future Churches, being restored to excellent purity in Doctrine and manners.

Patience of our Lord Jesus Christ) A toleration or suffering of Tribulations for the glory of Christ, and promoting his Gospell, with a patient and constant minde. Rev. 1. 9. *Thou Companion in the patience of Jesus Christ.*

Patience of the Saints) The triall and proove of their patience, which should bee knowne to be true and sound, if no threatnings nor cruelty of Antichrist should drive them from Christ. Rev. 14. 12. *Here is Patience of the Saints.*

Peace) Love, concord, and good agreement among men; whilst they lived without hatred, bloody warres, slaughters, tumults, and seditions, which the devill had power to raise, and to make; that is, to take away peace and quietnesse. Rev. 6. 4. *Power was given him to take Peace from the earth.*

Pearle) Christ Jesus, conceived in Celestiall sort by the Holy Ghost, in the wombe of a Virgin, as the Pearle (here mentioned) is begotten, not after an ordinary fashion, but by a dew falling from heaven, Revel. 21. 21. *Every gate of one Pearle.*

Pearle and precious stone.) The ornaments and most costly deckings of the Whore or Beast by the parts, as gold, precious stone, Pearle, &c. all outwardly glorious, not spiritually, that she may be thereby knowne not to bee the chaste Spouse of Christ. Rev. 17. 4. *And the woman was arrayed with Purple, Gold, and Pearle.*

His People.) A People which shall willingly submit to bee governed of God, who shall for ever protect them according to his covenant, Rev. 21. 3. *And they shall be his people.*

People out of foure quarters) A company of men, gathered out of many fundry nations and regions. Rev. 20. 8. *Hee shall deceive the People of all quarters, &c.*

People saved) Elect people of all Nations, preserved from the curse and tyranny of sin, by Christ: all these should bee helpfull and favourable to the restored Church of the Jewes. Revel. 21. 14. *And the people that are saved.*

To Permitt) To give power and liberty to worke strange things, as saith Paul, 2 Thes. 2. 9. Rev. 13. 15. *Which were permitted him to do in the first sight of the Beast.*

To Persecute) To offer violence and injury to such as cannot repell it. Rev. 12. 13. *Hee Persecuted the woman which had brought forth the Manchild.*

To be Partakers of sins) To have fellowship with others; namely, with Romish Idolaters, in their heresie and Idolatry, by committing, consenting, defending, &c. Rev. 18. 4. *They be not Partakers of her sinnes.*

P.

I.

Pillar) One which is firme, and doth steddily abide in the Church, being rooted and surely built on Christ the foundation. Rev. 3. 12. *I will make him a Pillar in the Temple of God.* Some thinke that this place hath allusion and respect unto those two Pillars placed by *Solomon* in the Temple, to represent the stability of the sonnes of God. Others doe judge that here is an allusion unto the fashion of such countries, where Pillars and Statues with inscriptions upon them, by way of gratefulnesse, to the honor of such as were Captaines in Warre, and returned home Conquerors, as used to bee done at *Rome, in foro & campo Martii*. Howsoever this bee, the meaning comes all to one passe, to note the great soliditie and unmoveable estate of Gods children.

P.

L.

Place prepared of God) A place, to wit, a Wildernesse, or the Church (like to a Wildernesse) for the small number which did there abide, being assigned by the wisdom of God, for defence of the woman, and her man-child. Rev. 12. 6. *The Woman hath a place prepared of God in the Wildernesse, whither she fled.*

Place in heaben no more.) Want of power and hope in Satan and his Instruments, so to assault the Church any more, as to dispossesse her of her blessed estate in heaven. Rev. 12. 8. *Neither was there place found any more in Heaven.* Some referre this victory over Satan, to the time of Christ his passion, wherupon it did depend. Others to the time of *Constantine* the great, whom Christ used as an Instrument, to procure a victory over the enemies of his Church, which upon the gate of his Palace, he represented by the picture of a Dragon lying under his feet, with a Dart thrust through him. *Euseb. in vitam Constantini Oratione 3. fol. 137. A.* This latter, more agreeing to the truth of this Text.

Plagues.) Torments and paines to bee inflicted on such as shall have society with the sinnes of Westerne Babylon, Rev. 18. 4. *Lest yee receive of her Plagues.* This alludes unto the threatning of God, touching Easterne Babylon, Jer. 51. Verse 45. *My people goe out of her, and every man deliver his soule.*

Plagues Comming.) The sending and inflicting of heavy calamities upon Romish

Babylon, for the punishment of her ryor, security and pride; like as God had before threatned to doe to Babylon in *Assyria*, for the like sinnes. See *Esay 47. Rev. 18. 8.* *Her plagues shall come upon her.*

Plague of the haille.) An extraordinary, and some horrible judgement, such as never before was heard of, (as if stones of a rare waight and bignesse should fall downe upon them to crush in peeces) sent upon the wicked enemies of his Gospel; namely, the Turke and their Metropolitan City *Constantinople*, for her pride, cruelty, and idolatry, (called the great *Babylon*.) Rev. 16. 2. *Men blasphemed God because of the Plague of the Haille.*

Last Plagues) Such torments, paines, and dreadfull judgement as should be executed at length after others, upon cruell Antichristian persecutors. Rev. 21. 9. *Which had the seven last Plagues.*

To live in Pleasure) To passe over and leade her dayes in great delicacy, ease, and solace. Rev. 18. 7. *In /s/ much as she lived in Pleasure.* And doth not I pray you, the Romish Cleargy overflow with great abundance of most dainty and delicate pleasures? Her paine must be proportionable.

Plaine of the Earth) The large and spacious compasse of ground, which the Turkish army should by their huge multitude subdue to their power and possession. Rev. 20. verse 9. *They went up into the plaine of the earth.*

P.

O.

Power) Might, strength, and ability to hurt and annoy either bodies (as Scorpions do by a naturall strength) or soules and bodies both; as Turkes, Saracens, Popish Monkes and Fryers, by their civill and spirituall strength, enabling them to put forth the sting of their tyranny and idolatry, to the wounding and destroying of innumerable persons. Rev. 9. 4. *And power was given to them, as the Scorpions of the earth have power.* Rev. 17. 13. *They shall give their power to the Beast.*

1 Rule and dominion. Rev. 20. 6. *On him the second death hath no power.*

3 Praise and confession of power and divine might and strength, to belong of right to Christ, Rev. 5. 12. 13. *Power.*

Power of Christ) The unconquerable might, whereby Christ protecteth his members against all the power of Devils and Hell. Rev. 12. 10. *Now is the Power of his Christ.*

Power ober the fire.) The rule and authority which by Gods dispensation, is given to some Angell, over the Element of fire, for the ordering of it; as to some other Angell is like power given over the Waters, as Revel. 11. 6. and Revel. 16. 5. *The Angel of the waters.* Angels being for this purpose termed principalities, powers, and dominions; because to them is committed of God, the ordering and conservation of the Creatures. Rev. 14. 18. *An Angell which hath power over the fire.* Some expound this of Christ, who is said to come, to send Fire into the Earth. Some, that the Angel should execute Gods vengeance upon the bloody Kingdome of Antichrist, with fiery and fervent affection. But others more probably, yet understand this of the ability and strength whereby some Martyr should beare and overcome the violence of the fire (which is to have power over the fire) applying it to *Thomas Cranmer*, sometimes Archbishop of *Canterbury*, who not onely gave his body to bee burned of the fire for the truth, but also suffered his right hand to bee first devoured, by which hee had subscribed against the truth: and thus had he power over the fire.

Power ober Nations) Victory and Dominion over all the enemies of the Church, whether open contemners (as then was *Jezabel*, *Nicolaitans*, and since *Turkes*; chiefly the Bishop of *Rome* and his Clergy) or such as were members of the Church in name onely and profession. These are here called Nations and Gentiles, (all Gentiles sincerely professing Christ, being reckoned for Israelites.) Rev. 2. 16. *I will give them power over the Nations.* These are here threatened to bee broken in pieces as an earthen Vessell, (which is easily crushed, and cannot be repaired) by the power given to the Church.

Power ober Kindreds, and Nations, and Tongues.) The largeness of Antichrists jurisdiction, that hee should stretch his Throne farre and wide, even into all the world, as vers. 3. Also the universality of his tyranny, which should kill and destroy not a few people (as all Histories and lamentable experience witnesse) so as the title of Catholique which hee assumeth, doth well agree to him; to wit, a *Catholique Tyrant*, and a man of Catholique cruelty. Rev. 13. 7. *And power was given him over every Kindred, and Tongue, and Nation.*

Power ober waters.) See **Power ober fire.** Howbeit some expound these words more mystically (not unprobably, this book

being so mysticall) for power, to turne the truth into lies and errours, as Egyptian waters were changed into blood. Rev. 11. 6. *And have power over waters, &c.* See Rev. 8. 8. *The third part of water turned to blood;* that is, the sound doctrine corrupted, being turned into a degenerate nature.

P.

R.

Praise) Confession of such perfections and excellencies as be in God, or in Christ, &c. and to acknowledge these excellencies, is to praise. Rev. 5. 13. *Praise and Honour.* Rev. 19. 5. *Praise our God.*

To Prepare away) To make an easie and ready passage unto *Rome*, the *Westerne Babel*, to ransack it, to rouse Antichrist out of his Palace, when the houre of his downefall comes; even as God by the drying up the great river *Euphrates*, made an entrance into *Easterne Babylon*, when he would destroy it. See Esay 44. 22. and 51. 10. and 63. 11. Rev. 16. 12. *That the way of the Kings of the earth should be prepared.*

Presence of the Serpent.) The power of the Devill, and his murdering persecutors: for howsoever, the Church can be no where, but Devils and persecutors are at hand, present to doe mischief; yet the power to hurt, is not ever present, being restrained by the providence of God. Rev. 12. 14. *From the presence of the Serpent.*

Priests to God, and of God) The elect believers made partakers of the dignity of Christ his Priest-hood, having God propitious to them by his death, and allowed to have access to God by Prayer, through his intercession: These elect, to signifie that they are most excellent Priests, are therefore called Priests of God, Rev. 20. 6. according to the Hebrew phrase: and Revel. 1. 6. they are termed Priests to God, to shew that this honour is given them, not to disturbe States and policies of the earth.

Prison) The restraint which Divine power for a time, (as bands and imprisonment) had curbed Satan withall, lest hee should rage against the Church, Rev. 20. 7. *Satan shall bee loosed out of his Prison.*

To Prophecie) To preach the word, opening and applying it to the Church, for comfort, exhortation, and conviction of heresies. Rev. 10. 11. *Thou must Prophecie againe, &c.* That is, the preaching of wholesome Doctrine, should after hinderances bee restored to the Church.

Prophecie) The particular Scripture of the Revelation

Revelation of Saint *John*, foreshewing things which were afterward to be done. Rev. 22.7. *Blessed is hee that keepes the word of the Prophecie of this Booke: also Verſ. 10. and 18. Revel. 11.3.6.*

Prophets.) The Miniſters of the Old Teſtament, ſuch as were *Mofes, David, Eſay, &c.* which inſtructed the people, and foretold things to come, Rev. 10.7. *As hee hath declared to his Servants the Prophets.*

2 All godly Miniſters, who execute now ſince Chriſt, the function of Miniſters in the Chriſtian Church. Rev. 18.20. *Rejoyce yee holy Apoſtles and Prophets.*

That false Prophet) That Antichriſt; to wit, the Biſhop of *Rome*, with the whole pontificall order and *Roman Prelacy*, worthily comprehended under theſe two names, Beaſt, and false Prophet, in regard of their double power, politicall and ſpiritual. Rev. 16.13. *Out of the mouth of the Beaſt, and that false Prophet.* Alſo Rev. 19.20. and 20.10.

To Protest) To teſtifie a thing together with another, as wee ſee the authoritie of this Booke of Revelation, ratified by ſundry witneſſes. Rev. 22.18. *I Proſteſt to every one that heareth, &c.*

Pure fine linnen, and ſhining) The righteousneſſe of Chriſt imputed to the Saints, which is called *Pure*, becauſe it preſents them to God without ſpot or wrinkle; and *ſhining*, in reſpect of that glory which they have with God and Men, by the fruits of a lively faith. Rev. 19.8. *That ſhee ſhould be arrayed with pure fine Linnen, and ſhining alſo.* Verſ. 14.

To put into the hearts.) To inſpire the mindes of Kings and Emperors with firme thoughts and purpoſes, to execute Gods judgements on Antichriſt, to whom, before they had ſubmitted themſelves and their whole power by Gods diſpoſition. Rev. 17.17. *For God hath put into their hearts to fulfil his will, &c.*

Never to put out ones name) To preſerve and keepe for ever in the number of the elect, and in a ſincere profeſſion of his truth (from falling away into errors) ſuch as bee once choſen and called. Rev. 3.5. *And I will never put his name out of the Booke of life.*

To put his right foot on the Sea, &c.) Generally to rule (as King and Lord) over Sea and Land, ſtanding firmly upon both (as a man ſtands on the ground:) more particularly, to raiſe up ſome even out of the Ec-

cleſiaſticall State (noted by Sea) to bee as feete and members. And others out of the Lay-people (meant by the earth) which likewise ſhould be his true members, though not ſo excellent and ſtrong as the former. Rev. 10.2. *And hee ſet his right foot on the Sea, and his left upon the earth.*

Queene) One full of outward pompe and earthly glory, and magnificence, challenging to her ſelfe power and authoritie (as a Queene.) Thus doth the Church of *Rome*, proudly boaſting her ſelfe to be the Mother Church, the head of Chriſtianitie, and to have primacy over all other Churches, and many other like Thraſonicall blaſphemies. Rev. 18.7. *I ſit being a Queene.*

To Raigne for ever) To rule, not for a ſmall time, but for ever, in thoſe Kingdomes which in theſe later dayes, afore Chriſts coming, ſhall receive the ſincere profeſſion of his truth. Rev. 11.15. *Who ſhall Raigne for evermore.* And Rev. 22.5. Theſe words teach, that the kingdom of Saints begun in the earth, ſhall never bee broken off, but continue ſtill in Heaven.

To Raigne a thouſand yeers) To rule by the Scepter of the word among the Gentiles for a great continuance of time, according as wee have ſeene it come to paſſe in thoſe our regions and Countries. Rev. 20.6. *And ſhall raigne with him a thouſand yeares.* Theſe words muſt not be underſtood of the eternall bliſſe wherein the Saints ſhall Raigne in heaven, but of the Raigne of the faithfull here in earth, for the ſpace of thoſe thouſand yeers in which Satan ſhould bee bound, that the Goſpell might flouriſh. Some Interpreters will have this thouſand yeers of Satans binding, to begin when Chriſt firſt preached the Goſpell. Others at the death of Chriſt: others at the time when the Apoſtles were diſperſed, and gathered Churches to Chriſt in all parts of the

world. But all these conjectures are crossed by the first verse of the fourth Chap. which teacheth, that the whole Prophecie (from the fourth Chap. forward) doth respect the years which followed the age and time of *John* the Evangelist, which wrote this Prophecie: But hereof, more in the word (*A thousand yeeres.*)

To Raigne upon earth) To be made Lords and Kings over earth and heaven (as all the faithfull are by Christ) through whom they shall Raigne in heavenly glory at last, and in meane time while they are in earth, though they be in warfare, yet they are kings, having Hell, Sin, Satan, and Death, subdued to them; and all things in this world subject and put under. See Col. 2. Psal. 8 Rev. 5. 10. *And we shall Raigne on the earth.*

To Raigne ober the Kings of the earth) To rule and exercise Dominion and Empire, above and over the chiefest of mortall men, over earthly Kings and Monarchs. Now because *Rome* only at that time when *John* wrote, had power over the great Kings of the earth, and the great Antichrist must sit and raigne in that Citie where the Heathen persecuting Emperors were: Hence it clearely appeareth, that *Rome* is the gorgious and filthy whore spoken of in the Rev. 17. 18. *The woman which thou sawest, is that great Citie, which reigneth over the Kings of the earth.* Papists are deceived, which interpret this Citie of the universalitie of the wicked in the world.

Raine-bow upon his head) That Testimony or Sacrament which was betwene God and man, of his Covenant touching the destroying of the world by water. Whereas Christ had his Raine-bow about his head, it serveth to testifie not onely his fidelity in keeping promise, but his mercy also toward his faithfull servants, in chaling away stormes, and clearing the boysterous skie, making calme, and giving rest after heavy times and tempestuous. Rev. 10. 1. *And a Raine-bow upon his head.*

To be Ravisht in the Spirit) To be moved and led by a sweet holy motion of the Spirit, to see and understand hidden things, farre exceeding humane capacity and wit, Rev. 1. 10. *And I was Ravisht in the Spirit on the Lords day.* Thus the ancient Prophets, thus *Paul*, 2 Cor. 12, were made fit and capable of heavenly visions, even as *John* is here, having the Spirit for his guide and teacher.

Ready to die) Such as through weaknesse and sinfull infirmities, are likely and neere (without timely and diligent looking to) to fall into the destruction of death. Rev. 3. 2. *Strengthen the things which are ready to die.*

Ready to be delivered) One being in travell neere unto child-birth. Rev. 12. 1. *And was pained, ready to bee delivered.* Some expound this both of the Virgin *Mary* (that blessed woman, the mother of Christ:) also of the Church of the *Jewes*, who by their vehement and fervent desire and expectation of the Messiah, were after a sort in paine and travell, to bring him forth. This is a godly sense; but because in the 1. Vers. of the 4 Chap. of this Book, *John* shewes, that not things past before, but things to be done after, were the subject of this Prophecie, from the third Chap. forward: therefore their exposition is more fit, who interpret it of the Christian Church, labouring and groaning under the cruelty of Heathenish persecutors, being pained with griefe, to see some one of her Children, which might be a defender of her against such injuries. And this hapned, when *Constantine* the great reigned and put an end (at least a great stop) to the bloody proceeding of the Roman Emperors.

Reed and Rod) An instrument wherewith to mete or measure a thing withall; and because things are not measured, but for repairing and building up, and not to throw them downe; therefore the further restoring of the Church, is signified by measuring the Temple with a Reed. Rev. 11. 1. *Then was given mee a Reed like a Rod, &c.* This place hath respect to Ezek. 40. Zach. 1. where the building and restoring of the Church, is signified by measuring.

To Reape) To cut downe Corne at the time of ripenesse, which we commonly call Harvelt.

2 To abrogate and abolish the wicked idolatrous worship in this world, by such instruments as God ordained to doe it in his due time, and by his Sonne Christ to judge and destroy the ungodly at his second comming to judgement, when the wickednesse of the world will bee fully ripe. Rev. 14. 15. *Thrust in thy sickle and reape, for the time is come to reape.*

To Receibe the Beasts mark in the fore-head and hand) To consent to the Authority of Antichrist, and to Antichristian worship, either secretly in heart, or by outward profession

profession of mouth, and by participation in externall ceremonies; whether it bee by vulgar persons of the commonalty, barely professing it, or by Princes or Prelates with their hand and power maintaining it also. Rev. 14. 9. *If any man worship the Beast and his Image, receiving his marke in his forehead or hand, &c.*

To Receive the print of his name) To yeeld subjection to Antichrist, and to testify it by any note. Rev. 14. 11. *And whosoever receives the print of his name.*

Red Horse) Cruell and bloody warres, for contempt of the Gospell. Rev. 6. 4. *Another Horse that was red.*

To Rejoyce over them) To make common mirth and joy among themselves because the true Prophets of God being slaine (which were wont to vex and trouble the members of the false Church, with their wholesome interpretations of Scriptures, and sound reproofe of errors and vices) the wicked Antichristian crew might now shake merry being eased of that yoke, and depending onely upon the Popes pleasure, for sense of Scripture. Rev. 11. 10. *And they that dwell on the earth, shall Rejoyce over them, and be glad.*

To Rejoyce and be glad) To conceive sweet comfort and gladnesse for the access of the Jewes (so long divorced) unto the body of the Church, and for the neare approach of Christ to judgement, when he will take his spouse, (consisting of beleeving Gentiles and Jewes) into a most neere society in Heaven. Rev. 19. 7. *Let us rejoyce.*

Things which remaine) That little portion of graces which was left in the Pastor of Sardis, and in his flocke. Rev. 3. 2. *Strengthen the things which remaine.*

To come in Remembrance before God) To either execute some promised mercy, or some decreed and threatned Judgement, as here. For as God seemeth forgetfull whilst hee defers the punishment of wicked men, so his taking revenge (as here he threatned to doe upon Constantinople the Turkish Babylon) is called his remembrance. Rev. 16. 19. *And that great Babylon came in Remembrance afore God.* Also Chap. 18. 5. *And God hath remembered her iniquities.*

Remnant of men) So many men as were left alive, and not slaine by the former calamities mentioned in verses 16. 17. 18. 19. Rev. 9. 20. *And the remnant of men.* Also Rev. 19. 21. *The remnant was slaine with the sword.*

Remnant of her seed) The rest of the faithfull, which being scattered abroad by the iniquity of the time, cannot publicly

assemble to worship God, but privately (as they can) doe exercise piety. Rev. 12. 17. *And made warre with the remnant of her seed.*

To Repent) To bee truly touched with godly grief for sinnes, and to turne unto God to doe his will. Rev. 9. 20. *And they repented not of the workes of their hands.* Also Rev. 16. 9. *They repented not to give him glory:* that is, howsoever they made a shew of repentance, whilst God scourged them, yet they did not leave their sinne, and amend their lives.

Rest of the dead men) Such as for the 1000. yeares wherein Satan lay bound, were drowned in ignorance and superstition, being false deadly asleepe in their sinnes. Rev. 20. 5. *The rest of the dead shall not live againe, till the thousand yeares be finished.*

No Rest) Eternal torment, without any the least intermission or hope of any ease and mitigation. Rev. 14. 11. *And they shall have no rest, day nor night.*

Revelation) The uncovering of something which is hid, as removing a Vaile or Curtaine, which hindreth our eye-sight. This is the proper signification.

2 A manifestation and discovery of divine things, secret in respect of men, for the common good of the Church. Rev. 1. 1. *The Revelation of Jesus Christ.* This Title of (Revelation) being given unto this Booke of John, and to the whole Gospell of God, Math. 11. 25. teacheth us, that the search and understanding of them, doth as farre exceede all mortall wit, as the knowledge of things to come till they be opened, or things hidden, till they bee uncovered; or darke Riddles, till they bee declared. But if this Booke bee a Revelation, how doe they well which terrifie Christians from reading and studying it?

To Revenge) To take punishment at last upon the great whore the Romish Church, which had so long with impunitie vexed the Saints, to whom this should be a great matter and occasion of joy, Rev. 18. 20. *Rejoyce, for God hath punished her to bee revenged on her for your sake.*

To Reward) To returne and repay extreame ignominy and paine, or vexation unto the Antichristian crew and Popish Babylonish rout, in lieu and recompence of all that vexation and injury which either by inticement to their sinnes; or by inflicting torment upon such as refused to submit to them, they had most wickedly offered to the Saints. Rev. 18. 6. *Reward her as shee hath rewarded you.* It is worth our noting, that this charge

charge is given to such as before were bid come out of Babylon, verſ. 4. even to ſuch as had been the Citizens of *Rome*, members of the Papacy, that they ſhould be the Miniſters of this puniſhment and revenge, being likely to do that more thoroughly, through the freſh remembrance of their late oppreſſions: what may wee thinke of them who are ſo favourable and indulgent to this Citie, that great whore, as to winke at her ſinnes, not to execute ſharp wrath againſt them, not to thinke of ruining, but to attempt the reforming of that deſperate ſtrumpet?

R.

I.

Rich) One, who indeed is indeed with ſpirituall ſtore & plenty of heavenly things. Rev. 2. 9. *I know thy povertie, but thou art rich.* This riches is in two things. Firſt, in aſſurance of pardon of ſins, reconciliation with God, & eternall life. 2 Cor. 8. 9. Secondly, in having grace to do good worke, 1 Tim. 6. 18.

2 One, preſuming of abundance of ſpirituall Graces, which in truth they have not at all, or not in ſuch meaſure as they ſuppoſe. Rev. 3. 17. *Thou ſayeſt I am rich.* This was a preſumption in the heart of the *Laodiceans*, of ſpirituall Riches, upon occaſion of their great earthly wealth, wherein they did overflow.

Right hand) The powerfull regiment and government, which Chriſt hath & exerciſeth in matters of the Church; to hold the Starres in his hand, ſignifies to give the Miniſters of the word, protection and defence, while they be faithfull. Rev. 1. 16. *And hee had in his right hand ſeven Stars.*

2 Confirmation, ſtrength, and comfort of minde and body, comming to *John* (being caſt downe) from the power of the Chriſt, Rev. 1. 17. *And hee laid his right hand upon me.*

Right in the tree of life) Portion, part, fruit, and fruition, of and in Chriſt Jeſus, who (as a tree of life in paradise) ſhall ſatiſfie all the faithfull with his fulneſſe of gifts, and moſt excellent beauty. Rev. 22. 14. *That their right might be in the Tree of life.*

Righteous) One made righteous by imputation of Chriſt his Juſtice, & endeavouring to approve himſelfe to be ſo to himſelfe and other, by leading conſtantly a righteous life, Rev. 22. 12. *Hee that is righteous, let him be righteous ſtill.*

Righteouſneſſe of the Saints) The waſhing away of ſinnes by the blood of Chriſt, with the imputation of his perfect obedience, to bee our Righteouſneſſe; where-

of ſeeing wee give declaration to the world, by ſuch good worke as come from the Spirit of Sanctification, as wee have an inward testimony of it before God by faith; therefore it is in the Plurall number ſaid, righteouſneſſes or juſtifications of the Saints. Rev. 19. 8. *For the ſine Linen is the righteouſneſſes of the Saints.* See Rev. 7. 13. Theſe places evidently ſhew, that the Juſtification of the elect, is not from within themſelves, but ſticketh without in that externall garment, Chriſt Jeſus, whom they put on by faith, whereof their good worke be fruits.

To judge Righteouſly) To governe in righteouſneſſe, when God frameth his own to a rightneſſe in all their life, as it is written *Plaſ. 96. 10. 13.* whereunto this Text aludeth, Rev. 19. 11. *And hee judgeth righteouſly.*

To Riſe out of the Sea) To take beginning out of the tempeſtuous and troubleſome eſtate of the Nations; out of which (as it were out of a Sea) did ſpring at the firſt the Roman Empire, which ſtorie prove to have growne from the diviſions of Kingdomes. Rev. 13. 1. *I ſaw a Beaſt ariſe out of the Sea.* Note that out of the Sea of corrupt doctrine, and the Clergy, which at that time taught it, did ſpring the other beaſt, the Romiſh Biſhop and his Hierarchie, which for cruelty and violence is likened to a Beaſt, as the Romane Heatheniſh Empire for like reſpect is compared to a beaſt.

Riber Euphrates) The power and force wherewith Rome (which is Babylon myſtically, and in a figure) doth defend it ſelf. Re. 9. 14. *Which are bound in the great River Euphrates.* Some doe underſtand this *Euphrates*, of a famous River in *Armenia*, and will have the binding of the foure Angels there, to be meant (not of Popiſh force) where the devill lay bound, waiting by the power of that city to doe much miſchiefe; but of the Turkiſh army, driven through feare to reſide neare that flood of *Armenia* (called *Euphrates*) and for a time ſhut up in priſon (as it were) and kept in fetters. Of this let the learned judge; the former I have allowed as the more received expoſition.

Pure Ribers) Thoſe moſt pleaſant good things, and full of joyes, which the faithfull ſhall enjoy in the Kingdome of Heaven, whereunto men are brought by receiving that plentifully flowing doctrine of Chriſt, with the which, Chriſtians hearts are reſreſhed (as a Citizen is reſreſhed with a ſtreame of pure and cleare water, running through the City.) Rev. 22. 1. *And hee ſhewed mee a pure River of the water of life.*

S.

A.

R.

O.

Rod of Iron) A mighty over-ruling power, subduing and compelling to obedience, or crushing them in pieces (as a vessell of earth is broken) which obstinately rebell. Rev. 2. 27. *And hee shall rule them with a Rod of Iron.*

To rule with a Rod of Iron) To bridle and beate downe with strong unresistible power, such as shall stubbornly strive against Christ and his Church, being now in earth gloriously restored, Rev. 19. 15. *He shall rule with a Rod of Iron.*

Roote of David) Christ, who came of David (as he was man) and is the Root, Spring, and Fountaine of all life and salvation to David and all the Elect Rev. 5. 5. *The roote of David.*

S.

A.

Salvation) Safety of the people of God, by their deliverance from cruell Tyrants, who sought to destroy their bodies, and from Satans malicious power, who would kill their soules. Rev. 12. 10. *In heaven there is Salvation wrought, &c.* This is the Song of victory, which the Church and multitude of Saints on earth, sing to Gods praise, like to that in Exod. 15. 1, 2. &c. Jud. 5. 1 Sam. 2. 6, 7.

2 The praise due to God, for salvation given unto his Church. Rev. 19. *Salvation, and honour, and glory to our God.*

Sanctuary) The Altar, (placed in the Sanctuary) upon which, Sacrifices were slaine. This speech agreeth to such as were slaine for Christ, to whom a place is allotted under the Altar, as before. Chap. 6. 9, Revel. 16. 7. *And I heard another Angell out of the Sanctuary.*

Sand of the Sea) A convenient or commodious place, whereon John should stand to see the arising or beginning of the Beast, mentioned in the next chapter, or whereon Satan should stand, to worke and frame that Beast out of the Sea, that is, the contentions among Nations. Revel. 12. 10. *And I stood on the Sea-Sand.* Some interpreters suppose they have espied a farther Mystery in this Sea-Sand, which signifies (as they deeme) the truth of Doctrine, which is as a shore or

S.

E.

land, whence to behold the arising and offspring of that Beast after spoken of, being like to that. See chapter 15. 2. *They which got the victory of the Beast, stood at the glassy Sea.*

Satanas) One which is an adversary, burning with hatred of God and man. Rev. 12. 9. *Called the Devil and Satan.*

Synagogue of Satan) A company and assembly of men which seemed to seive God, but they worshipped the devil, Revel. 2. 9. *But are the Synagogue of Satan,* that is, a company gathered not for God, but for the devill.

Satans throne) Any place where superstition, idolatry, and wickednesse is practised without controlment: and from whence wickednesse is conveyed to other places. Such a place was Pergamus, and now Rome is. Rev. 2. 10. *Where Satan bath his throne.*

S.

C.

Scarlet coloured Beast) The malignant Church, the Roman Synagogue, the Kingdom of Antichrist, persecuting with bloody cruelty (represented by Scarlet colour) the Saints of God, Rev. 17. 3. *A woman sat upon a Scarlet coloured Beast.*

S.

E.

Sea of glasse) The world fitly compared to a Sea, for the stormes and tempests of troubles raised up therein, and because all things in the world bee cleere, and open to him that made it: (howsoever secret to us.) therefore it is likened to a Sea of Crytall glasse. Revel. 4. 6. *Before the Throne was a Sea of Glasse like to Crytall.* Others by the Sea of Glasse (in this place) understand the fullnesse of all gifts which the Church draweth from Christ, by an allusion to that large spacious vessell called the Sea, 1 King. 7. 23. But that was of Brasle, this of Glasse: to signify the difference betweene the Gospel, and the Legall Rites and Ceremonies, under which there was great obscurity, in comparison of that cleerenesse which is under the Gospell. 2 Cor. 3. 13, 18.

2 The whole worship of God; namely, thanksgiving. Apoc. 15. 2. *They that had gotten victory of the Beast, they stood at the Glasse Sea, having the Harps of God.* Or it signifies the doctrine of godlinesse, through which, as a cleer Crytall, the faithfull may and doe behold the mercifull & loving countenance of God the Father, reconciled in Christ, not altogether pure and bright as Crytall, but some-

somewhat coloured and obscured with the fire of contention, as foretold, Luke 12. *I came to send fire into the earth;* and as the godly have found by experience. Revel. 15.2. *I saw as it were a Glasie Sea, mingled with fire.*

Sea) The huge multitude of people, like to a Sea, (which is a collection of many waters) fit to represent an infinite company of people, distinguished into kindreds, tongues, and nations. Revel. 8. verse 8. *A great Mountaine of fire was cast into the Sea.* Others by Sea in this place, and Revel. 4.1. doe understand the Doctrine of the false Church, being corrupt and troubled: this is said hereto returned into blood, being pure and sound (such as the Doctrine of the true Church is;) it is by false Prophets changed into a quite other nature, as a thing degenerate. In this sense also, some expound the word [Sea] in chapter 21. 1. for degenerate and corrupt doctrine, which in that renewed age there prophesied of, shall have no place.

2 The gathering of Waters, wherein innumerable are drowned. Revel. 20. 13.

To stand upon Sea and earth) To have Dominion, rule, and power over the world, such as Christ Jesus hath, as himselfe saith, *All power is given mee in heaven and earth,* Revel. 10.8. *Which standeth upon the Sea, and upon the earth.*

To see his face) To have and enjoy a more cleere Vision and sight of God than before, by such a single and pure worship of God, as if he were familiarly beheld face to face. Revel. 22.4. *See his Face.*

To Seale) To hide or keep backe from others the knowledge of some things, till there come due and convenient time of revealing them. Revel. 10. 4. *Seale up these things.*

Sealed with seaven Seales) That which is most perfectly closed and exceeding secret, that it may bee had in more reverence and honour. Revel. 5.7. *Sealed with seaven Seales.*

Not to Seale) Not to hide and conceale, but to offer to free examination, this booke of prophesie. Revel. 22.10. *Seale not the words of this Prophecie.*

Seale of the living God) The holy Spirit of Promise, even the Spirit of adoption, wherewith all the Saints are sealed and set in safety in the midst of Antichrists tyranny. Revel. 7.2. *Having the Seale of the Living God.* Also Revel. 9.4.

To Seek death) With great desire to be carried after death, rather than to live in such

fear, paine and torment. Revel. 9.6. *Men shall seeke death.*

Seven Churches) The whole Church militant on earth, the estate thereof is set forth of John, by the condition of the seven Churches in Asia, in his time. Revel. 1. 20. *Seven Candlestickes are the seven Churches.*

Seven eyes) The seven Spirits of God, or the manifold gifts of the Spirit, wherewith Christ endoweth the faithfull. Revel. 5.6. *Seven eyes, which are the Seven Spirits of God.*

Seven horns) The most perfect power, whereby the man Christ, sitting at the right hand of his Father, ruling and governing all things, is become able to destroy his enemies, and defend his members. Revel. 5.6. *Which had seven horns.* It is a Metaphor drawne from beasts, whose strength and might is in their horns.

Seven Lampes) The manifold gifts of Sanctification, flowing from the holy Spirit of Christ. Revel. 4.5. *And there were seven Lampes.*

Seven heads) Seven hills, & seven Kings, or that City which should be famous through seven hills, and seven Kings, to wit, Rome, the seat, first, of the Empire, secondly, of the Papacy. Revel. 12.3. *Having seven heads.* Some expound these seven heads of the manifold subtilties and crafty devices of the divell and his instruments. The former exposition is better.

Seven last Plagues) The fulnesse (for Seven is a number of perfection) of Gods judgements, which being poured out upon Rome, there shall follow happy dayes. Revel. 15.1.

Seven Crownes) The supreme Majesty of the Romish Emperor, subduing other Provinces and Nations unto him, by innumerable and great victories. Revel. 12.3. *Having Seven Crownes upon his head.*

One of the Seven) The Romish Bishop or Pope, exercising civil authority in temporall things, like as the former seven heads or rulers did, and yet said to bee eight; either because of his spirituall jurisdiction, or else because hee did surpasse all the former sorts of Governours, in impiety or tyranny. Revel. 17.11. *Is even the eight, and is one of the Seven.*

Seven Spirits) The holy Spirit of God, plentifully enriching the Church with all kinde of spirituall gifts. It must bee thus interpreted in this place, because the Spirit is made Authour and giver of grace and peace, together with the Father and the Son.

Rev.

Rev. 1.4. *And from the seven Spirits.*

2 The severall gifts which are derived from the third Person in Trinity, the holy Spirit of God. Revel. 4.5. *Which are the seven Spirits of God.*

Service) Offices and duties of Charity, performed indeed towards the Saints, & not onely promised. Rev. 2.19. *I know thy Service.*

Servants) Such, as earnestly and constantly obey God. Rev. 22.3. *And his servants shall serve him.*

Seven Thunders) Most grievous judgements of all sorts, which God shal proclaim: and inflict most severely, upon all wicked contemners of his Majesty; Namely, the Antichristian rabble. Revel. 10.3. *And when he had cryed, seven Thunders uttered their voices,* Some expound these seven Thunders, not of severall judgements of God, but of severall zealous Instruments ordained of God to restore his Religion, and to terrifie the wicked enemies thereof.

S.

H.

Shine no more) That is, never to give more light, but to be a place desolate. Rev. 18.23. *Shall Shine no more in thee.* This foretels such horror and darknes to be in Rome, at her ruine, as none shall be there to light a Candle.

The third part of Ships) Townes and Cities bordering upon the Seas, or as others do judge, the ministers of the word (which preached in Europe, the third part of the world) were corrupted with heresie, and swollen with ambition, having more care of worldly dignity, than of their offices. Revel. 8.9. *And the third part of the Ships were destroyed.*

Shortly) Quickly, speedily, without delay, in due convenient time, which is not farre off. Rev. 3.5. *I will come against thee Shortly.* Rev. 22.6,7.

Short space) A small space of time (as it were for an hundred yeares, or there about) which howsoever seemeth long to us, yet short in Gods account. Rev. 17.10. *Hee must continue a Short space.*

Sharpe Sickle) Either the severe sentence of the Judge, cutting downe the wicked in the end of the world, (as Corne is cut down with a Sickle) or power and ability to gather the elect unto God out of the kingdom of Antichrist, by the preaching of the word, according to that of Christ. Match. 9.3, 7. Rev. 14.14. *He had in his hand a Sharp Sickle:* also in ver. 18. it signifies power to cut down and destroy the wicked.

To Shut Heaven) To do that spiritually by a drought of the word, for withering of piety, as *Elia* did by his sensible Miracle of itaying the raine from the earth, and to cause the Grasse to wither. Rev. 11.6. *Have power to Shut the heaven.*

S.

I.

Signe in Heaven) Some token or wondrous testimony, afforded the holy & purer Church, (meant by Heaven) out of which should come the word (as before out of *Sion* and *Hierusalem*, Amos 1.2.) which should denounce and threaten vengeance, that should vex and destroy the members of Antichrist. Revel. 15.1. *I saw another signe in heaven.*

Silence in Heaven) Rest and peace granted to the Church in earth for a short time, after that the open enemies of Gods truth were bridled by *Constantine* the Great. Rev. 8.1. *There was silence in heaven about halfe an houre.* Others say, this silence signifies consolation or astonishment. Others referre it not to Gods consulting, or celestiall creatures astonished, but to *John* preparing himself in this great quietnesse to more attention. The first agreeth best with the place.

To sit upon the throne) To be endowed with spirituall majesty, such as belongs to him, who is King and Judge of the world. Rev. 4.2. *A throne was set in heaven, and one sat upon it.* This is spoken for our understanding, after the custome of worldly Kings, who by sitting in Thrones, declare their Majesty to the people.

Six hundred threescore and six) That number which shall arise from the Letters of the name of the Beast being numbred. See the word [*Number*] before. Rev. 13.18. *And his number is six hundred threescore six.* The reason why the name of the Beast is set downe mystically, and not plainly (yet so plainly as the wisdom of man may count it) was, because it had been dangerous at that time (when the Roman Empire, which was this Beast, flourished) to have published it, and openly laid it forth. Therefore to avoid unnecessary offence, as also, that worldlings which must fulfill this Prophecie, might not see it; for these causes, the name is obscurely put downe.

S.

M.

Small and great) Persons of all ages, stature and degree. Revel. 20.21. *And I saw the dead, great and small, &c.*

Smoak &

Smoak of Odours) Prayers of the godly ascending toward heaven (as Smoake) and having pierced the heavens, prevaile with God (through the intercession of Christ, sweetning them as Odours) to obtaine things asked. Rev. 8. 4. *The Smoake of the Odors, with the prayers of the Saints, went up, &c.*

To Smite the earth) To inflict plagues, both spirituall and visible, on men which dwell in the earth, for the corruption of his doctrine and worship. Rev. 11. 6. *To Smite the earth, with all manner of plagues.* Thus do Gods true Ministers, as his Instruments. Therefore let all reverence them greatly.

Smoake of her burning) The destruction of Rome (that great City) by fire, sending forth a Smoake, which shall astonish her friends standing farre off, and looking upon it with sorrowfull hearts. Rev. 18. 18. *When they shall see that Smoake of her burning.*

Smoake of the Pit) The darkenesse of Satans kingdome, ignorance of the Ministers of Christ his Gospell, heresies and superstitions arising from blind errors. Rev. 9. 2. *There arose the Smoake of the pit, as the Smoake of a great Furnace.* How fitly doth this agree to Popery, where many and manifold Traditions, errors, lies, superstitions, idolatries, darkned the Sun and light of the Gospell many yeares? shew if they can, any kingdome that did the like; or that this can be meant of any other darkning, then of the Gospell.

Smoak of their torment) That the torments and paine of the Servants and followers of Antichrist shall bee perpetuall, as men know the fire never to be quenched so long as the Smoak ascends. Rev. 14. 11. *And the Smoak of her Torment shall ascend for ever.*

S.

O.

Song of the Lambe) That joy and gladnesse of minde, which the faithfull expresse, in celebrating God the Father, for the grace of Adoption in Christ: who because he teacheth them to praise God, and stirreth up this joy, and is the Author and finisher of their faith and salvation, therefore it is cald, *The Song of the Lambe*, that is, of Christ, and a new Song, Rev. 14. 3. Because the grace of adoption by Christ is communicated to farre more now since his death, and the praise for this grace remaineth fresh, continuing without decay. Rev. 15. 3. *And the Song of the Lambe.*

New Song) See Song of the Lambe. Spirituall joy, which alwayes remaineth fresh in the faithfull for the Redemption by

Christ, is this new Song. Rev. 5. 9. *And they Sung a new Song.*

Sore) Some loathsome disease, as the disease of Naples, which began there, commonly called, the French Fox, rise among Papists, or some plague sore. Or as some understand it, of some spirituall figurative sore (vexing the Papists no lesse then a plague sore, or the botch of Egypt) as the pulling down of Abbeyes, &c. by Henry the 8. & depriving Popish Bishops and Prelates of their dignities and livings by Elizabeth his daughter of famous memory. Re. 16. 2. *And there fell a noisome and grievous sore on men.*

Sorrow) Griefe and heavinesse, and all causes of it. Rev. 21. 4. *Neither sorrow.*

Sound of Charets) A huge, mighty and terrible noyse, such as many Charets of horses make in time of war. Rev. 9. 6. *The sound of their Wings, was like the sound of many Charets.*

Sound of many Waters and of Thunder, et.) Undistinct and confused noyse, whence profitable notions hardly could bee gathered; such was the state of the Church in the Fathers time. As the sound of Thunder, signifies a noyse more distinct and dreadfull, which yet lasted not long; and the voyce of Harpers signifies the sweet voyce of truth fully restored; and in the Harmony of Confessions, by severall Churches sung to the world. Thus was the progresse of the Church of Christ. Rev. 14. 2. *As the Sound of many waters.*

S.

P.

Spirits of Devils) The very members and instruments of the Devils, inspiring Princes and great personages with devillish counsell and advice. Rev. 16. 14. *For they are the spirits of devils.*

Spirit of life) That Spirit of fortitude and courage, which God gave to his Ministers and children, whom hee raised up, as new witnesses of his truth, after other witnesses had been slaine by Antichrist. This was fulfilled about the time of the *Tridentine* Councell: and a little after, in *Luther, Melancthon, Calvin, Martyr, and Bucer.* Rev. 11. 11. *The Spirit of life comming from God, shall enter into them.*

Spiritually) After a more secret kind of meaning and understanding, and not in proper speech. Thus is *Rome Sodome*, by resemblance (being like it, for spirituall and bodily uncleannesse and filthinesse) Rev. 11. 8. *Which Spiritually is called Sodome.*

To give a Spirit to the Image) To give life, as *Iannes and Iambres* imitated the wonders

ders that *Moses* wrought. Rev. 13. 15. *I was permitted him to give Spirit to the Image.* It is an allusion to the diabolically practises of Idolaters, whereby they caused their Idols for to speake distinctly, (as if they had been alive) the more easily to bring men to admire their superstition. So the Pope having now raised himselfe to the estimation (wel-nigh) of a God, was no more as a dead person but began to speake, to command, to forbid, to bless, to curse, to boast and brag himselfe, Lord of Kings and Emperors, as Pope *Adrian* did, when he said; By Us the Emperour reigneth.

Spirit of prophesie) All which speake by the spirit of Prophesie. These shoot at Jesus as at a common marke, to set forth him as onely Redeemer and perfect Saviour. Rev. 19. 10. *The Testimony of Jesus is the Spirit of Prophesie*; that is, such as testifie of Christ, by prophesying of him, or preaching him, their function is equall to the office of Angels revealing him. Therefore *John* may not worship the Angell, being a Fellow servant.

Three uncleane Spirits) Most wicked men, caried and led by the devill, and being his Ministers to doe his will, as Jesuites, &c. Rev. 16. 13. *Three uncleane Spirits.*

Without Spot) Pure, and without blame, even before God, by the imputation of Christ his perfect righteousness to them, wiping away all spots of sinne, and cloathing them with innocency. Rev. 14. 5. *They are without spot, before the Throne of God.*

To stand before the God of the earth) To minister (as instruments) unto him, who as God, ruleth not in heaven onely, but also in earth, even when Satan and wicked men seeme to have their full swing, and to put all out of order. Rev. 11. 4. *Standing before the God of the earth.* It is a speech borrowed from servants, and such as attend upon Princes, and Rulers, to minister to them, and execute their commandement. Thus also, Rev. 8. 2. *Seven Angels* are said to stand before God, because they appeare before him, to minister to him.

To stand as farre off) To refuse and bee afraid to approach, to rescue Rome and Romish Hierarchy and Monarchy in the day of Gods horrible vengeance upon her. Rev. 18. 15. *The Merchants shall stand a farre off.*

To stand upon their feet) To revive after one is dead, as the two witnesses did after a sort, when God raised up others in their

roomes, mightily to defend their doctrine and cause by the word of God, and by giving their lives to death for that truth. Such were *Luther*, &c. Also *Wiclif*, *Hierom* of Prague, *Huss*, &c. Rev. 11. 11. *And they shall stand upon their feet.*

To stand before the woman) To bee ready at hand, watching narrowly to destroy the blessed seed of the woman, Rev. 12. 4. *And the Dragon stood before the Woman.*

Starre) A Minister of the Word, which giveth light to the flocke, by doctrine and good example. Rev. 1. 20. *The seven Stars, are the Angels of the seven Churches.*

Morning Star) Christ Jesus, who is himselfe the bright Morning Star, having received fulnesse of true Glorious light, to communicate it to all the faithfull. Rev. 2. 28. *As I received of my Father, so will I give him the morning Star.*

Great Star) Many Pastors of the Church declining together, but amongst them, some one Minister of speciall account and authority, drawing downe others by his corrupt teaching. Rev. 8. 10. *And there fell a great Star from Heaven.* This great Star, some do understand of degenerating Bishops, who thorough pride and ambition, fell into heresie and impiety. Others doe interpret it, of *Constantius*, *Valens*, and other wicked Emperors, which favoured the *Arrians* heresie, and molested Orthodox Christians. And surely, the word [Star] though it often signifie Teachers, yet sometime it noteth such as shine aloft in high places (as it were in the aire) as *Nebuchadnezzar* is compared by the Prophet, *Esay* 14. 12.

Stars fallen from heaven) Ministers and Pastors of the Church, who as Stars did shine by sincere doctrine, and now through temptation and force of persecution, declined and turned from the truth, to errors and lies, which is meant by falling from heaven. Rev. 6. 13. *And the Stars fell from heaven to earth.*

Twelve Stars) The doctrine of the twelve Apostles (as the crowne and glory of the Church) which they borrowed from the most bright Sun, that fountaine of heavenly wisdom, and preached to the world, afterward writing it in books, called [Scriptures] Rev. 21. 1. *Upon her head a Crowne of twelve Stars.*

Stones precious) The excellent and rare gifts, wherein namely the Pastors of the Church shall shine before others. Rev. 21. 19. *With all manner of precious Stones.*

Stings) Power to hurt, vex, and annoy others

others: bodily, as Saracens, spiritually, as Popish Monkes and Friers (which are the taitles here spoken of) Rev. 9. 10. *And there were singes in their taitles.*

Streets) Some part of the Romish jurisdiction, wherein this cruell spectacle was exhibited to bee seene. Rev. 11. 8. *And their corpses shall lie in the Streets of the great City.*

2 A place where the multitude of Citizens do dwell, properly; and figuratively, a liberty which all the Citizens of heaven doe enjoy. Rev. 22. 2. *In the middest of the street of it.*

S.

U.

Sun) The light of truth, obscured or extinct rather, by Heresie in doctrine, and by superstition in the worship of God. Rev. 9. 2. *And the Sunne and the aire were darkned.*

2 Christ Jesus the Sunne of righteousness. Rev. 12. 1. *Clothed with the Sun.*

Sun black) The prosperity and peace of the Christian Church eclipsed and taken away (for a time) by most cruell persecutions and bloody extremities, exercised as at other times, yet especially in the dayes of *Dioclesianus*, and *Maximinianus*, Emperors. Revel. 6. 12. *And the Sun was black as sack-cloth.* Here is an allusion to the Prophets, Jer. 4. 23. 28. Chap. 32. 7. 8. Esay 50. 3.

S.

W.

To Swallow) To sinke in and cause to vanish, as the earth or land doth to the fouds of water which it drinketh in: so did the earth, (that is, men of earthly Religion and affections) swallow and drinke in (as it were) the rage and persecution intended by the devil and his instruments against the Church of Christ in earth. Rev. 12. 16. *The earth opened her mouth, and swallowed up the flood.* This was verified in the Vandals, Gothes, and other barbarous people, who comming to dwell in civilized Countries; and being turn'd (in shew at least) to Christian Religion, did much helpe the true Church by stopping and allaying the furious mindes of her adversaries.

Sword sharp, and Sword of his mouth.) The word of God, the force whereof is mighty, for the cutting downe of sinne in the repentant, and for cutting apieces, spiritually, and destroying the impenitent. Rev. 2. 12. *Which hath a sharpe Sword with two edges.* Rev. 2. 16. *With the Sword of my mouth.* This signifies the same thing with [Sharpe Sword] unlesse haply, some grievous judge-

ment of Warre be meant, which being pronounced by the word, is therefore called the Sword of his mouth.

2 War and battell, or slaughter of men in War, executed by the Sword. Rev. 6. 8. *Power was given to kill with the Sword.*

S.

T.

Synagogue of Satan.) A company or assembly of men indeed worshipping and serving the devil by errors and profanenesse, yet pretending themselves to be the holy people of God. Rev. 2. 9. *Which are not Jewes, but are the Synagogue of Satan:* and Chap. 3. verse 9.

T.

A.

Tabernacle.) The dwelling of God, or (as some other learned Divines judge) the whole worship of God, which under the Law was exercised in the Tabernacle. Rev. 21. Vers. 3. *Behold the Tabernacle of God is with men,*

2 The Church of God, in her pilgrimage or waifaring here in earth; especially, when it is most obscure, and least knowne of the world. Rev. 13. 6. *To blaspheme the Tabernacle of God.*

Taile) Temptation, by ambition, vaine-glory, Covetousnesse, or by feare of persecution, whereby (as by a Taile) the Stars or Pastors of the Church, were stricken and pulled down from their brightnesse of doctrine and life, into errors and profanenesse. Rev. 12. 4. *And his Taile drew downe the third part of the Stars of heaven.* For the fulfilling hereof, see *Euseb. lib. 6. cap. 41.*

2 The basest of any society, as begging Friers in Popery, &c. Amongst the Turkes, the dregs of the Saracens, instruments of cruelty. Rev. 9. 19.

To be taken up to God.) To bee miraculously protected of God (as Christ the sonne of Mary was) by warning given to the Wife men, and willing Joseph to flye, when Satan by Herod, would have destroyed him. Matth. 2. and afterwards strangely kept against the subtle and cruell practises of the Herodians, Pharisees, Jewes, and Gentiles. If this Text be meant of Constantine the Great (because the Revelation speakes not of things past, but

but foreſpeakes things to come, Rev. 4. 1.) then to be taken up, ſignifies to be placed in height of earthly honour and Maieſty, being made Emperour when hee lookt not for it, and with more large power & Dominion, (upon earneſt requeſt of the *Romans*, burthened and wearied with the tyranny of *Maxentius*) being aſſured of victory againſt his enemies, by voyce and token from heaven (as ſtorie report. Rev. 12. 5. *And hee was taken up of God, and to his Throne.*)

Talents) A Stone, or other thing of very great weight, ſuch as wee reade of, *Joſh. 10. 11.* to have been caſt upon the accuſed *Canaanites*; and ſuch as here are threatned to bee caſt upon the Antichriſtian rowte, to breake them in pieces withall. Rev. 16. 21. *There fell a great baile like Talents.*

T.

E.

Teares) Calamity and ſorrow, the cauſe of teares. As *Eſay 25. 8.* Rev. 21. 4. *And God will wipe away all Teares.*

Temple.) The worſhip of God, freed from Legall or Moſaicall Rites, and all humane inventions, Rev. 21. 22. *No Temple there.*

2 The Holy of Holies, or moſt holy place, where were the Mercy ſeate and Cherubims and the Arke kept in the time of the Law, as a figure and ſigne of Gods preſence. Rev. 15. 5. *And I ſaw the Temple open, &c.* And afterward in verſe 8. the Temple is ſaid to bee filled with ſmoake, to ſignifie a manifeſt token of Gods preſence, ſuch as was in the Tabernacle. *Exod. 40. 34, 35.*

3 Heavenly kingdome of Glory. Rev. 11. 19. *And the Temple of God was open in heaven.*

Ten hornes) Great ſtrength, power, and might, to doe much hurt. Rev. 12. 3. *He hath ten hornes.*

2 The firſt Ten Chriſtian Emperors, in whoſe dayes and raigne, the beaſt increaſed in dignity and power greatly. Rev. 13. 1. *I ſaw a beaſt riſe out of the Sea, having Ten hornes.*

3 Ten Kings, which had not begun to reigne, when *John* wrote the booke of Revelation. Rev. 17. 3. 12. *Seven heads and Ten hornes, the Ten hornes are Ten Kings.*

Ten Crownes) Great and many victories got by mightie force and power. Rev. 13. 1. *And upon his hornes ten Crownes.*

Ten thouſand thouſand) An innumerable company, or infinite multitude of Angels. Rev. 5. 11. *There were ten thouſand times ten thouſand, &c.*

Tenth part) A very great portion of the Popiſh Kingdome, and ſuperſtition alſo, diminished by the falling away of ſundry Nations, eſpecially of the Germans. Rev. 11. 13. *The tenth part of the City fell.*

To Teſtifie) To beare witneſſe, as Chriſt did, both in reſpect of the whole Goſpell generally, and of this propheticke particularly. Rev. 22. 20. *He which teſtifieth theſe things.*

Teſtimony of Jeſus) The Faith and doctrine concerning ſalvation by Jeſus Chriſt. Rev. 12. 17. *And have the Teſtimony of Jeſus Chriſt.*

2 The preaching of Chriſt, and ſalvation by him. Rev. 19. 10. *The Teſtimony of Jeſus, is the Spirit of Propheſie*, that is, they which have the function to teach Chriſt, are equall to ſuch as have the giſt to reveale things to come. By which reaſon, the Angel diſſwades *John* from worſhipping him.

T.

H.

As a Theefe) Suddenly when hee is not looked for: for beſides all mens expectation, will Chriſt come to bee revenged on the ungodly, for the wrongs done to his Church. Rev. 16. 15. *Behold, I come as a Theefe.*

Thigh) Properly the inferiour part of the body, from the belly downe to the feet.

2 Myſtically and figuratively, the meanest and loweſt things in Chriſt our King, which ſhall bee (in the glorious reſtoring of Religion, to be performed toward the end of the world) ſuperiour and more excellent, than that which is higheſt and moſt ſupreme in the Monarchies of the earth. Rev. 19. 16. *Vpon his Thigh a name written, King of Kings, &c.*

Third part) The greateſt part, or a very great part. Rev. 8. 7. *And the third part of Trees was burnt up.*

Third part of Creatures) All that live in Europe, the third part of the world; ſo underſtand verſ. 12. Alſo Rev. 8. 9. *The third part of Creatures dyed.*

Third part of Stars) Very many Paſtors of the Church, ſometime ſhining like Stars. Rev. 12. 4. *Strike down the third part of the Stars.*

To Thirſt) To deſire earnestly the graces of Chriſt, out of a feeling of our wants. Rev. 22. 17. *Let every one that Thirſteth come.*

Throne) The glorious maieſty of God, whereof the viſible Thrones of Kings and earthly Judges, beares a certaine representation. Rev. 4. 2.

2 Dominion and glory of Chriſt, and his members in Heaven. Rev. 3. 21.

T.

O.

Locusts) A Lampe or great light, which giveth forth apparently, a very cleere and shining fiery brightnesse, which yet lasteth no longer than it hath nourishment, which once failing, the lampe is extinguished. Such were certaine Pastors of the Church, which fell from the Doctrine of Faith, through ambition of sate. Rev. 8. 10. *A great Starre burning like a Torch.*

To be tormented) To be most extreemely pained and vexed with most horrible and never ending paine. Rev. 14. 10. *They shall be tormented in fire and Brimstone.*

T.

R.

In travaile in birth) To cover and long to be eased of that most heavy & grievous condition wherein the Church should continue under heathenish Emperours, even as a Woman that is in travaile desireth to be eased of her paine. Rev. 12. 2. *And cried Travelling in Birth.* Some referre this, to the longing and expectation of the Church of the Jews, vehemently desiring & expecting the to see the promised Messiah: but St. John here prophesied of things to come, as chap. 4. 1. is signified to us plainly. Therefore the former interpretation seemeth to be better.

To tread under feet the holy City) To lay wast (as some thinke) the pure worship and true worshippers; or (as others judge) to frequent the assemblies daily, under the pretence of worshipping God, as false Christians doe, which are here noted with the name of Gentiles: But both significations well agree together, (as I take it,) namely, that such as in words professe Christ, yet for life and manners were as the prophane Gentiles, should both much haunt the place of Divine worship, & yet as false hearted hypocrites, tread down the truth, and true Servants of God.

Tree of life) Christ Jesus, who shall be to all his Members, as a Tree of eternall life, more plentiful than to fore, satisfying and refreshing them with the fellowship of himselfe, which is here meant by eating of this Tree. Rev. 2. 7. *Hee that overcometh, shall eat of the Tree of life.*

Trees) The company of Reprobates and ungodly men in the Kingdom of this world. Revel. 8. 7. *The third part of the Trees were burnt.*

2 The number of the elect, which are ex-

empted from the hurt which the Locusts should doe. Rev. 9. 4. *Neither any Tree.*

True) One which knoweth all things as they bee, without error or ignorance, which also willeth and decreeth whatsoever hee willeth, seriously, without fraud, and performeth all his promises without inconstancy or unfaithfulness. Such an one is Christ. Rev. 3. 7. *These things saith he which is holy and true.*

2 One which fulfilleth his punishments which he hath threatened. Rev. 16. 7. *True and righteous are thy judgements.*

Trumpets seven) The Revelations of Gods judgements by Angels or Teachers of the Church, who are likened to Trumpets; and the manifest and famous events which follow such Revelations, in all manner and kinds of punishments. Rev. 8. 2. *And to them were given seven Trumpets.*

T.

W.

Twelve Angels) The keepers which watch to open the gates of the new Hierusalem, and to receive the Citizens quickly without delay. Rev. 21. 12. *At the Gates twelve Angels.*

Twelve foundations) The Doctrine of grace, taught the Church first by the twelve Apostles, which were instrumentall and ministerial foundations (Christ alone being the principall Foundation and Head corner stone, on which, even the Apostles themselves as living Stones are laid) and afterward preached by all faithfull Pastors in all ages. Rev. 21. 14. *And the wall of the City had twelve Foundations.*

Twelve gates.) The ready entrance and easie access (as by gates into an house) which the Children of God, the true Israelites, shall finde into the new Hierusalem from above. Revel. 21. 12. *And the wall had twelve gates.* Here is an allusion to the earthly Jerusalem in Jeru, where the Jewes had free ingresse from all quarters, by twelve gates.

Twelve Tribes.) The whole number of the faithfull, both Jewes or Gentiles, which walked in the steps of their father Abraham. Rev. 21. 12. *Which are the twelve Tribes of the children of Israel.*

Twelve fruites) Variety of fruit, not one kind, but sundry, yet without satiety. Rev. 22. 2. *Bearing twelve fruites.*

Twelve thousand furlongs) The unmeasurable greatnesse and largenesse of new Jerusalem being for multitude of Citizens with-

without number, very spacious and capacious. Revel. 21.16. *And hee measured the City Twelve thousand furlongs.*

Two Candlesticks) All the faithfull Pastours of the Church, from whom the light of Gods word shineth upon men, as Candlesticks bear out the light which be put on them. Revel. 11.4. *These are two Candlesticks.*

Two horns) The Powers, Regall and Pontificall; Civill and Ecclesiasticall, which the Pope and Papall Clergy challenge to themselves, over the Emperours and Kings of the earth; also over mens soules and Consciences; and because they pretend this double power, to bee derived and received from Christ, (though indeed it be from the Dragon, even from the devill of hell) therefore bee they called, the *Hornes of a Lambe*. Revel. 13.11. *The Beast had two hornes like a Lambe.* Some understand these two horns, of two French Kings, *Pipinus* and *Carolus Magnus*, who succored the two Popes, *Stephanus* the second, and *Adrian* (whom they tooke to be innocents, and harmelesse as Lambes) against the Kings of the Lombards, *Arisimphus* and *Desiderius*.

Two and forty moneths.) Three yeeres and a halfe, which is halfe a propheticall Week, according to Daniel 9. and jumpeth with the other numbers; of a time, two times, and half a time: also a thousand, two hundred, threescore dayes. Which severall numbers, doe note and point out one thing, to wit, that the time of the tyranny of Antichrist persecuting the Saints, is certaine, fixed & determined, which he cannot passe, and that it shall not bee very long; which greatly maketh for the consolation of the Saints. Revel. 11.2. *The holy City they shall tread under foot two and forty moneths.* Where these moneths tooke their beginning, and where they are determined, I take not on mee to judge; certaine it is, that in these 42. months, every day is put for a yeere (as in the prophesie of weekes by Daniel) and every weeke for seven yeeres, and every moneth to consist of thirty dayes according to the Egyptian account: and finally, that it is the whole space of time, wherein Antichrist shall arise, increase, or waxe; be wounded, revive, and take heart againe, to execute his cruelty in that City which was the Queene of the World (as it were) where hee and his Favorites should bathe themselves in pleasures. Therefore, they do erre, which doe precisely understand these moneths of three yeeres and a halfe, where by this number Mystically

is signified the whole time of Antichrists reigne, which is by the former Computation, twelvehundred and threescore yeeres.

Two witnesses) A competent number of faithfull preachers, which testifie against the errors of Antichrist, and for the doctrine of Christ. Revel. 11.3. *I will give the same to my two witnesses.* These witnesses, though few, weake, and contemptible, yet shall bee a sufficient number to helpe and confirme one another.

T.

T.

Time of the death) The time when the Jews, strangers from Christ, without his Salvation; (and therefore truly dead) shall bee brought to the knowledge of the truth, according to the Prophesies of Scripture. Revel. 11.18. *And the time of the dead to be judged.* Some referre this to the last judgement, when every one shall be rewarded according to his workes.

Time, and Times, and halfe a Time.) See before in *Two and forty moneths*, Revel. 12.14.

Time is come) The fit season and opportunity, wherein God according to his decree, will prosper the endeavours of his servants labouring in the word. Revel. 4.15. *For the time is come.*

Time no more) Time shall bee utterly abolished, the naturall course of Sunne and Starres ceasing, whereby yeares, weekes, moneths, and dayes were distinguished. Revel. 10.6. *Hee swore that time should bee no more.* Some, translate for Time, delay; and will have the meaning to be that there should be a small delay, no long space of Time, till the consummation of the mystery; and then it doth not signifie the abolition of time, after the consummation and end of all; but brevity or short space of time, untill the consummation come. This latter, seemeth better to agree with the circumstances of the Text.

V.

I.

Vails golden.) The hearts of the faithfull, filled by the Spirit with fervent prayers, which are pleasing to God through Christ

Christ (as sweet odours bee to our sense) Revel. 5. 8. *They had golden Vials full of sweet Odours, which are the prayers of the Saints.* These words teach how precious Vessels the hearts of true believers are, and how sweet the prayers bee which come from them, by allusion to the manner of the Temple at Hierusalem. See Zach. 14. 20. Psalme 141. 2.

2 The holy mindes, not of all the faithfull, but of the true Servants and Ministers of Christ, filled not with fervent pure prayers only, but with the severe judgements of God, which they are ready to denounce by threatening with integrity, against and upon the kingdom of Antichrist, and Popish worshippers: and because God is pure and holy, even in his judgements threatned and executed on the wicked, therefore those Vials are said to be of gold; and because God will be thoroughly avenged on his enemies, therefore the Vials are said to be full of wrath, which being the wrath of him who liveth for ever, amplifieth the grievousness of it. Rev. 16. 7. *Seven golden Vials full of the wrath of God, which liveth for evermore.* If the seven Angels spoken of in the former part of this verse, be properly taken, not for the Ministers of the word, but for celestiall Spirits, yet the matter is all one, that God is decreed to execute his vengeance silently and fully, as one would powre water out of Vials. Note that the first events of Gods judgements in this Book, were called Seales, because they were for confirmation of the future: then Trumpets succeeded, to shew that the judgements following were not onely denounced with great noise, but grievously executed. Thirdly, Vials, which being capacious vessels of divine judgements, did serve as fit Instruments, to consummate the destruction of Antichristian enemies, on whom they should suddenly, rashly, and insensibly fall, to their utter confusion. Rev. 16. 1. also Revel. 21. 9. A Viall is a vessell greater than a Cup, and containeth so much liquor as a man can at a draught drinke in.

(Victory of the Beast) A prevailing over Antichrist, even by a full and absolute victory; for which cause, here be reckoned up with the Beast, his Image, marke, and number of his name. All which, these Conquerours shall abhorre and have in utter execration. Rev. 15. 2. *And them that had gotten victory of the Beast and of his Image, marke, and name.*

(Vines of the Vineyards) The whole

number of the Reprobate, whether Heathen, Jewes, Turkes, or heapes of Hypocrites and wicked within the Church; or Idolaters and Heretickes, which renounce the Church and name of Christ, though not in profession, yet in truth. Rev. 14. 19. *And cut downe the Vines of the Vineyards of the earth.* Some judgeth this prophetic, not to be of the last judgement, when all the wicked shall be cast into the large wine-presse of the pit of hell, to be tormented (as clusters of grapes cut off, are cast into a Fatte or Presse, where they be pressed,) but to have been fulfilled in the yeare of our Lord 1539. here in England, when Monasteries, Abbies, Fryeries, Nunneries, and other houses, (then falsely called religious) were pulled downe, their lands and revenewes, converted to other most honest and publike uses, by the advice and service of the Lord Cromwell, who (as a sharpe Sickle) served the providence of God, not to loppe and prune, but to cut downe the Vines, even the shining fat glory of the Pontificall Church, which had taken deepe roote, and spread it selfe farre and neere in this rich and fruitfull Iland; such a cropping of the Vines hapened in Germany, much about the same time. Let the learned judge which sense best agreeth.

(Virgins) Such as are purged from the corruptions of the World, but chiefly from Idolatry, which is spirituall whoredome. Rev. 14. 4. *For they be Virgins.*

V.

N.

(Unbelievers) Such persons as will not embrace the doctrine of Christ, but openly refuse it. Rev. 21. 8. *Fearfull, unbelievers.*

(Uncleane thing.) Such as being themselves unpure and filthy, are apt by contagion to infect and pollute others whom they touch. Rev. 21. 27. *No uncleane thing.*

(Unjust) One which is injurious, offering wrong and violence to the Saints, whom they shall exercise for a time with their wicked dealing, and afterward be recompenced at Christs comming. Revel. 22. 2. *Let him that is unjust, be unjust still.*

V.

O.

(Voices) Strange stings and prickles of conscience, vexing men with continuall expectation of some evil to come. Rex. 4. 5. *Out of the Throne proceeded Lightnings, Thunderings, and Voices.* Some by these words understand no other thing, but the fearefull judgements of

of God, threatened in most horrible manner to the wicked, alluding to the terrible manner of delivering the Law by thundring, lightning, and sounding of a Trumpet. Exod. 19.

2 The glorious Gospell of Jesus Christ, founded forth by the operation of the Holy Ghost, to reprove the world, and to terrifie tyrants and worldlings, who thereupon raise up all manner of tumults and uprores, persecutions and slanders, represented by thundring, lightning, and Earthquake. Rev. 8. 5. *And there were voyces, and Thundring, and Lightnings, and Earthquakes.*

3 A word or sentence uttered miraculously from heaven. Rev. 10. 8. *And the Voice which I heard from heaven, spake to mee againe.*

Voyce of the Bridegroom) The mirth and gladnesse, such as useth to be expressed and exercised at marriages. Rev. 18. 23. *The voyce of the Bridegroom shall bee heard no more.* In these words he alludeth to Ier. 52. 10.

A Voyce of Harpers and Musicians, &c.) All manner of mirth and joy, expressed by any manner of instruments, whether toucht by the finger, or made to sound by the force of the breath. Rev. 18. 22. *And the voyce of Harpers, Musicians and Trumpeters shall bee heard no more.*

Great Voyce of a great multitude) A most great and cheerfull noyse of innumerable Citizens of the Church-Militant, cheering and rejoycing themselves with the ruine and fall of Babylon. Rev. 19. 1. *I heard a great voyce of a great multitude in heaven.*

Voyce of many waters, and of strong thunders.) An effectuall voyce, very terrible, piercing and striking (like thunder) and making great noyse, (like many waters together) strongly provoking both the Jews restored, and the beleiving Gentiles, to sound forth the praises of God, for his infinite mercies in Christ, and his great judgements against the great whore. Rev. 16. 9. *I heard a voyce as the voyce of many waters, and as the voyce of strong thunders.*

A voyce out of the Throne.) A most sweet exhortation, uttered by some of those Angels which are said to be amidst the Throne, and about the Throne of God, stirring up the Servants of God to praise him. Rev. 19. 5. *Then a voyce came out of the Throne, saying, Praise the Lord.*

Voyce out of the Temple) The faithfull prayers of the Saints prevailing with God, for the execution of his judgements upon his, and their accursed enemies in Antichrists

Kingdome. Rev. 16. 1. *And I heard a great voyce out of the Temple.* Others understand this of Gods owne voyce, immediatly thundring out of heaven, the Temple of his holinesse: which cannot agree, seeing the Temple signifieth the Militant Church in earth, as Chap. 11. 1.

To walke) To be alwayes present in the midst of the Church, to blesse, enrich, guide, and protect the Ministers and members thereof. Rev. 21. *And walked in the midst of the Golden Candlesticks.* If Christ bee alwayes resident with his Church himselfe, to look into every thing, what need a Vicar? what use of the Pope?

2 To live, or to order our life according to the direction of the word, which is a light to our steps. Rev. 21. 24. *And the people shall walke in the light of it.*

Wall) The strength, defence, and safety of the Church, which is as a City that hath wals for defence. Rev. 21. 12. *And had a great Wall on high.*

Wares) Not onely outward merchandise and stufes; as Silkes, Linnen, precious Stones, Pearles, Purple, Scarlet, &c. the value whereof, shall much abate at the fall of Rome; but spirituall merchandise, as Masses, Dirges, and such trash, which shall waxe vile and nothing worth. Rev. 18. 11.

Warre) Battell, hostility, or enmity against the true preachers and professors of the word, stirred up against them by Romish Antichrist, who is therefore said to be the Beast that commeth out of the bottomlesse pit, because his beastly and savage power, and tyranny is from hell, which he shall exercise with bloody cruelty. Rev. 11. 7. *The Beast that commeth out of the bottomlesse pit, shall make warre against them.* Rev. 13. 7. *Make warre against the Saints.* This war is that hot opposition and bitter enmity, which the Tridentine Councell, with the Popes and Emperors forces, made against the Protestants in Germany, as the learned collect, by comparing events with propheties. There is another battell mentioned, Chap. 19. v. 19. 20, &c. wherein the Beast shall bee overcome and taken.

To Wash long robes) To have (being

converted to Christ by faith) the holiness and righteousness of Christ alone imputed to them. Rev. 7. 14. *And have washed their long robes.*

Waters, and is not, &c.) The divers condition of the Roman Empire, according to the change of four severall times. 1. Flourishing in majesty and power, under the reign of the first Emperors, *Julius, Augustus, Tiberius, Claudius, &c.* 2. Eclipsed and diminished in glory and power, under the succeeding Emperors, *Nero, Galba, Domitian, &c.* 3. But revived and raised up againe in the Popes. 4. And finally in Gods just judgement to bee thrust downe into utter destruction. Rev. 17. 8. *The Beast which thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe to perdition.* Some other Divines understand this wholly of Antichrist, that Popish Empire, which began after *S. Johns* time; in the end of the reign of *Constantine the Great*; 2 And afterward by an incursion of Barbarians, *Rome and Italy* being miserably wasted, the Pontificall authority and Sea seemed as it were not to bee. 3. But this hurt and wound was afterward cured by *Justinian and Phocas*, in the time of Pope *Gregory the second*, which exercised a greater power (both Ecclesiasticall and temporall than any of his predecessors had done. 4. Yet this newly recovered dignity, was not alwaies to last, but to bee diminished by little and little (as wee see at this day) till it wholly be extinct; which posterity must see. That this is the truest interpretation, may appeare by verses 10. and 12. of this Chapter, which make it manifest, this Beast here spoken of, not to have beene then when *John* wrote this Prophecie, nor had not then received his kingdom and power. Therefore they are utterly deceived, which expound this verse of the Devill; (as *Ribera* the Jesuite doth) or which doe seek for the beginning or seat of Antichrist any where but at *Rome*, where all the four former mutations and changes, are evidently knowne to have happened, whether wee understand these charges joyntly of the Heathenish and Popish Monarchy, or of ecclesiasticall Empire alone, as it seemes that it ought to bee, for the former reason.

To Watch.) To shake off security and sluggishness, and with great care to preserve our garments of faith and innocency. Rev. 16. 15. *Blessed is he that watcheth and keepeth his garments.*

Waters.) Peoples, multitudes, nations,

and tongues; at a word, Countries of every language, obeying *Rome* as their Queene or Mistresse. Rev. 17. 15. *The waters which thou sawest, are peoples and multitudes, &c.*

2 All impediments and lets which hinder passage and access to a Region. Rev. 16. 12. *And the waters thereof were dried up.*

3 The Doctrine of Gods Word, which is like sweet and wholesome waters, but being infected by corrupt Teachers they become bitter as wormewood. Rev. 8. 11. *Many died of the waters, because they were bitter.* Re. 22. 1. 17.

4 Superstitions, errors, heresies, as a flood of water to drowne the Church. Rev. 12. 15.

Way) Commodity or opportunity of doing something. Rev. 16. 22. *That way might be prepared for the Kings.*

W.

E.

Well of the water of life) The sweetness of Christ, and his abundant graces, overflowing, to the satisfying of every thirsty soule, earnestly desiring to communicate with the good things of Christ. Rev. 21. 6. *I will give to the thirsty of the well of the Water of life freely.*

Weeping) Shedding of Teares, together with sorrowes and calamities, the cause of Teares. Rev. 18. 19. *And cry, Weeping and wailing.*

W.

H.

What City like?) No City at all to be compared with *Rome*, being most ancient, flourishing in wealth and friends from many generations, accounted first the Queene of Nations, and afterward the chaire of *Peter*, the terror of the world; who would not have thought this City far enough, and free enough, from all destruction? Rev. 18. 18. *What Citie was like to this great City?*

White) Pure from all spot, by imputation of Christs righteousness, and shining in glory both in themselves, by sense of Gods love; and with others, by praises rendered to God for his grace toward them. Revel. 3. 4. *And shall walke with mee in white.*

White array) Eternall glory, happiness, and life, by a perfect, participation with Christ. Rev. 3. 5. *Hee that overcometh shall be clothed in white array.*

White Horse) The glad some tydings of the Gospell, by the Ministry of the Teachers and Pastors, spread abroad with great celerity

ty and power, converting and subduing many people faire and neere unto Christ and his blessed truth. Rev. 6. 2. *Loe, there was a white Horse, and he that sat on him had a Bow.* They seemethen to be wide, which understand this of the arrowes of Pestilence, mightily and speedily striking men: but the Scripture never useth to represent any dolefull thing by the white colour, which figureth purity, joy, and gladnesse. Other farre more probably, referre this to the victory which the truch had under the Emperor *Adrian*, who by mediation of certaine Philosophers, pleading the cause of Christians before him, was moved to make a joyfull decree, that no Christian should bee condemned, but for civill crimes punishable by law; *Euseb. lib. 5. c. 3.* as afterward by Edict of the next Emperor, *Antoninus Pius*, at the motion of *Justinus Martyr*, it was proclaimed, that no Christian should be troubled, because hee was a Christian, and their accusers should be judged to punishment. *Euseb. lib. 5. 11.*

White Robe) The holinesse, purity, and innocency of Christ, put upon the elect by faith. Rev. 7. 13. *Arrayed in long white robes.*

White Throne) A Tribunall seat, most Princely and glorious, as full of mercy, as of majesty. Rev. 20. 12. *I saw a great white Throne.*

Whore great) A notable Harlot, herselfe committing whoredome spiritually, and enticing others high and low, Princes and people, to partake with her in Idolatry. This plainly is Popish Rome, for Heathenish Rome left every people to their owne Religion. Rev. 17. 1. *I will shew thee the damnation of that great Whore.* Rev. 19. 2. *He hath condemned the great Whore.*

W.

I.

Widow) One bereft of her dignity, as a wife of her husband. Rev. 18. 7. *No Widow.*

Wife) The Church, collected of Gentiles and Jewes, which being two Sisters, doe both make but one wife, as *Leah* and *Rachell* were to *Jacob*. Rev. 19. 7. *And his wife hath prepared herselfe.*

Wildernesse) A solitary and secret place, fit for one to hide himselfe in; also free from the pompe and glory of the world. Rev. 12. 6. *And the woman fled into the Wildernesse.*

Wine of wrath) Idolatry, which is spirituall fornication, and kindleth Gods in-

dignation and anger; yet superstitious persons drinke it in, as drunkards doe draw in sweet wine. Rev. 14. 8. *To drinke of the wine of the wrath of her fornication.*

2 The most severe paine, even fire and brimstone, due to Idolatry, wherein superstitious persons tooke not to great delight to practise it, but the righteous God will take as much pleasure in punishing it. Rev. 14. 10. *He also shall drinke of the wine of the wrath of God, &c. and shall be tormented with fire and brimstone.*

Two Wings) Meanes of flight and swift escape: the two wings of Gods providence protecting, and his Oracles directing, the Church in her speedy flight. Rev. 12. 14. *To the woman were given two wings of a great Eagle.*

Winepresse) Hell, whereinto the wicked enemies of the Church shall bee cast to bee tormented, as clusters of grapes bee there pressed. Rev. 14. 19. *Wine cast into that great winepresse of Gods wrath.* How some understand this, not of the last and great judgement in the end of the world, but refer it to that sharpe judgement executed upon Popery, in the dayes of *Henry the eight*, King of England, by the downefall of their religious houses in this ours, and other Countries of Europe, yee may read in the words [*Wine*] and [*Wineyard*.]

To wipe all teares.) To deliver and set free from teares and from sorrowes and calamities, the causes of teares, and withall to restore unto a more joyfull estate. Rev. 7. 17. *He shall wipe away all teares from their eyes.*

Wisdom) Understanding, learning, and skill to search, and by searching, to finde the number of the name of the Beast. Rev. 13. 18. *Here is wisdom.* Let him that hath understanding, &c. The learned *Junius* gives this interpretation of this verse. The name and marke of the Beast (saith he) do easily happen to any; but it is wisdom to have the number of the Beast; that is, onely the wife, and such as have understanding, can come by that number: for they must be most illuminated Doctors which attaine thereto. But I like the former better.

Witness) A Minister of the Word, which by Doctrine and good life, and martyrdome (if need bee) doth give testimony to the word of God. Rev. 11. 3. *I will give the same to my two witnesses.* See **two witnesses**.

Faithfull witness) Jesus Christ, who is so called because hee hath witnessed and taught the whole and compleate will of God, as much as belongs to the salvation of

of man, faithfully, truly, plainly, and fully. For the whole Doctrine of the Gospel useth to be called, *Martyria*, witness; as John 3. 11. and 5. 31, 32. and 18. 37. 1 Tim. 6. 13. Also because hee bare witness and record to the truth before *Pontius Pilate*, when he asked him, Art thou the King of the Jewes? John 18. 37. wherefore *Paul* saith, he witnessed a good confession under *Pontius Pilate*, 1 Tim. 6. 13. And because as he taught and revealed all truth, and before *Pilate*, in word and by mouth bare testimony and record to the truth; so also because hee sealed it up with his blood; hee dyed, and was a Martyr, for bearing witness to the truth, which indeed proves him to be a faithful and constant Witness. In these three respects, he hath this title given him.

W.

O.

Woe, woe, woe) Three exceeding grievous plagues and evils to be sent upon the wicked world, more fearefull than any former calamities. The first woe was the sending or stirring up of Antichrist, or the Kingdome of Popery, whereof, Chap. 9. Ver. 2. 3. The second, Turcisme, Chap. 9. Verse 13, 14, 15, &c. The third is that most dreadful Vengeance, both here and eternally executed on the wicked, whereof wee may reade, Chap. 11. Ver. 14, 15, 16, 17, &c. Rev. 8. 13. *Saying with a loud voyce, Woe, Woe, Woe.*

Woman) The true Church of Christ, often in the Scripture called his wife and his Spouse. Rev. 12. 1. *A woman clothed with the Sunne.*

2 Idols. Rev. 14. 4. *These are they which are not defiled with women.* This Text no whit speakes against marriage, in any kinde or degree of persons, but as the Scriptures usually call [*Idolatri*] Fornication and Whoredome; so after the same forme of speaking, Idols are in this Verse called [*Women*.]

3 The City of *Rome*, as it is become the seat of Antichrist. Rev. 17. 3. *And I saw a Woman sit on a Scarlet coloured Beast.* This woman being all glorious (not within) but outwardly, cannot be that true Spouse of Christ, whose rare beauty is spirituall and inward.

Wonder) Some strange and marvelous thing, worthy to be wondred at, for the greatnesse and rarenesse of it. Rev. 12. 1. *I saw a great wonder in heaven.* Also Chap. 12. Ver. 3.

Word) The whole will of God, revea-

led in the Law and the Gospell. Rev. 3. 8. *Thou hast kept my word.*

2 That part of Gods will contained in this Booke of the Rev. Chap. 22. 7. *Which observe the words of this Prophecie.*

3 The eternall and infallible Decree of the most high God, concerning the conversion of the Jewes, unto the faith of Christ. Rev. 19. 9. *These are the true words of God himselfe.*

4 Christ Iesus, the Sonne of God, the second person in Trinity, the eternall wisdom of his Father, that word which was from the beginning Rev. 19. 13. *The Word of God.*

5 A particular Prophecie, touching the making of all things new; to wit, in the restitution of the Jewes; and after that of the whole world. Rev. 21. 5. *Write, for these words are faithful and true.*

Workes) The dealings and practises of Ministers and people in their callings and affaires, wherein whatsoever is done well, is both seene and approved of Christ. Rev. 2. 2. *I know thy workes.*

2 A most large and blessed reward by Gods free mercy, given to good workes after this life. Rev. 14. 13. *And their workes doe follow them.* Not their merits, but a free reward to their workes.

3 The merit and desert of wickednesse and cruelty. Rev. 18. 6. *Give her double, according to her workes.* Let such then see what they will answer to God, who would have Babylon to be favourably thought of, and dealt gently withall.

4 Deeds and actions, evill or good. Rev. 20. 12. *According to their workes.*

World) The whole company of the Reprobates, even whosoever are estranged from Christ, whether within or without the Church. Rev. 12. 9. *Whom he deceived all the world.*

Wormewood) Properly an Hearbe (commonly knowne by this name) of quality very bitter, making the liquor into which it is poured, more bitter than that it can be drunke.

2 Figuratively, false Doctrine, errors, lies, and heresies, which (like bitter wormewood) corrupt and poyson the sweete wholesome waters of the word. Rev. 9. 11. *The name of the Star is called Wormewood.*

To worship the Angel) To offer Divine worship to the Angell, which was but a Creature, being too much ravished with the most glorious brightnesse, and with the joy of his gladfome message. Re. 19. 10. *And I fell before*

before his feet to worship him.

To worship the Beast) To acknowledge and reverence Antichrist, and by some outward token or pledge to professe subjection to him: Finally, to maintaine him with minde and might. Rev. 14. 9. *If any shall worship the Beast or his Image.*

To worship Devils) To yeeld Religious or Divine honour to Idols, which is a kind of serving of devils, Rev. 19. 20. *That they should not worship Devils and Idols of gold and Silver.* Marke, that Popish Idolatry, as well as Heathenish, is a worship of Devils, and no better, for all pretences.

To worship the Dragon) To attribute supreme dignitie and power unto Antichrist the Pope of Rome, in this regard, that hee succeeded the Heathenish Emperours in that Citie, which was the *Metropolis* of the Empire. Rev. 13. 4. *And they worshipped the Dragon, which gave power to the Beast.*

To worship God) To yeeld unto God alone, Religious adoration, and divine honour. Rev. 19. 10. *Worship God.* Religious worship, due to God alone.

Worthy) One who by the righteousness of Christ imputed, (and not by holinesse inherent) is worthy of eternall glory. Rev. 3. 4. *For they be worthy.*

Wounded to death) Greatly hurt and di-

minished by a grievous calamity, which both Rome and the Pope sitting there, received, by the space of one hundred thirty and two yeers, by the violence of the *Goths, Vandales, Hunnes*, and other barbarous people, which had surpris'd Rome and taken it. Rev. 13. 13. *And I saw one of his beads, as it were wounded to death.*

W.

R.

Written within and without) A large writing, and copious, fully fore-shewing the things that should befall the Church, even unto the least matters. Rev. 5. 1. *I saw a Booke written within and without.*

Written in the booke of life) The elect, whom God out of his everlasting decree, hath chosen to everlasting life by Christ, being every one in their time, washed, justified, and sanctified. Rev. 21. 27. *But they which are written in the Lambes Booke of life.*

To write) To Register or Record a thing in a Booke, that posteritie may know it. Rev. 14. 13. *Saying unto me, write.*

Not to write) To keepe and hold a thing for a while, secret and private to himselfe, reserving it to a fit place. Rev. 10. 4. *Saying, write them not.*



[illegible]

Church of Christ here upon earth, which being well constituted, is strong and terrible to the host of Hell; even as an Army that is strong, and marcheth with Banners and Ensignes, is very terrible to the adversaries. Cant. 6. 3. *Thou art beautifull my Love, terrible as an Army with Banners.*

B.

A.

Barren) Unfruitfull, unprofitable, & empty of graces and good works. Cant. 4 2, *Nene is barren among them.*

B.

E.

Beames of Cedar) The great strength,
continuance, worth, and commoditie of the
Church (that house) and every faithfull
soule, wherein Christ dwels by his Spirit, as
in

A.

N.

✓

R.

Army with Banners) The Spouse or

in his owne Temple. Cant. 1. 16. *The beames of our house are Cedars.* The Cedar is a precious, durable and commodious wood for building.

Beautifull steps) Wayes and workes, seemely and right, such as bee the wayes of the godly, whereas the wayes of the wicked ones bee crooked and unseemely. Cant. 7. 1. *How beautifull are thy goings or steps?*

Our Bed is greene) The Procreation of chil dren unto God in Christ, in that spirituall birth, by the immortall seed of the word. For the Church is so a Virgin, as shee is the Mother of all Gods children. Cant. 1. 15. *Our bed is greene.*

Bed by night) Drowsie security and coldnesse, in which all naturall men doe nestle, and all Gods children (according to the flesh, so farre as they be unregenerate) could be content to be quiet, were they not moved by another Spirit. Cant. 3. 1. *In my Bed by night.*

Bed of Spices) The Church, where graces (like sweet Spices in a Bed) doe grow. Cant. 6. 1. *He is gone into the Bed of Spices.*

Behold) Some rare things, worthy to bee wondred at, being also very evident and plaine, as this here mentioned, to wit, the excellent beauty of the Church, and every faithfull Soule. Cant. 4. 1. *Behold, thou art faire my Love.*

Bether) All lets by sinnes, or any thing else that might separate Christ and his church. Cant. 2. 17. *Mountaines of Bether.*

B.

L.

Birds singing) Pleasant and delightfull times, such as bee to the body, the spring-time after Winter, when Birds make melody, chirp, and sing sweetly; and to the soule, the times which follow effectually vocation to Christ, when the bitter and sharpe winter of an unregenerate estate being over, the soule is all replenished with comfortable graces and motions of the holy Spirit. Cant. 2. 12. *The time of the singing of Birds is come.* Peace and joy in the holy Ghost.

B.

L.

Black as a Raven) The spirituall inward beauty of Christ, shadowed and represented by Blacknesse of haire, which in some countries was accounted a comely beautifull thing in a young man. Cant. 5. 11. *His lockes curled, and black as a Raven.*

Blacknesse) Afflictions and crosses, which diminish the outward beauty of the church, and cause her (in a worldlings eye) to seeme

black and ill-favored: also sinnes, the causes of afflictions, which somewhat itaine her inward beauty. Cant. 1. 4. *I am black O daughters of Jerusalem.*

Blessed) Praise-worthy and happy. Cant. 6. 8. *The Daughters have seen her, and counted her Blessed.*

B.

O.

Boords of Cedar) The church wherein Christ dwells, as Kings in goodly & strong Palaces, made of Boords of Cedar. Cant. 8. 9. *With Boords of Cedar.*

Borders of Gold) The heavenly graces of the holy Spirit; wherewith (as with gold and precious Ornaments) Christ doth more and more deck his church and every faithfull soule, which have well used their former gifts. Cant. 1. 10. *We will make thee Borders of gold.*

To take hold of the Boughs of the Palmes) To dresse, trimme, and purge, by the Spirit, word, and afflictions, the Militant-church, which is like a Palme-tree, into which the husbandman must climbe and lay hold on every Bough, that he may dresse the same to make it fruitfull. Cant. 7. 8. *I will take hold of her Boughs.*

B.

R.

Two Breasts) No true Doctrine or sincere milke of the word, either to convert and beget children to God, or to nourish them up, being borne anew. Cant. 8. 8. *We have a little Sister, and she hath no Breasts.* This was the case of the Gentiles in the time of their ignorance, before their vocation to Christ.

Breasts as Towers) Plentifull doctrine, and spirituall Milke enough, both to beget and nourish multitudes of children to God, the Breasts of the church being waxed as big as Towers. Cant. 8. 10. *My Breasts are as Towers.*

Two Breasts) The two Testaments of the Lord, the Old and New, by the alone Doctrine whereof (and by none other) the church doth bring forth and nourish children to God. Cant. 4. 5. *Thy two breasts are like two young Roes.* Cant. 7. 7, 8, 10. also 8. 1. The Geneva note expounds them of knowledge and zeale: but the former Interpretation is better.

Brother) One that dwelleth with another familiarly, embracing him lovingly, as Brothers and Sisters use to embrace one another. After this sort the church doth wish to dwell with Christ, which is performed partly in this life, and fully in the life to come.

Tc

Cant.

C.

A.

C.

O.

Cant. 8.1. O that thou werst as my brother that sucked the Breasts of my Mother.

B.

V.

Budding of the Vine) The fruits which the church (as a Vine) after planting, watering and dressing, ought to bring forth; namely such as are mentioned, Gal. 5. 22 Ephes. 5. 9. *Cant. 7. 12. Let us see if the vine flourish, if it have budded the small Grapes.*

To Build) To erect and set up a church out of the Gentiles by the ministry of the word, to be joynt with the Jewes. *Cant. 8.9 We will build upon her.*

Bundle of Myrrhe) The spirituall sweetness of Christ, whom the church fixeth betwene her breasts, as a Bundle or Bunch of Myrrhe, or pleasant Nofegay, continually to refresh her selfe with his delectable sweetness. *Can. 1.12. My wel-beloved is as a bundle of Myrrh.*

Bush of thine head) The church to bee beautifull in every part, and full of glory, not as naturall bodies which are not comely in all parts alike. *Cant. 7.5. The Bush of thine head like purple.*

C.

A.

Calamus and Camphire) The excellent sweetness of Christ, who to a true Christian soule, is like Calamus and Camphire, which bee very sweet and delightfull things. *Cant. 1. 13. My welbelov'd is like a Cluster of Camphire. And Cant. 4. 13. Sweet fruits of Camphire and Calamus.*

To Call) To pray unto Christ, out of the want of him, being felt, and out of the sense of our owne misery. *Cant. 5.6. I called him, but he answered me not.*

C.

E.

Cedar) That which in Christ or his church is firme and faire, durable and excellent. *Cant. 1.16. and chap. 5. 15. Excellent as Cedar.*

C.

H.

Chaines) The spirituall ornaments of the church. *Cant. 1.v.10. Thy neck with chaines;* that is, the precious merits and plentiful graces of Christ, which being put upon the Soule of a Christian, are as chaines of gold about the Necke.

Chambers) Heavenly mansions; where Great riches, treasure, and glory, are laid up

and kept for the Saints. *Cant. 1.3. The King hath brought me into his chambers.*

Chariots of Pharaoh) The quick and speedy readinesse, fortitude, and valour, which the Militant church sheweth in her spirituall warfare against the Devil, the world, and the Flesh. *Cant. 1.8. I have compared thee O my Love, to the troops of Horses in the Chariots of Pharaoh.*

To Charge by the Roes) To bind one by a solemn Oath to doe a thing. *Cant. 2.7. I charge you O daughters of Hierusalem, by the Roes, and by the Hinds of the Field.*

Cheeks with rows of stones) The incoorruptible ornaments and deckings of christian soules. *Cant. 1.9. Thy cheeks are comely with rows of stones.*

Chiefest of ten thousand) One that far excelleth in strength and glory, all men and Angels. This is the man Christ. *Cant. 5.10. My welbelov'd is white and ruddy, the chiefest of ten thousand. Ephes. 1. Phil. 2.9. And given him a Name above every Name.*

Chrysolite) All things in Christ to be rich and shining, beautifull and precious, spirituall. *Cant. 5.14. His bands as Rings of Gold set with the Chrysolite.*

C.

I.

City) The visible church, (being like a city) which consists of one company, living by the same Lawes, and under one Governor or Lord. *Cant. 5.7. The Watchmen that went about the city.*

C.

L.

Clusters) That which in the church is most comely. *Can. 7.7. Thy breasts like clusters.*

Clusters of the Vine) The juce of heavenly Doctrine, abundantly issuing forth of the Old and New Testament (as out of breasts like clusters) to make all beleivers fruitfull. *Cant. 7.8. Thy breasts shall now be like the clusters of the Vine.*

C.

O.

To Come Leaping) To draw nigh with great speed, or to make great hast to come to one whom we love. *Cant. 2.8. He cometh leaping.*

Company of an Army) A double Army, joyfully meeting Christ with his elect Angels, being one Army, and the church with her company, another army. *Cant. 6.12. As the company of an Army.*

Companions) Counterfeit Teachers, Hirelings, & false Prophets, which in their pride advance themselves to bee companions to Christ, in Office of teaching. This doth the Pope, none more. *Cant. 1.6. To the flock of thy companions.*

Com.

D.

A.

D.

R.

Compassed with Lillies) Abundantly blessed with pleasant sweetnesse, (such as Lillies yeld to the body) for the spirituall delight. *Thy belly is as an heape of wheate, compassed about with Lillies.*

To Conceive) To beget or become mother of children, as the church is spiritually. *Cant. 3. 4.*

Concubines) Women, which Princes and great persons were wont of old to keepe, together with their wives, which were *Queenes, Cant. 6. 8. Even the Queenes and the Concubines.*

C.

R.

Crowne) The honour, advancement and glory, given to Christ, both by his Father, in setting him at his right hand above all things that bee most excellent, and with which the Church his mother (*Rev. 12. 1, 2. &c.*) doth honour and glorifie him, *Cant. 3. 11. And behold the King Solomon with the Crowne.*

C.

U.

Cunning workman) One endowed with skill, to doe his worke well and exquisitely. *Cant. 7. 1. The worke of the hand of a cunning workman.*

Curled lockes) A head beautifull and faire: it being counted of in those times as a grace to have curled lockes. *Cant. 5. 11. His lockes Curled.*

Curtaines of Solomon) The whole outward glory of *Solomons* Court, and spiritually, the inward beauty and comelinesse of the Church. *Cant. 1. 4. And as the curtaines of Solomon.*

D.

A.

Damsell) A Virgin or Maid, waiting upon a Queen, or Concubine to a King. *Cant. 6. 7. Of the Damsels without number.*

Daughters) Strange Nations and people, which doe admire the glory of the church. *Cant. 6. 8. The daughters have seene her, and counted her blessed.*

Daughters of Jerusalem) Either false Sisters of the church, the degenerate assemblies of Idolaters; or the particular Congregations, begotten of the word, which came out of *Hie usalem*. The latter Interpretation is the better. *Cant. 2. 7. I charge yee, O Daughters of Jerusalem.*

Day-breake) The cleare day of Christ his first comming in the flesh, by the fuller Revelation of himselfe, to chase away the sha-

dowes of the Law, in darke Rites and Ceremonies.

Also the perfect cleere day of his second comming in glory, when all obscurity being done away, there shall breake forth a plorious light. *Cant. 2. 17. Untill the day breake, and the shadowes flie away.*

Day of marriage) The last and great day, when the marriage begun here between Christ and his church, by betrothing, shall be perfected and consummate with exceeding glory, to the great rejoycing and making glad, both of Husband and Spouse. Therefore called the Day of the gladnes of his heart, *Cant. 3. v. last. Come forth ye daughters of Zion, and behold the King Solomon, with the crowne where with his mother crowned him in the day of his marriage.*

D.

E.

Deare) Entirely affected, & loved tenderly. *Can. 6. 8. And she is deare to her that bare her.*

Dens of Lyons) The multitude of the wicked enemies of the Church, which like wilde and savage Beasts, exercise all cruelty against it. So much is meant by Mountaines of Leopard, from which, Christ will deliver his people. *Cant. 4. 8. From the Dens of Lyons, &c.*

Desire) The exceeding great kindnesse, affection, and free love, which Christ exerciseth towards his church, for her preservation in that estate of grace wherein hee hath set her. *Cant. 7. 10. I am my well-beloveds, and his desire is toward me.*

To Despise) To contemne, set at nought, and by contumelies, reproaches, and proud scornings, to bewray it. *Cant. 8. 1. Then they should not despise thee.*

Dew) The inconveniences and discomforts, even all paines and sorrowes, which Christ did undergoe for the love of his Spouse. *Cant. 5. 2. For mine head is full of Dew, and my Locks with the drops of the night.* There was no inconvenience or evill so great, which could hold backe Christ from expressing his love unto his Church.

D.

O.

To doe for one) To extend and bestow some favour and blessing upon one. *Cant. 8. 8. What shall we doe for our Sister, when she shall bee spoken for?*

Doore) A City, by Synecdoche of the part. *Can. 8. 9. And if she be a Doore, we will keepe her in with Boards of Cedar.*

D.

R.

To drinke wine) To partake with Christ

F.

A.

E.

O.

Christ in his exceeding comfort and joy which he taketh in his Spouse, as angels and faithfull Ministers doe. Cant. 5. 1. *I Dranke my wine: Eate O friends, drinke and make merry, &c.*

To Drop as hony-combes) To speake and utter words full of sweetnesse and good favour, Cant. 4. 11. *Thy lips my Spouse Drop as hony-combes.*

Drops of the night) All the evils which Christ out of his love suffered for his Church. Cant. 5. 2. *My head is full of Dew, and my lockes with the drops of the Night.*

To Drowne) To extinguish and put out, or to overthrow; so cannot Christs love be to his Spouse the Church, or hers towards him. Can. 8. 7. *Much waters cannot quench love, neither can floods drowne it.*

E.

A.

To Eat.) To communicate and take part with others in their good and joyfull things, as they which eat together, are to take of one meate. Cant. 4. 1. *Eat, O friends, Eat, drinke, and make you merry.*

To Eat pleasant fruit) To be present with her, in communicating of her graces, Can. 4. 16. *Let my well-beloved come to his Garden, and Eat his pleasant fruit.*

E.

M.

To Embrace) To comfort and uphold (as it were) being received into ones hands for that purpose. Cant. 2. 6. *His right hand to embrace me.*

E.

T.

Eyes like Doves) Gracious Eyes, simple and chaste, such as bee the Eyes of Doves. Cant. 1. 14. *Thine Eyes are like the Doves.*

F.

A.

Faire) Beautifull, comely with spiritual beauty and decking. Cant. 1. 14. *My Love behold thou art Faire.* The church is taire both by imputation of Christ his righteousness to Faith, and by sanctification of the Spirit.

F.

E.

Feare) The dangerous troubles and dis-

quietnesse, from which Christ will keepe her safe. Cant. 3. 8. *Every one hath his Sword upon his Thigh, for the Feare by night.*

To Feed) To take nourishment from the Doctrine of the word, which is the only pasture wherein Christs flock feedeth. Cant. 1. 6. *Shew me, (O thou) whom my soule loveth, where thou Feedest.*

F.

I.

Fig-tree, young figs) Literally the spring-time, when Fig-Trees bring forth young Figs: but mystically the sweet fruits which the faithfull bring forth, after their calling unto Christ. Cant. 2. 13. *The Fig-Tree hath brought forth her young Figs.*

Fine Gold) Most precious and bright Gold; or Gold which is purified. Mystically, it signifies the glorious excellency of Christ, the Head of the Church. Cant. 5. 11. *His Head is as Fine Gold.*

Fish-pools in Hesbon) Pooles of goodly, pure, and cleer water, unto which the Spouse likeneth the eyes of her Husband, for their rare cleernesse, Cant. 7. 4. *Thine eyes are like the Fish pooles of Hesbon.*

F.

L.

Flocke) The whole company of true worshippers of God. Cant. 1. 7. *Get thee forth by the steps of the Flocke.*

Flocke of Goates) The multitude of the faithfull, assembled to holy exercises, being like a Flocke of Goates spread abroad, and feeding upon a Mountaine. Cant. 4. 1. *Thine Haire is like the Flocke of Goates.*

Flocks of companions) Idolaters, false-worshippers, societies of Heretickes, Cant. 1. 6. *For why should I bee as shee that turneth aside to the Flockes of thy Companions?*

Floods) Great and liberall store of waters overflowing. Mystically, deep and grievous afflictions. Ca. 8. 7. *Much waters cannot quench love, neither can the floods drowne it.*

Flowers appeare) The time of the Spring, but figuratively, the estate of a man regenerate and called, who bringeth forth pleasant and sweet fruit. Cant. 2. 12. *The Flowers appeare in the earth.*

To Fly) To come speedily to the Church, by grace to direct and governe her, that shee may bee able to doe that which Christ had commanded. Cant. 8. 14.

F.

O.

Fountaines of the Gardens) Christ the Authour

Authour of every good gift, and the ever-running well-spring from whence all particular churches doe fetch the water of life to refresh them, and make them fruitfull withall. Cant. 4. 15. *O Fountaine of the Gardens.*

Fountaine sealed up) The church by the ministry whereof, all such saving graces are derived to the elect, as are kept from the reprobate. Cant. 4. 2. *My Spouse is as a Fountaine sealed up.*

Foxes) Whatsoever hurts the truth of Doctrine, or honesty of manners, especially heresies, and the Patrons thereof. Cant. 2. 15. *Take in the Foxes.*

Little Foxes) All occasions of offence, even every shew and appearance of evill. Cant. 2. 15. *The little Foxes.*

F.

R.

Friends) All that beare good will to Christ, and to the prosperity of his people, whether they be Angels or men. Cant. 5. 1. *Eat, O Friends, &c.*

To keep the Fruits) To do the office of a Pastor in the church, (which is as a Vineyard.) Cant. 8. 12. *Two hundred to them that keepe the Fruit thereof.*

Fruits of the Valley) Mystically, the good workes and worthy graces, which (as Fruits) delight Christ Jesus. Cant. 6. 10. *I went down to the Garden of Nuts, to see the Fruits of the Valley.*

G.

A.

Garden) The Kingdome of Heaven, where Christ (as man) remaineth in glory till the last judgement, when the marriage betweene him and his church shall be accomplished fully. Cant. 5. 1. *I am come into my Garden, my Sister, my Spouse.*

2 The true Church here upon earth, which with firme faithfulness keeps her self onely to Christ (like an inclosed Garden) admitting none other to enter, reserving all the fruites for him. Cant. 4. 12. *My Spouse is as a Garden enclosed.*

Gates) Houle or dwelling, a part put for the whole. Cant. 7. 13. *And in our Gates are all sweet things.*

To Gather Lillies) To take pleasure in such holy graces and workes, which (like sweet flowers) are to be found growing in the Garden of the church. Cant. 6. 1. *To Gather Lillies.*

G.

I.

To Give love) More fervently to affect and embrace Christ with greater measure of love, the more neere we are united unto him. Cant. 7. 12. *There will I give thee my love.*

G.

O.

Goings) Wayes, steps, and treadings, which are in the true members of the church, marvellous beautifull. Cant. 7. 1. *How beautifull are thy goings with shoes?*

Good order) Even so, a one doth answer another, all being like one to another. Cant. 4. 2. *Thy teeth are like a flocke of sheep in good order.*

G.

R.

Grape) Such holy workes as the church (like Grapes) beareth, upon the sending downe and shedding abroad the gifts of the Spirit upon her, in the assemblies, at the Preaching of the word. Cant. 7. 12. *Let us see if the vine flourish: whether it bath budded the small Grape.*

To seeke himsele through the Grates) To offer himsele to be seene, not fully and cleerly (as he did in the time of the Gospell) but sparingly and darkely in shadowes (as in the time of the Law.) Cant. 2. 9. *Shewing himsele through the Grates.*

Greene Bed) See *Bed*.

H.

A.

Hand) The Spirit of Christ whereby he toucheth the inward parts of the heart. Cant. 5. 4. *My well-beloved put in his hands by the hole of the doore.*

Hand, right, left.) The vertue and might of Christ (as an Hand) sustaining and upholding his members on every side. Cant. 2. 6. *His left Hand is under my Head, and his right Hand doth embrace me.*

Hands like Rings of Gold) All in Christ to be rich and shining. Cant. 5. 14. *His Hands as rings of Gold.*

Hangings of Purple) Literally, the great riches of Salomon; mystically, the exceeding great spirituall riches of the church. Cant. 3. 10. *The hangings thereof of Purple.*

Haire) The company of the faithfull. Cant. 4. 1. *Thine Haire is like the flock of Goates.*

I.

N.

L.

E.

Like to the young hart) Celerity and speed used in comming unto the church. Cant. 8. 14. *Be like unto the roe, or to the young hart upon the Mountaines of spices.*

H.

E.

To heare) The same that Harken.

To Harken) Reverently to give care unto the Doctrine of God. Cant. 8. 17. *The companions hearken to thy voice: cause me to heare it.*

Heart) The soule, with all faculties of mind and will. Cant. 5. 2. *I sleep, but mine heart waketh.*

Heart gone) The deep griefe and sorrow of a godly soule, in the sense of sinne, and for the absence of Christ and his comfort. Cant. 5. 6. *Mine heart was gone when he did speake.*

H.

O.

Hole of the Doore) The Key-hole properly, whereby one may looke in when the Doore is shut: mystically, a little crevice, whereby to wind into the heart, which is after a sort shut and lockt up. Cant. 5. 4. *My wel-beloved put in his hand at the hole of the doore.*

Holes of the Rocke) The eternall counsell and election of the church unto glory, wherein (as in a hollow rock) it resteth safe. Cant. 2. 14. *My Dove that art in the holes of the Rocke.*

Hony-combe, Hony) The sweet joyes, of which the faithfull with Christ shall enjoy in heavenly glory, Cant. 5. 1. *Let my hony-combe with my hony.*

I.

E.

Iealousie.) Suspicion betweene married folkes, of their fidelity one towards another.

2 Vehement affection of Love, in which the church desireth that Christ his affection may be continued to her, Cant. 8. 6. *Iealousie is as cruel as the Grave.*

I.

N.

Mountaine of Incense) Ierusalem above, our celestially habitation, where the Saints perform duties most delightfull to God, Can. 4. 6. *I will goe to the Mountaine of Incense.*

I.

O.

Joynts and Jewels) Turnings, or things which compasse about (as a Girdle) which the Bride was wont to weare, full of rich Jewels.

2 All rich and glorious inward graces, and spirituall ornaments, Cant. 7. 1. *The joints of thy thighs are like Jewels.*

K.

E.

Keep) To reserve graces and all gifts to Christ alone. Cant. 7. 13. *My wel-beloved I have kept them for thee.*

Keeper of the Vineyard) A godly and faithfull Minister, whom God trusteth with the Vine of his church, to trimme and dresse it, to keep and watch it. Cant. 8. 11. *He gave the Vineyard unto Keepers.*

K.

I.

Biddes) The company of the faithfull, and of the true worshippers of God. Cant. 1. 7. *Feed thy Kids by the Tents of the Shepherds.*

King Salomon) Salomon, who as King ruled over Gods people Israel, a glorious King, yet not comparable to Christ in glory. Cant. 3. 11. *Come forth ye daughters of Zion, and behold King Salomon.*

To Kisse) To shew and expresse most neere love, by presence and neere conjunction, and all signes of love. Cant. 1. 1. *Let him Kisse mee with the Kisses of his mouth.*

L.

E.

From Lebanon) From remote parts, and out of places farthest off, so the elect are gathered unto Christ out of all Nations. Cant. 4. 8. *Come with me from Lebanon.*

Springs of Lebanon) The graces and waters of life, which doe flow from Christ upon his church, and are never dried up, like to those cleare springs which runne and flow from Lebanon. Cant. 4. 15. *And the Springs of Lebanon.*

Leaning upon) Accompanying, or being in company with one. Cant. 8. 5. *Leaning upon her wel-beloved.*

Leaping) Great celerity and speed that Christ useth in comming to his church for her succour and solace. Cant. 2. 8. *He cometh leaping by the Mountaines.*

L. I.

M.

A.

N.

A.

L.

I.

Liquor) Nourishment, or continuall supply of nourishment. Cant. 7. 2. *Thy Navell is as a round cup that wanteth not Liquor.*

Lillies) Pleasant sweetnesse, or glorious beauty. See before.

Lips of the ancient) The readinesse of old men (whose spirits be dull) to utter the praises of Christ; yea, they which sleepe in death (as the word imports) by force of preaching shall be made to speake the truth and glory of Christ. Cant. 7. 9. *And causeth the lips of the Ancients to speake.*

Lips like Lillies, &c.) The Doctrine of the Word, sweete and precious to the elect, comming from Christ (as authours) from the church (as instrument) having charge to teach and spread it. Cant. 5. 13. *And his Lips like Lillies, dropping downe pure Mirrhe.*

Lips like Honey) Sweet and delectable words. Cant. 4. 11. *Thy lips my Spouse, drop as the Honey-combe.*

Little Sister) The church to be gathered from amongst the Gentiles. Cant. 8. 8. *Wee have a little Sister.*

L.

O.

Lobe) One most deere and affectionately desired. Cant. 5. 2. *Open unto me my Sister, my love.*

Lobe better than Wine) That Christ love unto his beloved church in sweetnesse and wholesomenesse, doth excell any delicate banquet, noted by Wine. Cant. 1. 1. and 4. 10. *How much better is thy Love, than Wine?*

L.

T.

To Lye betwene) To be very deare and in precious account, alwayes in sight and presence. Cant. 1. 12. *Hee shall Lye betwene my breasts.*

M.

A.

Mandrakes) All amiable flowers, which be faire and lovely, by a Synecdoche of the part for the whole.

All holy vertues and fruites of faith. Cant. 7. 13. *The Mandrakes have given a smell.*

Marriage) Betroathing, the first degree of Marriage. Cant. 3. 11. *Behold King Salomon, with the Crown when with his mother crowned*

him in the day of his Marriage.

M.

F.

Powder or dust of the Merchant, or spices) Those heavenly graces of the Spirit, wherewith the members of the church bee perfumed. Cant. 3. 6. *Spices of the Merchants.*

M.

I.

Spiddest) The inward parts of the chamber, which were paved with love; that is, wrought with love, and most excellent workes. Cant. 3. 10. *Whose midst was paved with the love of the daughters of Jerusalem.*

Hony and Milke, &c.) The speech or instruction of the church, not onely sweet as Hony, but also wholesome and nourishable as Milke. Cant. 4. 11. *Hony and Milke are under thy tongue.*

Myrrhe.) See Incense.

M.

O.

Moone) The spirituall brightnesse of the church, shining as the cleere Moone, which giveth great beauty in the night. Cant. 6. 9. *Faire as the Moone.*

Morning) The same thing.

Mother) Jerusalem, which is above, whereof the church on earth is daughter. Cant. 8. 1. *O that thou werest as my brother, which sucked the breasts of my mother.*

Mountaines) Lets and difficulties that be in the way. Cant. 2. 8. *Hee commeth leaping by the Mountaines.*

Mountaines of Leopards) The company of ungodly men, which like cruel and savage beasts would devour the church, were it not that God doth miraculously keepe it. Cant. 4. 3. *From the Mountaines of Leopards.*

Mountaines of Myrrhe) The Heavens, where the praise and honour given unto GOD by Angels and just Spirits, is like Incense and Myrrhe. Cant. 4. 6. *I will goe unto the Mountaine of Myrrhe.*

Mouth) Words which come from the Mouth, or the Instrument of speech and words, which in Christ were sweet and gracious. Can. 5. 16. *His Mouth is as sweet things.*

N.

A.

Navell) That part whereby the child receiveth nourishment whiles it is in the Mothers wombe.

O.

I.

P.

E.

7 An instrument by which spirituall nourishment is conveyed to the children of the church; to wit, beliefe in the word preached. Cant. 7. 2.

N.

E.

Necke) That part of the body next the head, about which, chaines use to be worne for decking and Ornament.

2 The soule decked and adorned with spirituall graces. Cant. 1. 9. *Thy cheekes are comely with rowes of Stones, and thy Necke with Chaines.*

New wine) The fruite of the Vine newly pressed being, to taste, sweet and delightful.

2 The praises of Christ, most acceptable to him (as new wine unto our palate,) Cant. 8. 2. *New wine of the Pomegranate.*

Night) Time of rest, sleep, and ease to the body, wearyed with labour.

2 Carnall delights and pleasures of this life, which for Christ his sake must be forsaken. Cant. 3. 1. *In my bed by night I sought him whom my soule loved.*

N.

O.

Noble People) A franke willing people, such as the faithfull bee, who voluntarily and cheerefully follow Christ. Cant. 6. 11. *My soule set me as the Charets, of my noble people.*

No breasts) No instruments or meanes to bring up and nourish children, as in a young maid naturally; and spirituallly in the Gentiles, before their calling to Christ. Cant. 8. *We have a little Sister, and she hath no breasts.*

North) A wind which purgeth the aire, and blowes upon Trees and Plants, to make them fruitfull.

2 The gracious inspiration of the Holy Ghost, to make Christians abound in the fruits of the Spirit. Can. 4. 16. *Arise O North.*

O.

I.

Ointment) Some sweet perfume or consecration, made under the Law, by Gods appointment, to anoint Aaron and his sons; the Tabernacle and ministring vessels, &c. Exod. 31. 11, 22.

2 The rich graces of the Spirit, powred upon Christ (our head) making himselfe sweet, and the faithfull also, which partake in them. Cant. 1. 2. *Because of the savour of thy good Ointments.*

O.

P.

To open) To receive Christ into the heart by faith, to be joynd more neere unto him, that he might worke more mightily. Cant. 5. 2. *Open unto me, my Sister, my Spouse.*

O.

R.

Orchard) A garden full of all pleasant and precious plants, of most sweet and delectable Flowers and Spices.

2 The church of Christ, whose plants are the faithfull which beare all sweet and delectable fruites. Cant. 4. 13. *Thy Plants are an Orchard of Pomegranats.*

O.

F.

To overcome) To affect one with exceeding gladnesse. Cant. 6. 4. *Turne away thine eyes, for they Overcome me.*

P.

A.

Palace of silver) A most glorious and magnificent house fit for a King.

2 The Temple and house of the most high God, wherein he delighteth to dwell by his Spirit. Cant. 6. *We will build upon her a Silver Palace.*

Palme-tree) A tree, tall and streight, whose Nature is not to bee pressed downe with weight, but to grow the more.

2 The church, which is not made crooked with the weight of afflictions, but rather becommeth more upright and strong. Cant. 7. 7. *This thy stature is like a Palme-tree.*

Pavement of Gold) Most rich and precious things, as shadowes of the great glory which the church shall enjoy with Christ in heaven. Cant. 3. 10. *Hee made the Pillars thereof of silver, the Pavement of Gold. Pillars of silver signifie the same.*

P.

E.

Peace) Tranquillity of minde, and felicity by Christ. Cant. 8. 10. *Then was I in his eyes as one that findeth Peace.*

To Perfume with Spyrthe) To make sweet, by powring into the heart the heavenly graces of the Spirit, like incense and myrrhe. Cant. 3. 6. *Perfumed with myrrhe and Incense.*

Like

P.

I.

Like a Piece of Pomegranat) A ruddy colour, or white mixt with red. *Cant. 4. 3. Thy temples are within thy lockes, as a piece of a Pomegranate.*

Pillars of Marble) Legs, streight and long as Pillars of Marble. *Cant. 5. 15. His legs are as Pillars of Marble.*

Pillars of silver) The same that is pavement of gold.

Pillars of smoke) The faith, hope, love, prayers, and thanksgivings, of believing christians, which like Pillars of smoke, ascend up before the Lord. *Cant. 3. 6. Who is shee that cometh up out of the Wildernes, like pillars of smoke?*

P.

L.

Pleasant) Beautifull and delightfull, as the church is through graces and gifts of the Spirit. *Cant. 5. 7. How faire art thou? And how pleasant art thou?*

Pleasures) Earthly delights, or such things as wee esteeme for dainties.

2 The church, which is very delightfull in the eye of Christ. *Cant. 7. 60. My Love, how pleasant art thou in Pleasures?*

P.

R.

Princes Daughter) The church, a most honorable Virgine, fit to be the wife of a King, because she is borne of God. *Cant. 7. 1. How beautifull are thy goings with Shoes, O Princes Daughter?*

P.

U.

Pure Myrre) That holy and heavenly word, which droppeth (as Myrre) out of the mouth of Christ. *Cant. 5. 13. His lips like lillies, dropping downe pure Myrre.*

Purple) Some rich and beautifull stuffe, representing the inward beauty and comeliness of the Spouse of Christ. *Cant. 7. 5. The bush of thy head is like Purple.*

Q.

U.

Queenes) Wives of Kings, also Nations and Kingdomes, with all their glory.

2 The great dignity and beauty of the church, far exceeding all the glory of kingdoms and Nations which be in the world. *Cant. 6. 7. There are threescore Queenes.*

To Quench) To put out, and overcome. *Cant. 8. 7. Much water cannot Quench love.*

R.

A.

Raisters) Galleries or goodly walkes upon the toppe of Kings houses.

2 Every faithfull soule, which is the habitation of God, or the heavens in which Christ and his church shall dwell together. *Cant. 1. 16. Cant. 5. 7. The King is tied in the Raisters.*

Raine gone away) The passing away of Winter, and approach of the Spring.

2 The translating or passing of a soule from the estate of corruption, unto the estate of grace. *Cant. 2. 11. Behold, Winter is past, the Raine is changed, and gone away.*

To Raife up) To ascend with Christ into heavenly places. *Cant. 8. 5. I raised thee up under an Apple Tree.*

R.

E.

To Reioyce) To be made spiritually glad by the sight of heavenly treasures. *Cant. 1. 3. Wee will rejoyce and be glad in thee.*

To remaine in Villages.) To lodge and abide (with fixed affection) in spirituall and heavenly things. *Cant. 7. 11. Let us remaine in the Villages.*

To Remember) To call to minde, and make mention of a thing with great delight. *Cant. 1. 3. Wee will remember thy love more than Wine.*

To Returne) To repent of sin, by bewailing, confessing and forsaking it. *Cant. 6. 12. Returne, returne, O Shulamite, returne.*

R.

I.

Right hand) That mighty power whereby the Lord upholdeth and comforteth his church here, in her warfare. *Cant. 8. 3. His right hand shall embrace me.*

Righteous) Such as have Christ his Justice by faith put upon them; and are by the Spirit framed to uprightnesse of heart and manners. *Cant. 1. 3. The righteous doe love thee.*

Ring of Gold) Rings made of Gold, which are worne on the hands, for ornament sake.

2 All things in Christ to bee spiritually rich and shining. *Cant. 4. 14. His ears like rings of Gold set with Chrysolite.*

Ribers of waters) Cleare running waters, about which Doves delight to be. *Cant. 5. 12. His eyes are like Doves upon the Rivers of water.*

R. Q

R.

O.

Rose) A sweet and beautifull flower. Cant. 2. 1.

2 Christ Jesus (like to a Rose) for spirituall fairenesse and comelineffe. Cant. 2. 1. *I am the Rose of the field.*

Roofe of the mouth) That which proceedeth out of the mouth; to wit, the holy doctrine of the Lord, which the church doth publish. Cant. 7. 9. *And the Roofe of thy mouth like good wine.*

Round Cup) A vessell containing liquor for nourishment. Cant. 7. 2. *Thy Navell is as a Round cup, that wasteth not Liquor.* See **Rebell**.

Roses of precious stones) The spirituall ornaments, as faith, sanctification, and all graces of the new Man, wherewith the church is decked by Christ her husband. Cant. 1. 9. *Thy cheeks are comely, with Roses of stones.*

R.

V.

Ruddy) One of a lively colour, fresh and red.

2 One goodly, glorious, strong, and of perfect health every way; such an one was Christ. Cant. 5. 10. *My welbeloved is white and ruddy.*

To Run after Christ) To desire and endeavour more and more to bee joyned unto Christ, and yeeld him greater and better obedience, Cant. 1. 3. *Draw me, we will run after thee.*

S.

A.

Saffron) A sweet Plant so called.

2 The faithfull and the delectable fruits which they bring forth to God, represented by Saffron. Cant. 4. 4. *Even Spicknard and Saffron.* The like is to bee said of Spicknard, Calamus, Camphire, &c.

Sapphire) A Stone so called, beautifull and precious.

2 The rich and precious things of Christ, as his wisdom, righteousness, sanctification, and redemption, Cant. 5. 14. *His belly like white Ivory, covered with Sapphires.*

Savour) The sweete sense and feeling of Christ his love and benefits, being more excellent and delightfull, than the most savory oynments, Cant. 1. 2. *Because of the Savour of thy good Oynments, &c.*

Savour of the Rose) The sweetnesse of

breath; for men use to breathe by the Nose.

2 The sweet and pleasant things, (as praises, prayers, and other good workes) which the church doth (as it were) breath and bring forth. Cant. 7. 8. *And the Savour of thy Nose like Apples.*

S.

C.

Lips like Scarlet Thread) Small lips, and of red colour. Cant. 4. 3. *Thy lips are like a Thread of Scarlet.*

2 Pure and comely words, Cant. 4. 3.

S.

E.

To be set as a seale upon the heart) To be joyned neerely to one, highly esteemed of, and alwayes had in mind as deere and precious, Cant. 8. 6. *Set me as a Seale on thy heart.* A Seale in a Ring of gold, was ever made much account of, as a thing very precious; so doth the church desire to be accounted of Christ.

Secret place) The most high God, who is a Rocke of salvation, and hiding place for his people, Cant. 2. 14. *My Dove, that art in the secret places of the Staires.*

To seeke) To feele a want of Christ and of his graces, with an earnest desire and endeavour to find them. Cant. 3. 2. *I will seeke him whom my soule loveth.* Cant. 4. 5, 6, 7.

S.

H.

Shadow) Jesus Christ, from whom the faithfull receive rest, peace, and refreshing against hot persecutions of the world, the fiery temptations of Satan, & burning heat of guiltinesse for sinne, even as they, which being parched by the heat of the Sunne, are refreshed by the Shadow of a Tree, Cant. 2. 3. *Under his shadow had I delight, and sate downe.*

Shepherds) The holy Prophets and Apostles, by whom Christ guided his flocke, and led them into heavenly Pastures, Cant. 1. 7. *Feed thy Kids by the tents of the Shepherds.*

Shoes) The preparation of the Gospell of peace, which prepareth and armeth a Christian soule to goe through all temptations; even as Shooes arme the bodily feet, to passe through all the difficulties of a rugged way. Cant. 1. 7. *How beautifull are thy goings with Shoes?*

Shulamite) One made most perfect by the counsell and calling of God. Cant. Chap. 6. Verse

6. Verse 12. *Returne O Shulamite.*

S.

I.

Sicke of love.) One taken and held with a vehement and immoderate passion of love, being ready to swoon through strong desire after the thing loved; such is the affection of the Church after Christ. Cant. 2. 5. *For I am sicke of love.*

Signet upon his Arme) A Jewell alwayes in sight; so is the Church to Christ, most deare and neare unto him, as a Jewell on his heart and hand. Cant. 8. 6. *And as a signet upon thine arme.*

Thousand pieces of Silver.) The hire and wages paid unto the faithfull keepers of the Vine; to wit, sound Teachers, for their painefull labour in well husbanding the Vine of the Church. Cant. 8. 11. *Every one bringing for the fruit thereof a thousand pieces of Silver.*

Sister.) The church of Christ, being by grace of new birth, borne of God, and thereby become flesh of his flesh, and bone of his bone; in which regard shee is called his Sister. Cant. 4. Vers. 10. *My Sister, my Spouse.*

S.

L.

Sleepe) A Slumber, or halfe asleepe.

2 A spirituall Slumber and drowsinesse in the minde and heart, touching heavenly things. Cant. 5. 2. *I sleepe, but my heart waketh.*

S.

M.

Small Grapes) True beleevers, being yet but young and weake in faith, and in the fruits thereof. Cant. 2. 15. *For our Vines have Small Grapes.*

Smell) The sweet savour of Christ (like to the Smell of precious Spikenard) greatly delighting the Church therewith, Cant. 1. 11. *My Spikenard gave the Smell thereof.*

S.

O.

Socket) A foote, which to a leg is instead of a Socket. Cant. 5. 15. *His legs set upon Sockets of fine gold.*

Sonnes of my mother) Originall or birthfinne entring with us into the world, and still dwelling with us. Cant. 1. 5.

2 The degenerate children of the church, as the wicked Priests and false Prophets under the Law; and all sorts of Hereticks and Idolaters under the Gospell. Cant. 1. 5. *The Sonnes of my Mother were angry against me.*

Soule) That part of man whereby hee understandeth and willeth.

2 The great affection of Christ towards his church. Cant. 6. 11. *My Soule set mee in the Chariots, &c.*

S.

P.

Spices.) The graces and gifts of the holy Ghost, casting a sweet favor like to Spices. Cant. 3. 6, 5. 13. *As a bed of Spices.*

Spiced wine) A dainty banquet, by a Synecdoche, a part for the whole.

2 The holy praises whereby the church setteth forth and declareth the glory of Christ, to whom the praises of his people are as acceptable, as spiced wines to our taste. Cant. 8. 2. *I will cause thee to drinke spiced wine.*

Spikenard) A plant which yeeldeth most pleasant savour, representing the sweetnesse of Christ, bringing exceeding great pleasure to the believing heart. Cant. 4. 13, 14. *Even Spikenard.*

Spot) The staine and blemish of sinne, from which the faithfull at length shall bee wholly freed by perfect sanctification in their owne persons, as they bee now perfectly freed by imputation of Christs holinesse unto their faith. Cant. 4. 7. *There is no spot in thee.*

Spouse) The holy church, betrothed to Christ through faith in his promises. Cant. 4. 9. *My Spouse, thou hast wounded my heart.*

Spring shut up) The church of Christ, by firme faithfulness keeping her selfe onely to Christ her Husband, of whose treasures she alone is partaker, as a spring sealed and shut up from all others. Cant. 4. 12. *My Sister is as a Spring shut up.*

Springs of Libanon) Cleere streames of water, flowing out from the Forreth Libanon.

2 The graces of the Spirit, which (as living waters) flow upon the church, from Christ (as from a bottomelesse ever-running Spring.) Cant. 4. 15. *And the Springs of Libanon.*

S.

T.

To stand) To be present, and at hand ready, and forth comming. Cant. 2. 9. *Hee standeth behind our Wall.*

Steps of the flocke) The faithfull Doctrine, Religion, & holinesse of life, of Abraham and and the Patriarchs; of *Moses* and the Prophets, wherein (as it were in steps) the people of God must tread. Cant. 1. Verse 7.

T.

A.

T.

O.

Get thee forth by the Steps of the Flocke.

To Stirre) To molest and trouble the happy rest and peace of the church, Cant. 2. 7. *That you stirre not up my Love.*

Streets and Lanes.) Difficulties and inconveniences which the church doth meeete with, in seeking after Christ. Cant. 3. 2. *By the Streets, and by the open places.*

Studs of Silver) An excellent ornament to set forth and decke a bodily garment withall.

2 The heavenly graces of the holy Ghost, which bring such beauty and glory to an elect soule, as Studs of Silver do to rayment. Cant. 1. 10. *Borders of Gold, and Studs of Silver.*

S.

U.

To Sucke the Breasts of my mother.) To live in familiarity, as a brother with a brother which dwelleth in one house together, and daily embrace one another.

2 To live in most neere familiarity with Christ. Cant. 8. 1. *O that thou wert as my Brother, that Sucked the Breasts of my mother.*

Sunne) The spirituall beauty and purity of the church of Christ, Cant. 6. 9. *Pure as the Sunne.*

2 Hot persecution, and sharp afflictions, wherewith (as with the hot Sun) the church is parched and made black (as it were) Can. 1. 5. *The Sun hath looked upon me.*

S.

W.

Sweet fruits, things, and flowers) The graces of the Spirit, and workes of faith which are as delightful as sweet fruit, or any sweet thing. Cant. 4. 13. *With sweet fruits.*

2 The Doctrine of the word, which is as sweet to the godly soule, as any thing can be to the mouth, Cant. 5. 13. *His Cheekes are as Sweet flowers.*

T.

A.

To take hold) To receive Christ by faith, that wee may draw him and his benefits to us, Cant. 3. 4. *I took hold on him and left him not.*

Comely Talke) Gracious words, tending to edification, Cant. 4. 3. *Thy Talke is comely.*

Targets of strong men) The whole compleat armour of God as it is described and set forth. Ephes. 6. Cant. 4. 4. *All the Targets of the strong men.*

T.

E.

Temples) That part of the head, called the Temples.

Tents of Kedar) The *Aethiopians* which dwelt in Tents or Boothes, to defend them from the parching heat of the Sunne. Cant. 1. 4. *As the Tents of Kedar.*

Terrible as an Army) One dreadfull and to be feared, because of great valour and courage in the spirituall battaile, against infernall and hellish enemies. Cant. 6. 9. *Terrible as an army with Banners.*

T.

H.

Sweet things, new and old) Holy vertues, and fruits of faith of all sorts. Cant. 7. 13. *In our gates are all sweet things, new and old, that is, abundance of all sorts of graces.*

Thornes) All other societies, companies, and fellowships, which bee in the world, and are as Thornes if they bee compared with the true church and company of the faithfull, which be as a Lilly. Cant. 2. 2. *Like a Lilly among the Thornes.*

Thousand Shields) Store of weapons hid up in an Armory, to be used in time of warre.

2 The spirituall weapons of a christian; to wit, faith, hope, the word of God, prayer, a good conscience, righteousness, &c. Cant. 4. 4. *A thousand Shields hang therein.*

Threescore strong men) A sufficient number of valiant men, to watch by night in the bed-chamber of *Salomon*, that he might sleep without feare.

2 The most mercifull and mighty protection and presence of God, causing his church to rest safely and peaceably here in earth (but much more in Heaven) from all feare and danger. Cant. 2. 7. *Threescore strong men round about Salomons bed.*

T.

I.

Tirzah) A great and faire City in the skirts of *Israel*, hard by *Euphrates*, where *Jeroboam*, being King of the ten Tribes, erected and set up his Palace. 1 Kings 14. 17.

2 The church of Christ, strong, beautiful, and large, like unto the city of *Tirzah*. Cant. 3. 2. *Thou art beautifull my Love, as Tirzah.*

T.

O.

Tops of Amanah) The highest pitch or part

V.

A.

V.

O.

part of an hill so called, whence one might see the Land of promise. Cant. 4. 8. *Looke from the Top of Amanah.*

Tower of David) A goodly, faire, and high Tower, built by David for an Armory, therein to hang up sharpe weapons for defence. Cant. 4. 4. *Thy necke is as the Tower of David, built for defence.*

Tower of Ivory) A most white, and neat, or smoothe Tower; of precious matter, and of faire colour. Cant. 7. 4. *Thy necke is like a Tower of Ivory.*

Tower of Lebanon) An high place or Tower built in the Forest of Lebanon. Cant. 7. 4. *Thy nose is as the Tower of Lebanon.*

T.

R.

Trees of Incense, &c.) Plants of all sorts, wherewith a Garden useth to bee planted. Cant. 4. 14. *Calamus and Cinnamon, with all the Trees of Incense.*

T.

U.

To turne aside) To spread and pitch Tents, or to follow and goe after. Cant. 1. 6. *Why should I bee as shee that turneth aside to the flocks of thy Companions?*

To turne away) To turne toward, to set and fix her faith (as an eye) upon Christ, who is ravished with the great beauty thereof. Cant. 6. 4. *Turne away thine eyes to me.*

T.

W.

Twins) Two Lambs, or two children at a birth. Cant. 4. 2. *Every one bring out Twins, and none is barren among them.*

V.

A.

Vaile) A Covering which Virgins did weare, in token of modesty, chastity, and honour; the taking away of this from the Church, was the exposing her to reproach. Cant. 5. 7. *The Watchmen of the walls tooke away my Vaile from me.*

Valiant men of Israel) Mighty strong men, which were sound and true hearted, right Israelites. Cant. 3. 7. *Of the Valiant men of Israel.*

Valley) A long ground betweene two hills, being moyst and more fruitfull. Cant. 6. 10. *I went to the fruits of the Valley.*

V.

E.

Full Vessels) Hollow places filled up fully. Cant. 5. 12. *And remaine by the full vessels.*

V.

I.

Villages) At the Cypre Tree, so it may be translated. Cant. 7. 11. *Let us remaine in the villages.*

Vine) The church spreading her selfe, and fruitfull as a Vine: also needing the presence and care of a Husbandman, to prune and dresse it. Cant. 7. 12. *Let us see if the Vine flourish.*

Vine in Baalhamon) A Vine planted in a fruitfull soyle, or in a place so plenteous for Vines, as it bringeth forth a multitude of Vines. Cant. 8. 11. *Salomon had a Vine in Baalhamon.*

Vine flourishing) The fruits of the graces of God in the church, and the signe of the approaching of the marriage day. Cant. 7. 12. *Let us see if the Vine flourish.*

Vines of Engedi) Vines excellent and fruitfull, planted at Engedi, a Towne neer unto the red Sea; whereunto the church is resembled for her sweet smell and pleasant fruits. Cant. 1. 13. *My wel-beloved is as a Cluster of Camphire unto me, in the Vines of Engedi.*

Vineyard) The true church of Christ committed to faithfull Ministers, as to the keepers of it. Cant. 8. 11. *He gave the Vineyard unto keepers.*

V.

N.

Unde filed) One which is free from filthinesse and spot of sinne, being washed in the blood, and sanctified by the Spirit of Christ. Cant. 5. 2. *My unde filed.*

V.

O.

Voyce) The word of Christ, by which he calleth the elect to him. Cant. 2. 8. *It is the Voyce of my wel-beloved.*

2 The Prayers, supplications, thanksgivings, whereby the church doth (as it were) talke with Christ. Cant. 2. 14. *Let me heare thy Voyce.*

Voyce of the Turtle) The singing or sweet melody made by the Turtle. Cant. 2. 12. *The Voice of the Turtle is heard in our land.*

W.

A.

W (Wharen) To disturb: the quietnesse of the church, which she hath in Christ, or by any offence and provocation to grieve her. Cant. 2. 7. *Stirre not up, nor wake my love.*

W (Weketh) That faith and Spirit of Sanctification, working still in the regenerate children of God, though they be sometime taken with a spirituall slumber and sleep in security. Cant. 5. 2. *I sleep, but mine heart waketh.*

W (Wall) A City built up, such as is the church, consisting of Jew and Gentile, the partition Wall of Ceremonies being beaten down in the death of Christ. Cant. 8. 9. *I am a Wall.*

W (Expert in Warre) Men skilful in feates of armes, wise in matters of Warfare, how to order battailes. Cant. 3. 8. *They all handle the sword, and are expert in Warre.*

W (Washing) The making cleane and white, by purging in water. Cant. 4. 2. and 5. 3. *I have washed my feet, how shall I defile them?*

W (Wash with Milke) Made exceeding bright. Cant. 5. 12. *Which art Washed with Milke.*

W (Watchmen) Such as by night keep watch in a City, or over-look the watch, to see that the watchmen doe their office. Cant. 3. 3. *The watchmen that went about the City, found me.*

2 Pastors which watch over the City of God, whereof some be negligent and blinde, as false Priests and Prophets, Popish Prelates, ignorant guides, and idle Shepherds under the Gospel. And some bee diligent and faithfull, as true Prophets, Apostles and other godly Ministers. Cant. 3. 3. Also Cant. 5. 7. *The Watchmen that went about the City.*

W (Much Water) Great force and violence used by Tyrants, to avert and turne the church from the love of Christ. Cant. 8. 7. *Much water cannot quench love, &c.*

W.

E.

W (Well of living waters) Christ Jesus author of all good gifts, whose bounty is infinite, as an over-flowing Well. Cant. 4. 5.

W (Well-beloved) One deerey loved with a vehement affection of pure and sound loves; such as Christ is to his church, & the church to Christ. Cant. 1. 12, 13, 15. Also Cant. 5. 10. and 7. 10, 11. *I am my well-beloved, and his desire is toward me.*

W.

H.

W (Theate) See Heape.

W (White) Such a colour as joyned with ruddy, shews as a most excellent constitution of body, and very perfect beauty. Cant. 5. 10. *My well-beloved is white and ruddy.*

W (White Ivory) The precious beautifullnes, or beautifull preciousnesse of Christ. Cant. 5. 14. *His belly like Ivory.*

W (Wholly delectable) One every way, and perfectly delightfull. Cant. 5. &c.

W.

I.

W (Wildernes) A vaste, barren, desolate place.

2 The oldman, with his lusts and affections, which are to be forsaken of such as will come to Christ. Can. 8. 5. *Who is this that cometh out of the Wildernesse.*

W (Window) The types and figures of the Law, under which the Prophets and Patriarchs saw Christ. Cant. 2. 9. *Looking forth of the Windows.*

W (Winter) A time of the yeare cold and unprofitable; as also unfruitfull, when all trees cease to bring forth.

2 The state of the elect, while they are the servants of sin, under the power of darknesse. Cant. 2. 11. *Behold Winter is past.*

W.

O.

W (Worke) A thing wrought or done with exceeding skill. Can. 7. 1. *The Work of the hand of a cunning Workman.*

W (To wound the heart) To strike ones heart with a vehement affection and passion of love. Cant. 4. 9. *My Sister, thou hast wounded my heart.*

Y.

O.

Y (Young Figges) A Kinde of Fruit, called the Figge, not yet growne, but growing to his ripenesse.

2 A signe or token of the approaching of the Spring, whereby the change and conversion of a sinner is signified. Cant. 2. 13. *The Fig-tree hath brought forth her young Figs.*

Y (Young Hart) A beast so called, swift and quick of foot.

2 Christ, who like a young Hart, makes hast to come to his beloved. Cant. 2. 9. *My well-beloved is Like a Roe, or young Hart.*

Y (Two young Does) The two breasts of the church; to wit, the two Testaments, whence sweet nourishment is drawne out for the feeding of the church. Cant. 4. 5. *Thy two breasts are as two young Does.*

A DICTIONARY of the Epistle unto the *HEBREVVES*.

¶ *This Epistle being somewhat more darke than other the writings of the New Testament, I have therefore allotted a peculiar Dictionary unto it for the explanation of it. That word which you find not opened here, seeke it in the Common Dictionary. Farewell and take all things well.*

Abrahams seed) Humane substance or nature of the posterity of Abraham. Heb. 2. 16. *But hee tooke Abrahams seed.*

Able) One who is meet and fit. Heb. 5. 2. *Who is able.*

After those dayes) The times of the Old Testament, being fully expired, when that fulnesse of time promised to the Fathers was come. Heb. 16. 16. *After those dayes, I will make a New Testament.*

Of age) One capable of more perfect Doctrine; or a man whose senses are exercised in the word. Heb. 5. 14. *Strong meat belongs to them who are of Age.*

All things) Throughout, in every point; for nature, affections, and infirmities sinne; alwayes excepted. Heb. 2. 17. *In all things it beboved him to be like to us.* Also 4. 15.

Anchor of our soules) The hope of life eternall, which is like an Anchor. Heb. 6. 19.

Nature) A spirituall substance, such as Angels have. Heb. 2. 16. *In no sort hee tooke on him Angels nature.*

Anger) Punishment, which is a token and effect of Gods anger. Heb. 3. 16. *Provoked him to anger.*

Anoint) To furnish with authorly and answerable gifts to doe the work of a Mediator. Heb. 1. 9. *He hath anointed, &c.* Altar, See common Dictionary in the word Altar.

Aliants) Forraigners, strangers, of another both Country and Religion. Heb. 11. 34. *Turned away the army of the aliants.* This was fulfilled, Judges 7.

To appeare) See Common Dictionary in the word Apppeare.

To appoint) To decree by an unchangeable purpose. Heb. 9. 27. *It is appointed once to dye.*

2 To command according to his decree. Heb. 3. 2. *To him who hath appointed him.*

3 To prefix and separate determinately. Heb. 4. 7. *Hee appointed a certain day.*

Assurance of faith) A certaine perswasion of such things as faith apprehends

Heb. 10. 22, *Draw neere in assurance of Faith.*

B.

A.

Babe) One to whom Principles belong, being weake in knowledge of God, and therefore incapable of perfect doctrine. Heb. 5. 13. *For he is a Babe.*

Bastard) One who is no naturall childe, but begotten beside and against the ordinary course of Nature, in fornication or adultery.

2 One who is not the child of God by grace of adoption, but is either a wicked person or an hypocrite. Heb. 12. 8. *Then are yee bastards, not sonnes.*

To beare up all) To sustaine and uphold, that it fall not and perish. Heb. 1. 3. *He beares up all things with his mighty word.*

To beget) To manifest and make Christ knowne to be his naturall Sonne, and consubstantiall. This was done when the Word was made flesh, also when Christ rose from the dead. Acts 13. 33. Heb. 1. 5. *This day have I begotten thee.*

Beginning) A fundamentall Doctrine, or Catechising instructions, fit for children in knowledge. Heb. 6. 1. *Leaving the Doctrine of the beginning of Christ.*

Beginning of the booke) The book of the Law written by Moses, wherein were promises concerning Christ his Priest-hood and Sacrifice. Heb. 10. 7. *In the beginning of the booke, it is written of me.*

That beginning of substance) Faith, which giveth us being and subsistence in Christ, by joyning us to him, to bee one with him, which is the chiefe and Principall benefit, even the foundation of the rest which follow. Heb. 3. 14. *If yee keep sure unto the end, that beginning of substance.*

To beleeve) To know and be perswaded, that God is, and that hee is our God, and will reward freely such as seek him. Heb. 11. 6. *Must beleeve.*

Birth-right) The right of the first borne amongst the *Hebrewes*. Heb. 12.16. *Sold his Birth-right.* This stood in two prerogatives; first, dignity and power over his brethren; secondly, double portion. Gen. 49.3. Deut. 21.17. 2 Chron. 21.3.

To blesse abundantly) To heape benefits upon one, or plentifully and effectually to give good things, Heb. 6.14. *I will abundantly blesse thee.*

2 To wish and pray (as a Priest of the high God) for good things to be given others. Heb. 7.6. *And blessed him who had the promises.*

Blessing) The inheritance or possession of such blessings and promises as were made to *Abraham* and *Isaac*. Heb. 12.17. *I bough thee fount that blessing with teares.*

Blood of Abell) The death and slaughter of *Abell*. Heb. 12.24. *Thou hast blood of Abell.*

Blood of Buls) Buls and Goates, offered in sacrifice at the feast of expiation. Heb. 10.4. *That the blood of Buls and Goates shall put away sinnes.*

Blood of Iesus) His blood shed and poured out to death, and his whole sufferings by a *Synecdoche* of the part for the whole. Heb. 10.19. *By the blood of Iesus we may be bold to enter.*

Blood of Sprinkling) That blood of Iesus shed in his cruell death, wherewith the hearts of the faithfull being sprinkled and watered through faith, their sinnes are washed away, that they may be accepted of God. Heb. 12.24. *And to the blood of Sprinkling.*

Blood of Testament) The death and blood-shed of Christ (joynd with his Fathers curse) whereby the Testament or Covenant of Salvation was ratified. Heb. 10.29. *And count the blood of the Testament.* Heb. 9.20.

Without blood) Without shedding of blood. Heb. 9.18. 22. *Without blood.*

To resist unto blood) Unto the suffering of death and martyrdom, to strive against the sinners and persecutors, as Christ himselfe did. Heb. 12.4. *Ye have not yet resisted sinne unto blood.*

Body of Iesus) The whole manhood of Christ, which was the oblation and sacrifice given for our sins to take them away. Heb. 10.10. *Even by the offering of the body of Iesus once made.*

To ordaine a body) As much as to pierce ones eares, by making one obedient and willing to heare. A phrase borrowed from servants under the Law, who in token of perpetual service, had their eares bored through. Heb. 10.5. *But a body hast thou ordained me.*

Boldly to goe to God) With constant perswasion and good assurance to pray to God. Heb. 4.16. *Let us goe boldly to the Throne of Grace.*

Bondage) That slavery and subjection to the Devill, by the guilt of sinne, working in us feare and terror of eternall death, such as is in bondmen, toward their Lord, lest hee scourge or kill them. Heb. 2.15. *Which for feare of death were all their life subject to Bondage.*

Bondage) Such as not onely have society with Christ of flesh and blood, but are born of God and become partakers of his Spirit. Heb. 2.11, 12. *Hee is not ashamed to call them brethren.*

2 Such as have society of one true Christian profession. Heb. 3.12. *Brethren take heed.*

Holy Brethren) Such as being sanctified by the Spirit, are received into his fellowship to be one with him. Heb. 3.1. *Therefore holy brethren.*

Brightnesse of glory) Christ Iesus, the second person in Trinity, in whom alone did shine forth eternally the image and beauty of his Fathers glory, having also many wayes shewed forth unto men his Fathers bright glory, in his teaching and cleere manifestation of the Gospel; also in his working of miracles; in both which he set forth a glorious light of the power and goodnesse of God, for the saving of the elect. Heb. 1.3. *The brightnesse of his glory.*

To build all things) To make all things in heaven and earth, but chiefly to set up the Church of God, which is an house or building. Heb. 3.4. *But he that hath built all things is God.*

C.

A.

Called) Effectually drawn to Christ by the Ministry through the Spirit. Heb. 9.15. *That they which are called.*

Carnall Commandment) A Precept, which enjoyneth things weake and fraile, not lasting and eternall; such was the whole ordination of the Levitical Priesthood. Heb. 7.16. *Which is not made Priest after the Law of the Carnall Commandment.*

Carnall rites) Certaine outward Ceremonies, which did not come to the soule, but were placed in terrene and earthly matters. Heb. 9.10. *Which onely stood in Carnall rites.*

Carkasses) Their limbes and bodies, by little and little languished. Heb. 3.17. *Their Carkasses fell in the Wildernesse.*

To cast away confidence) To make losse of; or to lose the free and ingenuous profession

fession of the truth, whereof the confidence is in the heart. Heb. 11.35. *And cast not away the confidence.*

To cease from our owne workes) To do our owne will no longer, but to relinque our selves to God, to yeeld him obedience by doing his will revealed in his word. Heb. 4.10. *Have ceased from his owne workes.*

Church) The Congregation of Gods people, called out of the world by the word. Heb. 2.12. *Amidst the Church will I sing to thee.*

Children) Such are regenerate and borne anew by the Spirit of Christ, having God for their Father. Heb. 2.10. *Seeing that he brought many Children to glory.* Heb. 12.5.

2 Disciples which love and obey their Teachers, as children their Father. Heb. 2.13. *Here am I, and the children which thou hast given me.*

City of the living God) The Church of God, which is like to a City, being ruled by one King, Christ; and according to his Lawes. Heb. 12.22. *The City of the Living God.*

Cloud of witnesses) Many witnesses, even an innumerable company of witnesses, as it were a cloud of godly and religious persons, by their examples of constancy, provoking us to the like. Heb. 12.1. *Having such a cloud of witnesses.*

To come to God) To joyne himselfe to the true God, as his servant and true worshipper. Heb. 11.6. *Hee that comes to God.*

Companion) One that taketh part with another in suffering. Heb. 10.33. *Ye were companions with them.*

To be compassed with infirmities) To beare about a Nature subject to the same sins, and discommodities. Heb. 5.2. *Being compassed with the same infirmities.*

Compassion) A disposition or affection prone to pity others, so much as need is. Heb. 5.2. *Which is able sufficiently to have compassion.*

To condemn the world) By his deed and example, in building the arke at Gods commandement, to convict other wicked men which swarmed in the world, of infidelity. Heb. 11.7. *By which he condemned the world.*

To confirme) To stablish and ratifie a thing with signes, wonders, &c. Heb. 2.3. *And was confirmed.*

To consecrate) To sanctifie or set apart to some excellent matter. Heb. 2.10. *That he should consecrate the Prince of salvation by affliction.* V. 11. *For he that sanctifieth, &c.* This word expounds the former. The word in the Originall, signifies to make perfect.

Conservation) Salvation, which is contra-

ry to destruction. Heb. 10.39. *Unto the conservation of our soules.*

Consolation) Exhortation, Heb. 12.5. *Have ye forgot the consolation.*

To consider) To observe, marke and watch, with loving mind. Heb. 10.24. *Let us consider one another.*

2 To weigh, ponder and think seriously upon. Heb. 3.1. *Consider the Apostle, &c.*

Conscience) A Conscience accusing of sinne, and terrifying with remembrance of punishment due to sinne: For against an evill conscience, is set a true faithfull heart, which truly beleeveth forgiveness of sin. Heb. 10.22. *Purge from an evill conscience.*

2 **To count unholy**) Not to discern and put difference betweene the blood of Christ, and common blood. Heb. 10.23. *Count the blood unholy wherewith, &c.*

To crowne with glory) To give this dignity unto Christ, and by him to Gods children, to have all things in this world subject to them, & to be fellow-heires of the heavenly kingdome. Heb. 2.7. *Thou crownest him with glory and honour, and settest him above the workes of thy hands.*

To crucifie againe the Son of God) To expose and lay open Christ (as it were the second time nailed to the crosse) to the reproach and ignominy of all men. Heb. 6.6. *Crucifie againe the Sonne of God.*

Custom) An habit gotten by custome. Heb. 5. ver. last. *Which through long custome have their senses exercised.*

D.

A.

Another day, to day) A certaine day. Heb. 4.7.

This day) The season and opportunity appointed of God for doing something. Heb. 4.7.

2 All that time, in which God made his Sonne knowne by his wonderfull workes. Heb. 1.5.

Seventh day) The day which was the seventh from the creation, which is our Saterday. Heb. 4.4.

Day of temptation) The time when the people of Israel tempted God by their contention and striving, as if they would try his power and justice. Heb. 3.8.

David) The Book of Psalmes penned by David. A Metonymie.

Death) Separation of soule and body, being joyned together, with the wrath and curse of God. Heb. 2.15.

E.

A.

To taste Death) To die, or

2 **Eternall death or destruction.** Heb. 2. 15.

To have power of Death) To provoke unto, and procure sinne, whence cometh death temporall and eternall. Heb. 2. 15.

To taste Death) To dye, or teele death coupled with Gods infinite anger. Heb. 2. 9.

Deceitfulnesse of sinne) Sin, which is a deceitfull thing, or full of deceit and craft, for sinne never appears in her owne countenance. Heb. 3. 13. *Be hardened with the deceitfulnesse of sinne.*

Defiled) Stained and corrupted with the filthinesse of sinne. Heb. 12. 15.

To Depart from God) To fall away from God by infidelity and distrust of his word. Heb. 3. 12.

To be despised) To be made frustrate or voide of the thing promised, through spirituall slownesse. Heb. 4. 1.

To Deboure the adversaries) To destroy utterly with extreme destruction, the enemies of Christ, which maliciously resist his Spirit. Heb. 10. 27.

To Despise) To put Christ unto reproach, by accusing him of a lye, in denying the truth of the Gospel. Heb. 10. 29.

To despise) To abrogate and make voyd by a defection from the whole Religion of God. Heb. 10. 28.

To Deliber) To free from the curse and bondage of sinne. Heb. 2. 15.

To Disterne) To direct the heart, either more to be hardened by deceit of sinne, or wholly to be renewed to the love of righteousness. Heb. 4. 12.

2 To bee of judgement to put difference betweene good and evill. Heb. 5. 14.

To doe Gods will) To yeeld perfect obedience to the will of God, even to the suffering of death. Heb. 10. 7.

2 With patience to endure what God will have us suffer. Heb. 10. 36.

Doctrine of beginning) Catechising doctrine, instruction fit for beginners. Heb. 6. 1.

Doctrine Diverse and strange) False doctrine, not grounded on Gods word, but devised by men, therefore strange. Heb. 13. 4.

To Draw neare) To call upon God, to approach unto him by faithfull prayer. Heb. 10. 22.

Dull of hearing) Slow. Heb. 5. 11.

E.

A.

Earth) Men dwelling on earth. A *Metonymie*. Heb. 12. 26.

F.

A.

Elders) Ancestors, or forefathers, of whom we have our being; and by whose authority and example wee ought to bee much moved. Heb. 11. 2. They are called Fathers. Heb. 1. 1.

To Endure) To persevere and continue constant in the hope of the Gospel, notwithstanding troubles or persecutions, by tongue or hand. Heb. 10. 32.

Example of disobedience) The imitation or following of their disobedience, and for the same to perish, as those disobedient ones did. Heb. 4. 11.

To enter into the holy place) To have passage made into our house, and power to goe in. Heb. 10. 19.

To enter into rest) To goe into the Land of Canaan, and eternall life in heaven, figured by Canaan. Heb. 3. 11.

2 By faith in Gods promises, and holy obedience, to begin to bee partakers of that true rest which shall bee perfect in heaven. Heb. 4. 3, 4.

To establish the Earth) To create the earth in a firme & stable condition. Heb. 1. 10.

2 To settle a thing, that it may be perpetuall. Heb. 10. 9.

For ever and ever) Not for a long space of time, but eternally. Heb. 1. 8. Also Heb. 10. 12. 14.

Evidence) Setting forth to the eye, or making after a sort visible. Heb. 11. 1.

To Exhort) To stirre up, and provoke unto duties. Heb. 10. 26.

Eyes) Divine knowledge, or infinite understanding of God. Heb. 4. 13.

F.

A.

To faint) To suffer ones heart and courage to sinke and fall. Heb. 12. 3.

Faithfull) One who is constant, and leaveth not the elect till he have brought them to eternall life. Heb. 2. 17.

2 One which doth in every point according to that trust and charge which God putteth in one, neglecting nothing which God commandeth him. Heb. 3. 3. *Moses was faithfull in Gods house.*

3 One which standeth to his word, keeping truth, without failing or falshood. Heb. 10. 23. *For he is faithfull that promiseth.*

To fall) To perish and bee destroyed. Heb. 4. 11.

To fall away) To oppose, or set himself against the grace of God, as a malicious adversary. Heb. 12. 15. Also Heb. 6. 6.

Faith)

Faith) That gift of God, by which wee firmly beleve the whole word of God to be true; but especially the promise of salvation by Christ, with application of it to our selves. Heb. 11. 1. and 4. 3. Heb. 10. 22.

Fathers of our flesh) The men by whom we receive our bodies, as by active Instruments which God doth use in our generation. Heb. 12. 9.

Father of Spirits) God, the Authour and creator of our soules, Heb. 12. 9.

Faultlesse) That, wherein nothing can worthily be required, as wanting or lacking. Heb. 8. 7.

Feare) Extreame terrors and horreur of mind, through expectation of eternall death, due for sinne. Heb. 2. 15.

2 The thing which is feared, not without great anxiety and anguish of heart. Thus was Christ delivered from eternall death, that hee was not swallowed up of it, as in the infirmity of humane Nature, hee feared. See Matth. 26. and Joh. 12. Heb. 5. 7. *He was heard from his feare.*

3 Religious awe, such as is in good children towards their fathers. Heb. 12. 2. *That we may serve him with feare.*

Fearefull looking for) Expectation, full of dread and horror. Heb. 10. 27.

Fellowship) The gathering together of the faithfull, in a publique place, for the hearing of the word, publike Prayer, administration of Sacraments, and distribution of almes. Heb. 10. 25.

Fellowes) Godly Christians, which by grace communicate with Christ in his merits, being thereby Heyres of God, even Fellow-heyres with Christ. Heb. 1. 9.

To finde Grace) To finde helpe and comfort in our need through the favour and free love of God. Heb. 4. 16.

Consuming fire) The most severe God, who is like a fire, to consume and destroy the wicked contemners of his word. Heb. 12. 27.

Flame of fire) The holy Angels of God, endowed with a strong, agile, and active Nature like unto a flame of Fire. Heb. 1. 7.

Violent fire) Most severe and hot indignation. Heb. 10. 27.

First begotten) Christ, as Mediator, who is called elsewhere the first begotten among his Brethren, for his preheminance over them. Heb. 1. 6.

To follow) To come after others, in beleeving and living well, as they have given us example. Heb. 6. 12. and Heb. 12. 8.

To forsake the promise) Not to beleve give credit to the word of promise. Heb. 4. 1.

To forsake one) To deny helpe, or refuse to succor him in his need. Heb. 13. 6.

Footstool) That which is put under the feet of him that sitteth, to tread upon it. Meaning is, that all Christs enemies, even to death which is the last, shall be subdued unto him for ever, as Paul teacheth, 1 Cor. 15. 16. Heb. 1. 13. and 10. 13.

Foundation of repentance) The Doctrine of repentance, as it is a principle and foundation, Heb. 6. 1.

Foundation of the world) The beginning when the world was first made of nothing. Heb. 4. 3.

Fruite of righteousness) Life eternall, which is a fruite of a righteous life. Heb. 12. 11.

G.

H.

Partakers of the holy Ghost) To enjoy the knowledge of the word by the benefit and inlightning of the Holy Ghost, Heb. 6. 4.

Living God) That God, who in himselfe liveth, and is the Author and Fountaine of all that doe live, Heb. 3. 12.

Gifts) Sacrifices and Oblations freely given unto God, to honor him withall, Heb. 5. 1. 11. 4.

Generation) A Nation or people living together in some one age, Heb. 3. 10.

To see God) To enjoy the eternall blessedness in heaven, which consists in the vision of God, Heb. 12. 14.

Glorie) The high excellency and dignity of Christ, being exalted at the right hand of his Father, above all creatures, Angels and men, Heb. 2. 9.

Grace) The sense and feeling of the favor of God, being reconciled unto us by Christ, Heb. 13. 9.

2 Faith which proceedeth from the grace of God. Heb. 12. 28.

3 The free benefit of God, Heb. 2. 9.

Throne of Grace God the Father, favourably embracing us, and being ready to hear us, for Christ his Son, Heb. 4. 14.

Ground) Subtance or sustenance, causing a thing in some sort to exist, and be, which which is not yet Heb. 11. 1.

H.

A.

Hasting) Not the negligent onely and slow, but they which hang betweene two, inclining to the Gospell, and to the Law also, Heb. 12. 13.

Hands

Hands) The revenging power of God, *Heb. 10.31.*

2 Heavenly glory and majesty, *Heb. 12.2.*

3 The Almightinesse of God, *Heb. 1.10.*

4 Sluggish and sloathfull mindes, *Heb. 12.*

13. *Hands hanging downe.*

Hard to be uttered) Not easie to be unfolded and declared, but very difficult things, *Heb. 5.11.*

Harden) To refuse obstinately, or with an obstinate heart, *Heb. 3.7.*

To heare his voice) To beleieve and obey the voyce of Christ, being uttered and heard, *Heb. 3.7.*

Heill heart) An heart of unbeliefe, which distrusteth God in his Word, *Heb. 3.12.*

True heart) An heart touched with a true sense of sin and misery, *Heb. 10.22.*

Heaven) Angels the inhabitants of heaven, who shall wonder at the strange and great alteration which the Gospell shall make, *Heb. 12.26.*

To enter into Heaven) To pierce through these visible heavens, and to passe into the supreme and highest heavens, *Heb. 4.14.*

Heavenly things) doctrine, ministry of the Gospell, Sacraments, Prayers, yea the Church and company of the faithfull, *Heb. 9.29.*

Heeres of the promises) Godly Patriarchs, and other holy men, to whom Gods promises were made and kept, *Heb. 6.17.*

Heere of righteousness) One which is partaker of the righteousness of God, and of eternall life flowing from thence, *Heb. 11.17.*

Heires of Salvation) Such as shall possesse eternall life in heaven, *Heb. 1.14.*

Heire of all things) Equall possessor and Lord of all things, created together with God the Father, *Heb. 1.2.*

Highest places) The third heaven, which is the seate of Gods glory, *Heb. 1.3.*

Holinesse) A quality created in the heart by the holy Spirit, cleansing and purifying them, that they may purely worship God, *Heb. 12.14.*

2 An uncreated quality, even the most perfect purity of Divine nature, *Heb. 12.10.*

Honor) The dignity and exaltation of Christ above all creatures, *Heb. 2.8.*

2 The office of high Priest, which is an honorable calling, *Heb. 5.4.*

Hope) Eternall life which wee hope for, *Heb. 3.6.* See *Common Dictionary.*

2 The gift of hope, whereby wee looke certainly for salvation, *Heb. 10.23.*

To hold fast the hope) With perseverance to

embrace eternall life which wee hope for, *Heb. 6.18.*

Houfe) An earthly habitation of Timber and stone, put together for one to dwell in, *Heb. 3.4.*

2 The Church of God here in earth, which is like unto an houfe, *Heb. 3.2.*

I.

E.

Iesus) *Joshua*, the Captaine of Gods people after *Moses*, under whose conduct the Israelites were brought into *Canaan*, *Heb. 4.8.*

Ignorant) Such as have sinned, of what sort or in what kinde soever, *Heb. 5.2.*

Inferior to Angels) One which for a time humbled himselfe, and tooke on him the forme of a servant, and was crucified, *Heb. 2.7.9.*

Infirmities) Sinnes, and all consequents or effects of sinne, both body and soule miseries, *Heb. 4.15.*

Ingrated forme) The person of the Son, lively representing the person of the Father, as an Image set in waxe, doth resemble the forme or figure of the seale, *Heb. 3.1.*

Injoints and Marrow) The most inward, hidden, and secret parts and powers of a mans soule, *Heb. 4.12.*

With Joy) Not onely with patience, but with cheerfulness, being glad that they were counted worthy to suffer for Christ, *Heb. 10.34.*

To Judge his people) To governe the Church, by protecting it, and taking vengeance upon the enemies of it, *Heb. 10.30.*

Iust) A person that is righteous, by beleieving in Christ, *Heb. 10.38.*

K.

I.

Scepter of his Kingdome) The administration and government of Christs Church in earth, *Heb. 1.8.*

To receive a kingdome) To lay hold upon the inheritance of heaven, *Heb. 12.28.*

Weak knees) Feeble, remisse, and sloathfull mindes, *Heb. 12.12.*

To know) To understand the will of God in such sort, as to beleieve and live thereafter, *Heb. 3.10.*

L.

A.

Last dayes) All the time betweene the first and second comming of Christ, *Heb. 1.1.*

Laying

Laying on of hands) The whole ministry of the Church, and order of Church policy, Heb. 6. 1.

Law) The whole Leviticall Rites and Ceremonies. Heb. 10. 1.

2 The prescript and appointment of the Law. Heb. 10. 8.

3 The will of God revealed in the Morall Law, which is said to be put or written in our mindes, when our wills are effectually renewed and framed to begin obedience to it. Heb. 8. 10.

To be Lightned) To bee endowed with the true knowledge of God, but not effectually, to the conversion of the heart. Heb. 6. 4.

Fruit of Lips) The Sacrifice of praise and thanksgiving. Heb. 13. 15.

Little while) A very small space of time, and then the reward will come to all such as be constant. Heb. 10. 37.

To live) To enjoy eternall life in heaven. Heb. 10. 38.

Libely) Operative, effectually to pierce their hearts, which heare the word; either to convert, or to convict and harden them. Heb. 4. 12.

M.

A.

Highest Majesty) Supreme and most sovereign greatnesse, such as is proper unto the God-head. Heb. 1. 3.

Manifest) Open, bare, easie to be scene, as a face uncovered. Heb. 4. 13.

After divers Manners) Not fully and all at once, in perfect clearenesse, but by little and little, till at last the Sunne of righteousness, Christ, did arise in the preaching of the Gospell, which brought a full Revelation. Heb. 1. 1.

Strong Meate) More perfect doctrine, set downe exactly and at large, to feede strong Christians withall. Heb. 5. 12.

Without Mercy) Without sparing or pardon at mans hands. Heb. 10. 28.

Melchisedech) a man so called, who was both Priest of the high God, and the King of Salem, which was afterwards Jerusalem. Heb. 5. 10, 11. Heb. 7. 1. 2.

Messengers) Persons sent by Commission to execute Gods Decrees in comforting the godly, and punishing the wicked, such are the Angels. Heb. 1. 7.

Ministers) Servants which by their Ministers doe helpe the elect. Heb. 1. 7. 14.

Milke) Easie Doctrine, shortly and familiarly taught. Heb. 5. 12.

Mount Sion) The Church of Christ, whereof Mount Sion was a figure. Heb. 12. 22.

Men just and perfect) True beleevers, and godly persons. Heb. 12. 23.

N.

A.

Naked) Open or plaine to bee perceived. Heb. 4. 13.

Name) Such dignity and excellency as is peculiar to God. Heb. 1. 9.

To confesse his Name) To celebrate and set forth the prayes of God, Heb. 13. 15.

Declare his name) To preach the Doctrine of grace. Heb. 2. 12.

O.

B.

To Obey) To beleeve the word, yeelding unto the truth of the promises, and imbracing them by Faith, which is the principall obedience of a Christian, and a root of all other obedience. Heb. 5. 9.

To Learne Obedience) To prove and try indeede what it was to obey such a Father, as locked for and commanded obedience to the death of the Crosse, Heb. 2. 8.

Order of Melchisedech) The fashion, manner or likenesse and similitude. Heb. 5. 6. Also Heb. 7. 14.

To Offer) To shew himselfe, or to behave and carry himselfe as a father to his children. Thus God offereth him to his Saints. Heb. 12. 7.

2 To give and make himselfe willingly a faire Oblation and Sacrifice for satisfaction. Thus Christ offered himselfe. Heb. 9. 25. 26.

3 To slay and kill beasts for Sacrifices, to bee figures of Christ his offering himselfe. Thus Priests under the Law offered. Heb. 10. 11.

4 To render praise to God, for mercy and Almes to the poore which bee needy and miserable. Thus Christians offer to God. 13. 15.

Offering for sinne) Sacrifices expiatory, as peace offerings signifie Sacrifice gratulatory. Heb. 10. 6.

Of times) Something which for insufficiency, from the promise in Paradise, must be done againe. Heb. 10. 11.

Old Time) The time which was till Christ. Heb. 1. 1.

Old) That which with time vanisheth, and doth not last ever, as the estate of this world, such as it is now, shall not. Heb. 1. 11.

Once) At one time onely, and no more, nor oftner. Heb. 9. 27. 28.

Once for all, and one Sacrifice) That which being done, is so sufficient, as it needs

no repetition or doing againe. Heb. 10. 10. 12. 14.

Once more) One turne, or for one time, and then to cease, to note unto us the firme and stable condition of the Gospell, and such as beleve it. Heb. 12. 26.

Of one) Of one Father, to wit, *Israel* or *Jacob*, of whom came Christ and the Hebrewes, to whom this Epistle was sent: Or of one, that is, of one God, of whom is Christ, and all true Christians. Heb. 2. 11.

Over the house of God) One, that is Ruler and Governour of Gods Church. Heb. 10. 21.

To have Oversight) To have the roome and function of a Pastor and guide to Gods flocke. Heb. 13. 7. 17.

To be out of the way) To take offence and stumble, putting his salvation in hazard, by back-sliding and declining. Heb. 12. 13.

P.

A.

Par Age) One which is unmeet through her great years to bee a mother. Heb. 11. 11.

Patience) Power to endure grievous things. Heb. 10. 36.

Perfect) Consecrate to God, and sanctified with the Fathers, who lived before Christ, were not by the Leviticall rites severed from Christ, the substance of them. Heb. 11. verse last. Also Heb. 7. 11. 19.

Holy Place) Heaven, even the third heaven, called Paradise. Heb. 9. 12.

Pleased God) His person to be accepted into favour by faith. Heb. 11. 5.

Pleasure) Allowance, approbation, (as satisfactory for sinne.) Heb. 10. 6.

Liking and will, yea sometime unreasonable and unjust. Heb. 12. 10.

Power of the endlesse life) The strength & vertue of a life which knowes no end, but is eternall. Heb. 7. 19.

Thing pressing down) Whatsoever heavy weight or burthen, which makes slow, and hinders us in the course of piety, as sinne. Heb. 12. 1.

High Priest of our profession) The chiefe and onely Priest, from whom we are to take, both the doctrine which wee profess, and the Religion too. Heb. 3. 1.

Principles of the word) The Catechising Doctrine, familiarly taught, and in few words, tempered and fitted to the understanding of the weake in knowledge. Heb. 5. 12.

Prince of salvation) One which is Cap-

taine or Chiefetaine and guide to eternall life. Heb. 2. 10.

Profession) The faith or religion which we profess. Heb. 3. 1.

2 Things publishing, or open and free acknowledgement of our faith. Heb. 10. 23.

Promise) The Word of God, touching the exhibiting and sending Christ into the world. Heb. 11. 39. This is a generall promise to all the faithfull before Christ. Heb. 6. 17. & c. 7. 6.

2 Things promised; as the Kingdome to *David*, &c. Heb. 11. 33. These bee speciall promises.

3 The Word of God, touching the calling of *Abrahams* seed in *Isaac*, and blessing all Nations in that seed. Heb. 11. 17, 18.

To provoke) To whet and quicken unto love. Heb. 10. 24. Thus wee provoke one another.

2 To stirre God unto wrath by tempting him, and striving with the Ministers, Heb. 3. 16. Thus men provoke God.

Pure water) Either the blood of Christ, whereof the purifying water in the Law, was a Type and shadow; or the grace of Christ his Spirit, which is like water in operation, cleansing us; which because the Spirit doth by application of Christs blood; therefore, both significations may stand together. Heb. 10. 23.

Purifie) To establish and consecrate, setting them apart to holy uses, by the blood of Christ. Heb. 9. 23. Thus the new Testament is purified.

To Purge with blood) To ratifie, confirme, and dedicate things by the blood of beasts. Thus the Old Testament was purged. Heb. 9. 22.

To purge sinnes) To take away the guilt and punishment of sinne, by making a full satisfaction for them by his death, Heb. 1. 3.

Q.

U.

To Quench fire) To stay and hinder the operation and force of the fire, that it burne not, as *Sydrach* did in *Daniel*. Heb. 11. 44.

Quiescence) Fruite, full of tranquillity and peace, Heb. 12. 11.

R.

E.

Rebuke for Christ) Reproachfull speeches from wicked men for the cause and Word of Christ. Heb. 11. 26.

2 Correction and chastisement from a gracious God, for amendment of life, Heb. 12. 5.

To Receive) To embrace with love, as a Father his child, Heb. 12. 6.

2 Kindly to entertaine or take into house, to harbour and comfort. Heb. 13. 2.

3 To enjoy and possesse a thing promised, Heb. 11. 39. Heb. 10. 36.

4 To understand and see by spirituall enlightning, Heb. 10. 26. 32. In the former place is meant a slight enlightning, by receiving knowledge into the Braine, without change of the heart. In the latter an effectuall enlightning, by taking knowledge into the heart and affections, is meant.

5 To finde and obtaine what wee pray for, Heb. 4. 16.

Recompence) The rendering or giving of blessednesse in mercy, according to promise, Heb. 11. 26. and 10. 35.

2 The revenging of sinne in justice, Heb. 10. 30.

Reconciliation) Agreement and atonement with God, by dying to take away sinne, or by remission of sinnes through his death, Heb. 2. 17.

Redemption of transgressions) The freedom and deliverance of transgressors from guilt and paine, Heb. 9. 15.

Reformation) Direction, leading aright (not by windings and turnings, as under the Law) and directly to Christ, the marke and scope of our faith, Heb. 9. 10.

To Remember) To call to minde and thinke upon, with purpose to punish, Heb. 10. 17.

2 To call to minde something done and past, to profit by it, by patience and thankfulness. Heb. 10. 30.

Reproaches) Slanderous and disgracefull words, Heb. 10. 33.

Good Report) Credit and estimation from good men, upon good grounds, Heb. 12. 2.

Repentance) Penitency or remorse in Isaac, who would not with Esau's teares be moved to recall his blessing, Heb. 12. 17.

2 True conversion or turning of a sinner to God, after a fall, Heb. 6. 6.

Reverence) The holy feare and awe of Gods majesty and word, Heb. 11. 7. & 12. 28.

2 Submission and dutifull respect to our superiours, Heb. 12. 9.

Rest) Ceasing from the workes of sinne, as mortified men doe, or from all sinne and misery, as glorified persons do, Heb. 3. 18. and 4. 3, 4.

Better Resurrection) Arising againe at the last judgement, from death to life eternall, by the sentence of God, Heb. 11. 35.

Retard) A good thing freely given after the labour and travel of this life ended, Heb. 10. 35.

Retarder) One who bountiffully and freely blesteth his servants, H. b. 11. 6.

Righteousnesse) Most just and upright, Heb. 1. 9. See common Dictionary.

Root of bitterness) Anger, wrath, hatred, and indignation: or as some judge, heretic, or rather grievous scandall, Heb. 12. 25.

S.

A.

Sacrifice) Beasts slaine and offered under the Law, to the honour of God, and for strengthening the faith of his people, in the Messiah to come. Heb. 10. 3. 5. also 5. 1.

2 Christ Jesus, the substance and truth of all Legall Sacrifices. Heb. 9. 26 and 10. 26.

3 Prayer, almes, workes of piety and mercy, which are as a pleasant Sacrifice to God. Heb. 13. 15. See Common Dictionary.

Sacrifice greater) A Sacrifice of more price and value. Heb. 11. 4.

Saltation) Our glorification, begun by remission of sinnes and sanctification, when wee first beleve in Christ. Heb. 2. 3.

2 Glorification, compleat and perfect, when the Saints being raised againe, doe possesse heavenly blessednesse. Heb. 9. 26.

To save) To deliver and free, either from spirituall or bodily enemies and evils. Heb. 5. 7. Heb. 11. 7.

True Sanctuary and Tabernacle) The body of Christ, wherein the fulnesse of the God-head dwels, as in a Sanctuary, and by offering whereof, Christ ministred both to God & to the elect, Heb. 9. 2. Also Heb. 9. 24.

Scepter) Administration or government, Heb. 1. 8. See Common Dictionary.

To see Death) To dye or feele death, Heb. 11. 5.

To shake Heaven and Earth) To strike with admiration men and Angels, by a suddaine and mighty abrogation of the Moisaicall ceremonies and Ethnicall idolatries through the power of the Gospel, Heb. 12. 26.

Sinne) Sinners; to wit, persecutors, Heb. 12. 4.

2 Transgression of the Law, Heb. 9. Also 10. 4.

3 Blasphemy against the Spirit. Heb. 10. 26.

4 Guilt and punishment of sin, Heb. 10. 2.

5 Sacrifice for sinne, Heb. 9. 28.

6 Naughtinesse and corruption of nature, Heb. 12. 1. See common Dictionary.

Similitude) Type or figure, Heb. 9. 23.

V.

A.

Y.

E.

Shadow) A rude draught or description, such as Painters use to make with a coale. Heb. 10. 1.

Soule and Spirit) The will wherein the affections are seated, and the more noble part of man, called understanding or reason. Heb. 4. 12.

Spirit of grace) The holy Spirit, which doth certifie the elect of the favour of God towards them. Heb. 10. 29.

To speake from earth and heaven) To speake as a servant, as *Moses* did: or as a Son, as *Christ* did. Heb. 12. 25.

Stableness of his counsell) His unchangeable and firme purpose. Heb. 6. 7.

To study) To muse or meditate earnestly upon a matter. Heb. 4. 11.

Substance) A treasure, or a chiefe good thing. Heb. 10. 34.

T.

A.

Tabernacle) *Christ's* body; also heaven. Heb. 9. 11. See *Common Dictionary*.

To take away) Utterly to remove a thing, as if it had never been. Heb. 10. 4, 9, 11.

To taste) To have a slight and slender be- liefe in *Christ* and light feeling of heavenly blisse. Heb. 6. 5. See *common Dictionary*.

Things concerning God) Which concerne the pleasing and worship of God. Heb. 5. 1.

Things not seene) Of nothing. Heb. 11. 1.

Better thing) Some thing more worthy and excellent. Heb. 11. 40.

Things hoped for) The glory and blisse of heaven. Heb. 11. 1.

Things shaken) Things of an unstable condition, as things not shaken, signifies things of a firme & constant nature, Heb. 12. 27, 28.

V.

A.

Taile) The flesh or body of *Christ*. Heb. 10. 20.

2 That hanging or cloath, which divided the holy place of the Temple, from the most holy, Heb. 9. 3.

Tengeance) Punishment for sinne, Heb. 10. 30.

Unbeleife) An utter absence and want of lively faith. Heb. 3. 19.

Unpos(sible) Not that which absolutely can never be, but something which cannot be, because it is against Gods decree and counsell, Heb. 6. 5. and 11. 6.

W.

A.

Wailes) Either Gods workes of mercy and justice, whereby God comes to us; or his Commandements, whereby we come to him. Heb. 3. 10.

Wets and living way) *Christ* *Jesus*, crucified and dead by the merit of his blood-shed, quickning all the elect. Heb. 10. 20.

Out of the way) Transgressors or sinners, Heb. 5. 2.

Our olone workes) Our corrupt nature, and the evill fruits of it. chap. 4. 10.

Good workes) Mercifull and charitable actions. chap. 10. 24.

2 Holy duties of all sorts, towards God and man. chap. 13. 21.

To withstand) To distrust God in his word. chap. 10. 29.

Without the Campe and Gate) To be accounted and reckoned for unpure and wicked men. Heb. 13. 2.

Within the Waile) In heaven. Heb. 6.

Without father and mother) Without mention or rehearfall either of father or mother, in the Sacred Story. Heb. 7. 3.

Written in heaven) Chosen of God to eternall life, by *Christ* *Jesus*. Heb. 12. 23.

Way of righteousness) The Gospell, which teacheth the righteousness of God, and the way to attaine it. Heb. 5. 13.

Y.

E.

Years) The eternity or perpetuity of Gods being without end or limit of time. Heb. 1. 11.

Yesterday and to day) As all times, both before and after the coming of *Christ*. Heb. 13. 8.

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